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THE

MILLENNIAL HARBINGER;

Period
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Series 5
V. 6
1863

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITOR:

W. K. PENDLETON

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES V.—VOLUME VI.

BETHANY, VA.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1863

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The question is frequently asked, "Will the Harbinger be continued for the present year?" Indeed, we learn that in many places it is supposed that both the Harbinger and Bethany College have been suspended. We regret that this Preface can never reach many thousands of our former readers, for we would like to assure them that we are still at our post, and that the Harbinger and the College, so long our main instruments for public usefulness, are both still in vigorous life and activity. There are also many with whom we held deligh tful and we trust not unprofitable commune in former years, to whom these lines could go, and ought to, if they would only open their purse strings as liberally towards the interests of Zion as they do in behalf of the perishing and often forbidden aims of earthly ambition and avarice. To these, too, we would say—Despite of all the draw-backs and hindrances of these gloomy and heart-sickening times, which have fallen so heavily upon all the enterprises of Christian benevolence and hope, we are still, though cast down, not utterly forsaken, but laboring on, without, it is true, the encouragement and support of many who in former years of toil and trial stood so nobly by us, yet with the sustaining power of an unfaltering faith in the help and blessing of Him whose Spirit has so long been our comforter and support, and whose service still calls us to the duties of the foremost ranks in in the army of *his* kingdom.

To any at all acquainted with the expenses incident to a publication like the Harbinger, we need not say that we enter upon the present volume with no prospect of pecuniary emolument. The results of last year's operations demonstrate the probability of loss, rather than profit, on this score. We regret that we found in the end no surplus for the compensation of our co-editors. The present year promises no better results, and we cannot ask a continuation of relations imposing so much labor and thought and responsibility on such terms. Our readers, we doubt not, will regret, with us, the loss of the vigorous and graceful pen of our beloved Brother Errett; but though his labors are engaged for the church at Detroit, Mich., and his duties there will not allow him to perform for the Harbinger the duties of an Editor, we hope still to have him as an occasional contributor to our pages.

Prof. W. K. Pendleton, so long identified with us in all the interests and trusts committed to us by the confidence and liberality of a generous brotherhood, whether in relation to the Harbinger or the Collge, will continue, as heretofore, to be my constant co-operant and fellow-servant to the public, and though, like myself, with no hope

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of pecuniary reward, will take upon himself the labor and responsibility of my only co-editor.

Our motives in publishing the Harbinger are not sordid. We desire to do good, as time and opportunity may be afforded us. We shall work with a zeal unabated and single for glory to God and peace and good will among men. We shall have the aid of many valued and loved correspondents, and trust to give to our pages an interest and a power that will not be unfelt, even amid the stormy passions of this wild and frightful epoch in human history. We see in the confusion and anarchy of the public mind, much to excite the anxiety and fears of the true disciple of Christ, and we are not without the hope that, with the temper and moderation of a true Christian charity, we may do and say much to aid in keeping the ship of our Zion not only righted and trimmed for weathering the storm, but with her bow ever directed to the polar star of our Christian hope. How many will help us in this work? How many, true to the higher interests of the soul, and regarding not so much the things that are seen, which are temporal, as the things that are unseen, and which are eternal, will come to our aid in arousing the children of light from their lethargy, and rallying them for a renewed and still nobler and more heroic stand for primitive apostolic Christianity? We must fight if we would win the victor's wreath; we must sacrifice, even before the holy of holies, if we would obtain the answer of *Urim* and *Thummim*.

We are heirs of a common inheritance, and there devolves upon us also a common responsibility. We must work together, and help, each the other, in his labor. When the children of Israel strove with Amalek, they prevailed while Moses held up his hand, but Amalek prevailed when he let it down. But his hands grew heavy, and he could no longer hold them up without aid. Had his staff-officers failed him here, the day would have been lost. But Aaron and Hur stood by him, the one on the right and the other on the left, even till the going down of the sun, and "Joshua discomfited Amalek and his people, and smote them with the edge of the sword." Even so it is now.—Our Christian warfare requires co-operation—mutual support. We must offer our bodies a living sacrifice, and write upon the altar of our hearts, "JEHOVAH-nissi, *The Lord my banner*." Then we may look for success; for "Jehovah hath said unto my Lord, Sit thou at my right hand, till I make thy foes thy footstool." For forty years, O reader, we have not failed to greet you with a volume dedicated to the service of God and humanity. Again we bring you an offering. Let it not be despised!

A. C.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VI.] BETHANY, VA., *JANUARY*, 1863. [No. I.

AN ADDRESS

To the Churches of our Brotherhood, on the duty, importance, and necessity of selecting and sending to our Colleges young men of promise, to be educated and evangelically fitted and prepared to do the work of an Evangelist.

We have been formerly, and are now, *most earnestly* besought to call the attention of our whole Christian brotherhood to the necessity, the *immediate* necessity, of preparing and sending out young men of Christian character, of educated talent, of unquestionable piety, and of large philanthropy, to plead the claims of the glorious gospel of the grace of God, as delivered to us by the Lord Jesus Christ in person, and by his Divinely constituted apostles, prophets and evangelists.

Indeed, the Author and Founder of the evangelic faith himself kept a peripatetic school as long as we now expend in teaching in schools and colleges. He also taught his disciples and evangelists to *pray* to the Lord of the harvest to send out reapers to gather it.—And in this New World, there are many, very many myriads of our contemporaries as destitute of the bread of life, and of the water of spiritual life, as if there were neither the bread of life nor the water of life within the precincts of our nation and country.

We must be awakened to this greatest, noblest and most godlike enterprise of saving a lost and ruined world, forever undone unless illuminated, converted, and translated out of the kingdom of Satan into the kingdom of God's beloved Son.

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No man can teach what he does not know, nor preach a gospel which he neither comprehends nor apprehends.

We may, indeed, on some occasions, be constrained as Paul was to make a declaration of the gospel even to those who believe it.—Hence to the Corinthians he says: "Moreover, brethren, I will *declare* to you the gospel which I *preached* to you, which also you have received, and in which you stand, and by which also you are saved, if you keep in memory what I preached to you; unless, indeed, you believed to no purpose."*

This definition of the faith that saves the soul (or life) of man, given by the great apostle Paul, sent to the Gentiles by Jesus Christ in person, is comprehended in seven transcendent facts. These are, 1st, Christ died for our sins; 2d, He was buried in the earth; 3d, He rose again the third day; 4th, He ascended up far above all the sensible or visible heavens; 5th, He was crowned by his Father and our Father, by his God (as the son of man) and our God, as Lord of the universe; 6th, All angels, authorities, principalities and powers—celestial, terrestrial or infernal—were placed under his power and at his disposal; 7th, He is by his Father ordained to be the final Judge or Arbiter of the eternal destinies of the whole tenantries of the universe.

He is now, at this moment, "the only Potentate," "the King of kings," "the Lord of lords," the Absolute Autocrat, the Sovereign Arbiter of the entire creation of God. Indeed, "all things were created *by him* and *for him*; and he is before all things, and by him all things consist," or stand together, in perfect harmony and co operation. And yet he is the *son of man* by his mother, and the only begotten Son of God by his Father! He is, therefore, most appropriately introduced by the evangelic Isaiah, as "The Wonderful, the Counsellor, the Mighty God, the Everlasting Father," or the Founder of an everlasting age, "the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David he shall sit, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of Jehovah of hosts will perform this." Isaiah 9: 6, 7.

Such are the claims of the Author and Founder of the Christian kingdom, as proclaimed by the evangelical Isaiah, seven hundred and twelve years before he was born.

But all this prophecy is now history. The "son of man" by his mother, the Son of God by his Father, has come, has lived, has died, was buried, and was raised again from the dead. He has consummated his mission as *the Prophet* of all prophets; as *the High Priest* of all high

* "Believed in vain," common version.

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priests; as *the King of all kings*. He is now the *sole Potentate* of the universe. He is, indeed, "the Alpha and the Omega," the "Beginning and the End," "the First and the Last." He will raise all the dead; he will judge every human being; he will also judge all the angels that kept not their original state, and he will pronounce the last sentence upon fallen angels and fallen men. He will create new heavens, a new earth, and regenerate or make all things new. Fallen angels and unreclaimed men shall be expelled into outer darkness, without one ray of hope through all the cycles of everlasting ages.

There is no absolute annihilation of any spirit conceivable, whether good or evil. Material beings may be annihilated; but spiritual beings never can. This we dogmatically affirm, or rather re-affirm.—No one, indeed, can conceive of the decomposition or of the annihilation of a spirit.

Hence there must of necessity be an everlasting anguish in every condemned spirit, because of an eternal exile from the beatifying presence of the Lord, and from the ever felicitating presence of the blessed. Hence the bold relief figure of an *everlasting worm*, and of an *unquenchable fire*, or torment. And is not this affirmed and reaffirmed by the Lord Jesus, the Christed oracle of the Everlasting Jehovah? Does not the Holy Spirit also, in its inspirations, declare that there is a worm that never dies, and a fire that can never be quenched! Is it not folly, rather madness, to assume, or presume, that *eternal* and *everlasting*, when applied to punishment, indicate a limited period; but when applied to blessedness or happiness, an unlimited period? Yet such simpletons are to be found in almost every parish in Old England and in New England, modestly assuming, too, that they are infallible commentators!

Did not the Divine Missionary himself teach his infant school to pray to the Lord of the harvest to send out missionary reapers to gather that harvest of souls which he saw all around him? But missionaries, with many of our cotemporaries, are regarded as rather extraordinary officials for special or extraordinary emergencies. They seem never to have understood that every angel in heaven is a *missionary*, and that the field of their operations is commensurate with the whole universe. Then we have special missions and special missionaries for every department in our domestic, political and religious institutions. They are indeed indispensable functionaries in all the conditions of civilized society. We have consuls, embassadors, ministers ordinary and ministers extraordinary, in all the civilized governments of the living world. And we need not to expatiate on the necessity, the utility, or the great importance of such agents and agencies in the furtherance of the interests, personal and social, political and religious, of every community.

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This, indeed, is a conceded and not a debatable or undecided question. The great question is, how are those missionaries to be obtained? and when obtained, how are they to be sustained? As to the first question, we may pray for them, but we do not expect them to be like the early and the latter rain, sent, or showered down from heaven. We must look around for them that are qualified, and employ them; and if we cannot find them altogether qualified, we must have them fully qualified in the schools of the prophets or teachers capable of qualifying them. This was one, indeed the most engrossing argument in founding Bethany College. We made this a cardinal object, and introduced the Bible as a daily text book. A liberal classic and scientific education we have always regarded as of primary importance to the full development, invigoration and polish of the intellectual, the moral, and the religious powers and capacities of the human mind. It is not a mere physical, literary, dogmatic, speculative, or metaphysical education. These all are, or may be, useful.—But to these may, and must be added, the *moral* and the *religious*.—These, indeed, are the development, the decoration, the beatification and the glorification of humanity.

There is one book to be studied, daily studied, by every one who desires to be a workman in Christ's kingdom. It is "the Book of life." It has God for its author, man for its subject, immortality for its theme. This book is God's library. It has sixty-six books on its shelves. Thirty-nine of these constitute the Old Testament, and twenty-seven the New. The Old Testament contains nine hundred and fifty-five chapters; The New Testament contains two hundred and sixty chapters. In both, twelve hundred and fifteen chapters.

Hence the whole Old Testament and the New may be read, once every year, by every Christian family, at the rate of three chapters and one third for every day. And is not this a rich bill of spiritual fare for breakfast and supper?—! The singing of spiritual odes, commonly called hymns, adds much to the spiritual repast of the morning and of the evening.

We sometimes speak of personal and family religion or worship. There is a period, an awful period in the writings of Jeremiah. It is the last verse of the tenth chapter of his writings. He prays in these words: "O Jehovah, correct me, but in right; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen, who acknowledge thee not, and *upon the families that call not upon thy name.*"

We have Pagan families in civilized Europe and in civilized America. All who do not, morning, noon and night, acknowledge the Lord of the universe, by invocation, praise and thanksgiving, are regarded

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in Holy Writ as in rebellion against God and his anointed embassador—the glorified Messiah.

Lukewarmness, or indifference, or the want of zeal in the cause of the Lord Jesus Christ, which is the cause of ransoming and beatifying humanity, dead in trespasses and in sins, is the climax of inhumanity, of abject selfishness, and of ingratitude to him, who, for the rescue of man from eternal infamy, desolation and ruin, came down from heaven, clothed himself in our humanity, took upon him the form and condition of a servant (a *doulos*,* a *bond*- servant), and voluntarily gave himself up as an atoning sacrifice for the sin of the world.

Hence proclaimed his harbinger—"*Behold the Lamb of God, that beareth away the sin of the world.*" John 1st, 29th.

Protestantism is the fruit or the offspring of intellectual, moral, and religious vigor, energy, liberty and devotion, consecrated to, and expended on, the Holy Oracles of the Three Remedial Dispensations—the Patriarchal, the Jewish, and the Christian.

The *Family*, or the Patriarchal Institution was necessarily the first; the *National*, or the Jewish, the second; and the Christian, or Ecumenical (or world-wide), was and is the third and the last. We have never seen nor heard of a fourth dispensation of a *remedial system* of grace.

The Roman Church long since became so polluted as to require an indefinite purification, and in her prudence she instituted a new region, called "*Purgatory*." But in what locality or in what latitude or longitude it exists, like the sepulcher of Moses, no man knows even unto this day.

"To-day shalt thou be with me in Paradise," said the Lord to the dying malefactor. He certainly escaped Purgatory. But Purgatory was not then discovered! It is as great a figment as the lullaby of kissing the Pope's toe, as did the Emperor Justinian II the toe of Pope Constantine I., Anno Domini 710, on his entrance into Constantinople.

These are striking monuments of the frailty, the ignorance, the alienation of mind, and the servility of the devotees of a blind superstition, and apocryphal traditions.

From these premises, (and these are not a tithe of the data at our command) what efforts should we make to state clearly and fully the

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* *Doulos* is found 126 times in the Christian Scriptures. Its general meaning in classic Greek denotes a bondman or a slave. We have also the word *diakonos*, deacon, in the Christian Scriptures, thirty times, never representing a *bond*-servant or a slave, but a deacon, or a minister, or a hired servant.

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original and apostolic gospel, as set forth by the Apostles and Evangelists of the Lord Jesus Christ.

The Rock, the foundation stone of Christ's church, or kingdom, is most emphatically set forth by the Lord himself in person, at Cesarea Philppi, as reported by Matthew, chapter 16th, 16th verse.

There the question was propounded by the Lord in person, in these words: "*Who do you say that I, the son of man am*? Simon Peter answered and said, "*Thou art the Christ, the Son of the living God.*" This response elicited a most interesting congratulation from the lips of Jesus the Christ. He responded, saying, "*Happy art thou, Simon, son of Jonah;* flesh and blood have not revealed this to you, but my Father who is in heaven." "And I also say to you that you are called Peter [that is, a *stone*] and upon *this very rock I will build my church*, [*congregation*] and the gates of *Hades* shall not prevail against it." But this is not all; he adds, "I will give to you *the keys of the kingdom of heaven;* and whatsoever you shall bind upon the earth shall be bound in the heavens; and whatsoever you shall loose on the earth shall be loosed in the heavens."

These miraculous powers, vouchsafed to the apostles and prophets, were the sign manual of the Lord of Hosts; and consequently were as a seal to a bond, in attestation of their Divine missien and commision, a perfect authentication of all that they said, and of all that they did, in the proclamation of the supernatural facts and events that enter into the materials of the glorious gospel of the grace of God.—The reasons of the Christian faith and hope are therefore, in our judgmet, the strongest reasons ever submitted to the human understanding in attestation or authentication of any recorded facts or events, involving in them the future and everlasting destiny of mankind.

The term *sign*, though a familiar word, is not always fully appreciated in its Bible currency. It is as ancient as Noah, the founder of the postdiluvian world. The rainbow has been for 4210 years daily shining on some portion of our earth, and although not witnessed every year, nor in every parallel of latitude, is, nevertheless, a standing monument in the clouds, marching in the seasons of heavy showers in every land subjected to them.

But some captious, self-conceited virtuoso will say that it is a natural result of the sun's position and a heavy cloud intervening between our stand-point and the sun, which produces this rainbow.

And what of this! Was not that corner tree, or that corner stone, which means or indicates the corner of your plantation, existing there before you owned that farm? Does it not now guarantee to you and your legitimate heirs the right of possession to that point or line?—And was it not the deed, or the written covenant, that gave you the

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right and the hope of possession? Your deed, and neither the stone nor the tree, secures the possession of your estate. The case is parallel. Just so did the Lord give a guarantee to Father Noah that the earth and its inhabitants should never more be drowned.

He has made the rainbow significant of this fact, that the seasons of the year shall continue through all time; though the rainbow has no inherent power to create or annihilate a cloud or a shower. But he has made it a *memento* of this promise, and, therefore, it makes all secure and perfectly satisfactory to every one who appreciates the veracity of God. A. C.

THE CLAIMS OF THE MESSIAH.

Our kinsman Redeemer is now the absolute Monarch of the whole creation of God. All the angels, principalities and powers of the universe are at his command. What an honor to humanity!

Is it not surpassing strange that millions of Protestants in Europe and America still swear by God Almighty, as they shall answer to him in the final judgment of the great day, not recognizing that the Lord Jesus Christ, and not his Father, shall judge the living and the dead;—that all authority—legislative, judicial and executive—is placed in his hand, and that he is ordained to judge and to pronounce the final sentence on angels, men and demons, from which there is no appeal!!

Strange, surpassing strange, that the *established* Church of England, and the *by law established* Church of Scotland, still swear by *kissing* the Bible, old Testament or New, or "*in the name* of God Almighty, as they shall answer to him in the judgment of the great day"!! We never heard any one swear, when giving evidence before a civil magistrate, or even in an ecclesiastic court, *by the name*, or *in the name*, of the Lord Jesus Christ. They swear in all our courts, civil and ecclesiastic, either by kissing the Bible, or *in* or *by* the Lord God Almighty, "as they shall give account to the Lord God Almighty in the judgment of the great day." This at best is pure deism or theism!!

The believing Jew swears in conformity to his Judaism, "*in the name of God Almighty.*" And for the same reason, if a Christian swear at all in any court, he should swear in the name of the Lord Jesus Christ. Especially so, because God the Father will not judge the world; for he has declared that he, being the Son of man, shall judge the world; for all judgment is committed to him *because he is the Son of man.*" John 5. 22. "For neither doth the Father judge any one, but has committed all judgment to the Son." And the rea-

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son is given:—"that all men may honor the Son as they honor the Father." Is not this plain enough? There is, then, no excuse, no apology whatever, for the Church of England, or the Church of Scotland, nor any church in these United States, *undeifying* the Lord Jesus Christ, because of the ignorance of their fathers, or their teachers.

I could not, as honest to my convictions, as honest to the Lord Jesus, who is ordained by the Father to be the *ultimate Judge* of the whole universe—angels, men and demons; I could not, I say, *undeify* the Lord Jesus Christ, treat him as if he were an angel, a cherub, or a seraph, and consequently not an object of a Christian's worship.

Unitarianism is but another name for deism or theism. *It is not Christianity.* It is not the gospel of the grace of God.

Jesus the Christ is from two Hebrew words, *Jai Oshea*, 565 times found in the Christian Scriptures.

Divinity, absolute Divinity, in all its grandeur, dwelt in him, and shall forever dwell in him. "*All things were created by him and for him.*" And he was before any creature—the eternal Alpha and Omega, the Beginning and the End, the First and the Last.

Why should any man of a good understanding make an effort to *undeify* the second Adam—the Lord from heaven, and the Lord of heaven! Did he not say, "I AND MY FATHER ARE ONE"? John 10. 30. His contemporaries called this *blasphemy*, and took up stones to stone him. This was the second effort to murder him. With the Jews, this was blasphemy of the first degree. He was not, however, disposed to take it back, or to explain it away. He condescended to reason with them. He argued the case—If I do not the works of my Father, believe me not. But if I do the works of my Father, believe not me, but believe the works, that you may know and believe that the Father is in me and I in him. Hence many there believed on him. John 10. 41.

Deism and Unitarianism are twin sisters. There is one passage, one oracle, which appears to me so palpable as to silence forever any pretence of reason or objection to the paramount claims of the Divine personality of the author of the Christian system. I need not say that it is the utterance of Jesus—"I AND MY FATHER ARE ONE."—One in what respect?—! Not one in person, not one in office, but one in nature, intent, and purpose..

I should cheerfully maintain his claims in New England, or in Old England, against any man of character or reputation who assumes Unitarianism, Arianism, or Socinianism, with either tongue or pen. I write not this boastingly, but with an ardent and philanthropic desire, believing, as I do, that there is not another name given under these heavens by or through which any human being can be saved.—

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My motto is, "He that believes the gospel shall be saved, and he that believeth not shall be condemned," and consequently exiled for ever from the presence of the Lord and from the glory of his power.

A. C.

PLEA FOR REFORMATION.—NO. 11.

THESES ON THE UNITY OF THE CHURCH.

BY PROF. HENRY TAPPAN, D. D.

(CONCLUDED FROM P. 544.)

XXVIII. It is to be deprecated as an evil, not only that creeds have been formed by compounding Bible truths with philosophical dogmas, but also that the names of certain great doctors have been affixed to them; e. g. the Calvinistic creed, or Calvinism, the Arminian creed, or Arminianism. In the first place, these names are exceedingly indefinite. Calvinism, in strictness, is that system propounded in Calvin's Institutes; and Arminianism, that system which Arminius has himself clearly propounded as his articles of belief; and yet, many who call themselves Calvinists, and are received as such, and who express great opposition to Arminianism, discard from their system certain points held by Calvin, and embrace others held by Arminius. The Calvinistic system, as it is called, differs in different branches of the Presbyterian church, in the school of Edwards, and in the school of Hopkins and Emmons. The truth is, men will assert their liberty to philosophize, and with every change in philosophy, some modification in philosophico-theological creeds must follow. In the second place, these names become the watchwords of parties, and partake of all the evils of party watchwords. They perpetuate the prejudices and divisions of sects, and preserve an appearance of differences where they do not exist, or at least are trifling. They afford a covert to ignorance, and offer a premium to hypocrisy. They impede free, manly, and rational inquiry, and the consequent progressive development of truth, and crush, with the weight of an unthinking hostile public opinion, the noblest efforts of great and honest minds, and brand with ignominy the names of men who deserve most of their age and posterity.

In the third place, they are anti-scriptural. The lives and sentiments of Christ and his apostles are diametrically opposed to sectarianism and sectarian names. Paul forbade the Corinthians to form themselves into sects, and to name themselves distinctively by the names of the apostles, or even of Christ. "Is Christ divided?" said he. They were all disciples, all Christians. The apostolic

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prohibition, and the reasons for it, have never been abrogated, Why do we call ourselves Calvinists or Arminians? Or why do we say a man must be a Calvinist or an Arminian to belong to this or that church? Have Calvin or Arminius communicated to us any gospel truths beyond those which were known to the apostles, and proclaimed by them? Certainly not. Then why name a system of truths received from Christ and his apostles by the name of Calvin or Arminius, and that, too, in the very face of the prohibition above alluded to?* But what have Calvin and Arminius and other doctors achieved beyond the apostles? Simply this: Inasmuch as gospel facts and truths are connected (as we have stated in Thesis II.) with the philosophy of Human Nature, they have attempted to expound this philosophy in this connection. They have attempted a development of science upon the revealed facts and truths. The names, therefore, ought to be taken merely to designate the dogmatic systems, and not to characterize the gospel truths. Now, in connecting myself with the church, I must receive the gospel system of truth on which the church is founded, but I cannot be required, without a violation of the laws of Christ's kingdom, to receive a philosophical system of mere human authority, however great or venerable that authority may be. Here Christianity and the interests of philosophy alike demand that I be permitted to think for myself

XXIX. There is a striking analogy between the liberty and limitations of establishing ecclesiastical politics in the church, and the liberty and limitations of philosophizing upon the facts and truths of Scripture. As Dr. Whately has clearly shown, no particular system of polity is laid down by Christ for universal and perpetual adoption; he has only laid down the fundamental principles, and left it to the judgment of the church to constitute the particular systems according to times and circumstances, on the basis of those principles. Thus, ministerial parity is a fundamental principle, which no particular system of polity may violate. So with respect to the other, facts and truths are clearly laid down, and we are permitted to philosophize

* It is quite proper to use the epithets *Aristotelian, Platonic, Baconian, Newtonian,* to designate certain systems of philosophy, because the men whose names these systems bear, are their acrredited authors. So also it is proper to use the epithets *Augustinian, Calvinistic, Arminian,* to designate certain systems of *dogmatic* theology; understanding by these, particular theological sciences, formed by the application of philosophies to Biblical facts and truths, because Augustine, Calvin, and Arminius were the authors of such systems.—But it cannot be lawful to apply any human name to the pure gospel truths as they come from the fountain of inspiration, because neither Paul, nor Augustine, nor Calvin, nor any other man was the author of these truths.

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freely upon them, only we must take care not to violate their integrity. They must stand unscathed, undiminished, unperverted; and a true philosophy will serve to show their exceeding loveliness, adaptation and harmony.

XXX. Coleridge's opinion of *heresy*, derived from the etymology of the word, conjoined with the history of the thing, is just and striking—αιρεσις, a lifting up of some dogma or opinion into improper conspicuity. While the pure and simple truths of the gospel took precedence, and formed the standard of faith, heresies were not found. They began, as the history of the church makes plain enough, by lifting up and thrusting forward notions drawn from the ancient philosophies, and from Judaism and Paganism. Hence every creed embodying points not contained in the Scriptures, nor required by them as conditions of church membership, or of the exercise of ministerial functions, are just so far heretical; they are just so far a violation of the cardinal laws of Christ's kingdom.

XXXI. Bigotry and ecclesiastical tyranny, in exacting conformity to points not authorized by the Scriptures, have been the parents of heresy in another way. Minds of a lofty order, and determined to maintain the mind's birthright of free thought on subjects of science and philosophy, having crossed, in their investigations, the dogmas of the church, have been persecuted, hunted down, and stigmatized, until, rendered desperate, reason has actually swerved from its balance, and they have plunged into errors from which kind and magnanimous treatment would have preserved them.

XXXII. It is an important inquiry, how far the Scriptures have authorized the formation of creeds, or whether they have authorized them at all. It is a striking instance of the misapplication of Scripture, that the phrase "form of sound words" is applied to creeds of human formation, when the apostle says, "which thou hast heard of me." The first is only a *sounding form of words*, while that which comes from the apostle rests upon a higher authority; to use his language in the immediate connection, "by the Holy Ghost which dwelleth in us. Certainly it cannot be shown that either Christ or his apostles gave any direction respecting the formation of creeds. It is, then, only a measure of convenience and expediency. But what is the only true and legitimate aim? To present a summary of gospel truth. What is the authority of the creed? It derives no authority from those who form it. Its authority is the authority of the Bible, so far as it has any authority; and it has authority only as it is a correct form or representation of Bible truth. A creed, therefore, is fallible; this is not denied. It is not, then, a sure standard

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of faith, and it is no crime to differ from it. But how far may we differ from it? Just so far as it differs from the Bible. But how are we to judge of this? By comparing it with the Bible. The Bible, then, is the ultimate authority to which we are to appeal, and it matters not how much one may differ from the creed, if he can show he does not differ from the Bible. And no one may be excluded from a body claiming to be a church, or be shut out from the ministry of that church, however he may differ from its creed, if he can show to that body that he holds the "form of sound words" of the Scriptures.—If he be condemned out of the creed, and yet cannot be condemned out of the Scriptures, then it may be said of him, "Who is he that condemneth? It is Christ that justifieth."

XXXIII. It is not fit to say that if an individual Christian do not like the creed of the denomination with which he is connected, he may seek a church fellowship where the creed is more accordant to his views. For, in the first place, since creeds are fallible in their nature, he may see fallible points in the creeds of all denominations, and be thus driven about without finding any communion on earth in which to rest. In the second place, while a true disciple must, indeed, feel himself at home wherever he finds the gospel doctrines held and practiced; yet from choice and habit he may be attached to a particular communion, notwithstanding things irrelevant and undesirable in its dogmatical creed; and it cannot be regarded as less than a breach of Christian communion to force him into other connections by a mere exertion of human authority, when Christ's authority would retain him where he is. Thirdly, this appears the more inconsistent, and even flagrant, when, if an individual Christian comes to entertain views different from his sect, in points not fundamental, and in consequence enters into other connections, he is always visited with a measure of odium by the party which he leaves. And what is his crime? Simply that he has dared to think for himself, and has arrived at conclusions different from others, who, perhaps, have never exercised independent thought, and remain content because they never question, and are supereminently orthodox because they passively submit to opinions made ready to their hand.

XXXIV. There is much merit gained without worth, by simply affirming, "I am a Calvinist, and I hate Arminianism," or, "I am an Arminian and hate Calvinism," or, "I stand fast as a good Churchman," or "a good Presbyterian," where everything is received upon authority; and hence it is much more easy and comfortable to be a warm and determined party-man, than to entertain charity for, and to seek communion with, Christians of all parties; or, to aim to be a faithful servant of truth, irrespective of all parties. The man of a

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sect will always find friends and supporters in his sect: while a man of the truth is likely to fall between all parties. But, notwithstanding this, it is becoming a high call of duty in one day, to heal all the divisions of the catholic church, and to bring together in a loving fellowship on earth all those who are truly preparing to hold fellowship in heaven; and this great result can be attained only in the way above propounded, namely, by eliminating from our creeds the dogmas of philosophy, so as to present to all Christians, as the ground of fellowship, the pure and unmixed faith of the gospel.

XXXV. Nor is it to be thought a difficult matter to arrange a simple, gospel summary of "things necessary to be understood and believed for salvation." In the first place, it is to be presumed that the all-wise and infinitely good God, in propounding the way of salvation, would make it plain and simple, so that none need err therein.

God surely understands the minds which he hath made, and the laws of language in addressing these minds. Neither Athanasius nor Calvin, the Council of Trent nor the Synod of Dort, can be supposed to think so well or to speak so plainly as the Divine Savior and his inspired apostles. What we might have presumed is abundantly realized. There is no book so plain as the Bible itself, interpreted by itself. The Westminster Catechism is not so intelligible to our children as the discourses of Christ. What are the writings of the Fathers, compared with the writings of the apostles? Where do we find the clearest spring of truth?

In the next place, all good Christians give a summary of gospel truths, when they relate their experience, offer their prayers, or teach their children and others the way of salvation. And this summary is everywhere the same. All faithful ministers preach the same truths, when they are most earnest in the work; and, universally, when there is most love, and most of heavenly zeal, and the great interests of the soul are most directly contemplated, there is the most perfect agreement. When we begin to dogmatize, we begin to differ. When we preach Christ, and live the life of Christ, we are one. Those truths which all good ministers must preach for the salvation of souls, those truths which all good Christians must receive and live by in their walk to heaven, must be the truths of a universal creed—the creed of the true catholic church. And this creed must be embodied and received to the exclusion of all others, ere the day come when the gospel shall cease to be a sword, and shall be peace on earth and good will among men.

XXXVI. It has ever been an error in the church, that, instead of trusting truth with her own defense, clad as she is with heavenly pan-

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oply, she has been fortified with cathedrals and miters, the decrees of councils and synods, and the terrors of inquisitions and excommunications. She has been treated as a feeble old woman—of no intrinsic excellency and might, although of queenly quality, supported by easy and gilded crutches, invigorated by aromatic and costly stimulants, surrounded by gorgeous equipages, followed by crowds of officious attendants, and protected by armed guards. The splendor of circumstance has withdrawn attention from herself, or rendered it impossible to gain a clear vision of her angelic countenance. Perhaps we should rather say that a miserable automaton has been deified in her place, while she has been a poor pilgrim, whom the meek and lowly in heart have found, because they were willing to follow her into the desert, or to sit with her in the hovels of the poor. Truth fears not the most fiery trial of thought. Those are false, or, at best, mistaken friends, who would save her from it. She is not to be prostrated by open and free inquiry; and it is only by such inquiry that the human mind can elevate itself to her sphere, bask in her radiance, or repose in her embrace. Scientific truth has been gained only by the free, manly, and multifarious research inculcated by the Baconian philosophy. Those truths and knowledges which stand immediately connected with Christianity, whether of philology, history, antiquities, or psycology, demand for their successful prosecution the same liberal spirit, the same rational method. Nay, one great reason why metaphysical science, in comparison with physical science, has been so slow in its progress, is, that philosophical dogmas, early incorporated into church formularies by metaphysico-theologians, became consecrated and clothed with ecclesiastical power; and have ever since stood like frowning giants with iron flails before an enchanted castle, in which philosophy sits spell-bound, and can be approached only by uttering magical words, which are often as senseless as "*open sesame*" to the poor, trembling devotee who uses them. The tyranny of ancient dogmatism must be overthrown. The rebellion began with Luther: the struggle has been going on ever since. It is a protracted struggle, because in every generation there are men who, either to escape the labor of thought, or from an absurd veneration for that antiquity which Bacon pronounced the juvenility of the human mind, are crying up the old authorities, and filling timid souls with affright by calling up phantoms of heresy. But there are always courageous minds enough to prevent the battle from flagging altogether; and who, strong in the truth of God, which they have received first of all in its simplicity and heavenly brightness, will go on manfully with all noble research in philosophy, and before whom all terrifying phantoms are but as the gigantic water-sprites springing up in

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the path of the bold knight in the enchanted forest, which, whenever he smote at them with his good sword, were dissipated into harmless vapor, or dispersed into gentle rills.

XXXVII. Expediency is a judgment of propriety, in the absence of an absolute law; but where an absolute law exists, we may not resort to expediency. Now it is unquestionably an absolute law of Christ's kingdom, that all his disciples shall love one another, and hold with one another the most open, kind, and intimate fellowship. Even those who are weak in the faith are to be received and cherished. By this kindred spirit the church is made one. Thus it was constituted by Christ; thus it is contemplated in all its provisions and promises. It must be laid down, therefore, as a fundamental principle, that, in every particular church organization, those peculiarities which go to preclude any true disciple from its charity and fellowship, are errors, and violations of the great law of Christian communion.—To plead, in justification of such cases, the rule of expediency, is palpably absurd.

XXXVIII. The trial of sectarian exclusiveness as a rule of expediency, has been fully made. What has been gained by it? It has made more heresies than it has cured; and, instead of healing divisions, it has been the very spirit of dissension. It has been the scepter of tyranny and the sword of persecution. As long as we keep up sectarianism, we cannot even approximate to the unity of the church. It is time to make another experiment. Instead of excusing our differences by our many infirmities, and repeating the stale truism, "When we all get to heaven, we shall surely think alike, and be in perfect fellowship"—thus adjourning to the morrow of eternity what ought to be done to-day—Protestants ought to regard it as their great mission to bring back the church to the condition in which Christ left it when it was a holy, catholic church. The course to be pursued is plain. We are to oppose both the pope of the polity and the pope of the dogma by the free spirit and the pure truths of the gospel. In some communions we shall find more of the first; in others more of the second. If we belong to a communion which contains either, but which at the same time proclaims the truth as it is in Jesus, we are not to separate from that communion because of its errors, but we are to array ourselves against its errors, and to labor to bring it into the pure, unmixed fellowship of Christ. Our particular denomination is the point from which we are to walk to get into the grand central unity of the church universal.

XXXIX. The Romanist and the High Churchman are both right in proclaiming that there is but one true church, and that this church

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was intended by Christ to exist in a visible unity; they err as to the mode of effecting this unity; they attempt to effect it by a unique ministry, ordained in an apostolical succession, and by ordinances administered by them. This, indeed, accomplishes a visible unity, but nothing more. But the unity at which Christianity aims, is, first of all, a unity of faith, and love, and well-doing, and the visible unity is to be the natural out-growth of this—the unity of men acknowledging and obeying a common Savior, and engaged in promoting a common cause, namely, the establishment of his kingdom; not the establishment of a particular sect or order, but simply the establishment of his kingdom of light, love and peace. Now there are marvelous inconsistencies on all sides. Those who bow down to the Pope of the polity, will not acknowledge any one who denies this polity to be of the church, whatever may be his character and life. Those who bow down to the Pope of the dogma, acknowledge a spiritual unity among many of the sects, and yet will not consent to a visible unity, save on the condition of submitting to the dogma. They are all one in the essential and true life, and in the heavenly hope, and yet they may not be one in visible relations, because they belong to different schools of philosophy, and have named themselves by the names of certain great doctors, who, some centuries since, were engaged in a hot logomachy.

XL. It is essential to the triumph of the gospel, that the mass of Protestant sects, who hold alike the fundamental truths of Christianity, should form a visible and hearty union, and be known as the church of the Bible, that is, *the* church—*the true, Catholic church*—in opposition to the *church of Tradition and of the Hierarchy*. It is a reproach from which we cannot at present easily escape, that the church of tradition and of the hierarchy is one, while those who profess to build upon the simple word of God, are divided and discordant. The enemy may now say in triumph, "They have the Bible, and yet they are forever warring with each other! The facts prove that the Bible cannot be safely submitted to private interpretation, and that the judgment of the church, the interpretation of tradition, is the only effectual preventive of dissension."

Now, in reality, we are warring about our favorite dogmas, and stretching Scripture into conformity with them. The evil comes not from the Bible, but from our philosophical creeds, but the explanation is difficult to make to an enemy. Let us cast aside our dogmas, and cling to the simple Word, and we shall indeed be one, and make our unity to appear.

XLI. There are three great labors to be performed in our day, by minds nobly inspired with the love of truth and righteousness. First, To set forth the pure gospel system, by comparing Scripture with

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Scripture, without any foreign admixture, that all the true servants of God may see eye to eye, and dwell together in goodly and loving fellowship. Secondly, To show from the history of philosophy and of the church conjointly, how this pure system has been debased.—Thirdly, To set forth, on its own legitimate basis, a true philosophy, as the element in human nature which responds to all God's revelation, as the statue of Memnon was said of old to send forth strains of sweet melody, when the morning sun shone upon it. In fine, it is to redeem the Bible from false philosophies, and to redeem philosophy itself from the product of these false philosophies appearing in the form of tyrannical ecclesiastical dogmatism.

XLII. The great and vital truths of Christianity have been warmly proclaimed and nobly exemplified by men who, at the same time, were attached to doubtful, impracticable, and even palpably false philosophies. Their glorious virtues, their venerable names, their wide-spread and healthful influence, were all derived from the pure, practical truths of the gospel, which were incorporated with their systems of doctrine, and which inspired their preaching. Their philosophies, as far as they prevailed, only served to deform and to impede. Their philosophies were inconsistent with the body of their faith; and the union between the two was effected by logical subtleties and scholastical dogmatism. The greatness of Augustine, of Luther, of Calvin, of Edwards, lay in the strength with which they seized upon, and the ardor, eloquence, clearness and faithfulness with which they proclaimed the central doctrine of justification by faith, and its co-ordinate gospel truths. Their weakness lay in their psychologies and ontologies; and yet these very psychologies and ontologies are worshiped simply on account of their association with the former, however strained and unnatural. Augustinianism, Calvinism, Lutherism, and Edwardism, when taken to represent the gospel system, are not required; for this system needs no name of man nor angel; and, when taken as the titles of philosophical systems, they must be placed on the common level of all such systems, and submitted to the ordeal of rational investigation.

XLIII. The vital and conservative power of the doctrine of Justification by Faith and its co-ordinates, is strikingly exhibited in the history of the Romish church. Within its bosom there have been found men of undoubted and eminent godliness, who held the absurd doctrine of Transubstantiation, paid respect to relics and the crucifix, invoked the saints and the virgin, prayed for the dead, frequented the confessional, performed penances, and acknowledged the supremacy of the Pope. Amid this mass of errors, by holding steadfastly to the great central truth, they still had life and salvation, and dwelt in the

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radiance of the Divine communion. The Father of mercies compassionated and bore with their follies and weaknesses during the ages of darkness, while they had the pure faith, if only as a grain of mustard seed. Such men were Thomas a Kempis, Fenelon, Pascal and the Port Royalists. Shall not this teach us a lesson of charity towards all Protestant brethren holding the great central truths, and abjuring all the above-named errors?

XLIV. The peculiar mission of Protestantism is to give every man the Bible in his own language, with an unlimited privilege of reading it for himself. It gives freedom to thought, and freedom to conscience, under that divine light by which thought and conscience may be guided aright.

The numerous sects which sprung up with the Reformation, formed but the symptom and the consequence of religious freedom. The human mind, when first released from its long imprisonment, unaccustomed to the open sunlight, and to the motion of unchained energies, saw, in connection with the true and the real, many strange sights, and fell into some uncouth vagaries. But he judges with narrow-mindedness of the great struggle of human nature to find the truth, and has no insight into the blessedness of free thought, and no prescience of its glorious and triumphant end, who suffers himself to be offended by this. Let Protestantism be true to its great principle.

Let every encouragement be given to independent thought and investigation. Let us not be suprised and filled with wrath when new opinions, or even new sects arise. Let the trial and conflict of thought have free course. Let every difference be fully expressed. Let every difficulty be considered and disposed of. Let no opinion be met with heat, bitterness or calumny, but be calmly weighed in the balance of reason; if it be not of God and of truth, it will, sooner or later, perish; if it be of these authorities, it can never perish. Thus the triumph of Protestantism will be the triumph of freedom, of charity, of truth, and of the gospel which embodies them all.

THE SORROWFUL TREE.—In the Island of Goa, near Bombay, there is a singular vegetable—"the sorrowful tree"—because it only flourishes in the night. At sunset no flowers are seen, and yet half an hour after, it is quite full of them. They yield a sweet smell, but the sun no sooner begins to shine upon them than some of them fall off, and others close up; and thus it continues flowering in the night during the whole year.

In the experience of good men, there is a universal oneness, and yet a beautiful variety.

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CHARACTER OF JESUS.—NO. 2.

His Power.—A physician may possess wisdom, goodness, and condescension, and still not have sufficient power to accomplish the intended good. Has Jesus the necessary power? If the New Testament be a truthful record, he possesses power over all spirits—celestial, terrestrial and infernal; over all things in heaven, on earth, and under the earth. As vast as is the universe, so far does his power extend. In contemplating his power, we will glance at a few, and only a few, of the characteristic features of his miracles.

These features distinguish the miracles of Jesus from all the pretended miracles of Mormonism, Mohammedanism, or Romanism.—The miracles of Jesus Christ were wrought publicly, not secretly.—They were wrought in the presence of friends and enemies, so that any fraud, trick, or conjuring, would have been instantly detected.—Foes were ever nigh that slumbered not, nor neglected the slightest opportunity to entrap him. Yet he constantly mingled with the people, and by his stupendous works established his claims to the Messiahship. He spoke with authority, and acted with authority, and hence he spoke as never man spoke, and acted as never man acted.—Without pomp and parade, without long and labored effort, or the tediousness of well-guarded preparatory steps, he performed all his miracles, beginning in Cana of Galilee, and ending on the shores of the Sea of Tiberias, after his resurrection. Let the places where and the circumstances under which the miracles of Jesus were performed, be compared to the places where and the circumstances under which the pseudo-miracles of Mormonism, Mohammedanism and Roman Catholicism have been got up, and offered to the world. The contrast will be striking, the inquiry will prove beneficial, and if faith in Jesus be weak, it will be strengthened.

But the miracles of Jesus were wrought instantly. Days, weeks and months were not required for their performance. In the name of his Father he spoke the word, and the lame walked, the diseased were healed, and the dead raised to life. Not so, however, in regard to those whose object is to deceive. They demanded more time in order to succeed.

Also, the miracles of Jesus were performed for the purpose of doing good, They were all benevolent in design and character. Not one that has an evil tendency. This cannot be affirmed of the frauds and deceptions of Roman Catholicism, Mormonism, Mohammedanism, and Paganism. These all have a far different object in view—a far different character,—and subserve a far different end. No selfishness can be found in anything Jesus said or did. His character,

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as well as his words and deeds, is free from all accusation. He did not do good that he might gather up gold or silver. Though rich, for our sakes he became poor. He astonished all who came into his presence by his wonderful words and deeds, and yet he asked no reward, —only required faith in him and obedience to his commands, in order to the present and ultimate well being of mankind. He was "great in goodness and good in greatness." In him, for the first and last time on earth, was perfect goodness, wedded to perfect greatness.— His life was, and is, and will forever remain, the brightest display of all those virtues and graces that can adorn the life, dignify the character, and ennoble the soul of fallen humanity. That Jesus is all-powerful to save, is manifest from his resurrection. He spoke to his disciples of his death, burial and resurrection. When he was crucified and buried however, all their fond hopes seemed dispelled forever. They went to their former vocations. But early on the morning of the first day of the week, Mary Magdalene and Mary the mother of James, and other women, came to the sepulcher with sweet spices, to anoint the body of Jesus. They found not their Lord there. An angel had descended from heaven, rolled back the stone from the mouth of the sepulcher, and sat upon it. His countenance was like lightning, and his raiment white as snow. He said to the women, Fear not; you seek Jesus who was crucified; he is not here, but is risen; come, see the place where the Lord lay. No, he was not there. His grave was tenantless. His enemies said that his body was stolen while the guard was asleep; his disciples declared that he had risen from the dead. Infidelity has ever been puzzled to account for the fact that the body of Jesus was missing on the morning of the third day. However

"Deep scienc'd in the mazy lore
Of mad philosophy,"

infidelity, like Belshazzar on the fatal festive night, is here weighed in the balance and found wanting. Jesus was the first being that ever rose from the grave. All the sons and daughters of Adam no more disturb its dread silence. Alexander, Caesar and Napoleon,

"Who warred with a world which conquered them only,
When the meteor of conquest allured them too far,"

sleep the sleep of death, and will awake not until the morning of the resurrection. The dead, small and great, will break not their slumbers until the voice of the Archangel call them forth to judgment. But Jesus, on the morning of the third day, threw aside the habiliments of death, and walked forth in the majesty of his strength, mightier than all the proud heroes, statesmen and philosophers of earth.

4. *Why are not all healed?*—If Jesus possesses all wisdom, power, goodness, condescension and love, why are not the sin-sick healed of

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all their terrible maladies? The medicine may not be good, the prescription may be imperfect, the medicine may not be taken, or if taken, the prescription may not be followed. Such suggestions *might*, by *some*, be offered. But the medicine is good—is just such as humanity needs. All agree in exalting it. Even infidelity is constrained to acknowledge its many virtues. The fault cannot be in the medicine. Wherever and whenever taken, it has proved effective in restoring and preserving health. Its wonderfully happy effects upon body, soul and spirit, may be seen by looking over those lands where it has been most severely tested. It is the only panacea known beneath the skies for the sins of our ruined race. It is the only infallible remedy which has been found, or which will ever be found, for the awful maladies that are preying upon the vitals of the miserable inhabitants of earth.

But the prescription—is it perfect or imperfect? No valid objection can be offered against it. It is simple and plain—easily understood—adapted to the highest and lowest capacity—to all in every age, clime and country; so that those who are spiritually sick, may easily ascertain how they may be restored to health.

Since, then, the medicine is good, and the prescription faultless, and the physician the chiefest among ten thousand and altogether acceptable, man's perverseness and obstinacy may account for the fact that all are not restored to the enjoyment of spiritual health. Often the prescription for receiving the medicine is wholly neglected, and hence the consequences are fatal; often the prescription is observed but in part, and death is the inevitable result. Those who are self-willed—of a perverse disposition—calling in the aid of human physicians—taking human drugs and potions and nostrums, must perish. For them there is no salvation. And this to a very great extent is the case in this day. The heaven-commissioned physician and the heaven-prepared medicine are not unfrequently spurned and rejected.—Thousands are thus acting. Such conduct is insulting to the Most High God, and ruinous to the soul. Hence, many in the Christian world are sick and dying. They have followed and are now following human devices. They have been deceived, and are now being deceived, by the spiritual quackery of the day. But in taking this medicine, all human devices, preparations or prescriptions must be studiously avoided. The wisdom of God far transcends the wisdom of man; and the directions given by Christ—our perfect physician—are far superior in excellence to all the concentrated wisdom of the wise, past and present. They are perfect, and cannot with impunity be set aside, supplanted, or improved. Just as they are, must they remain—without addition or subtraction. They point out the only means by which dying humanity can possibly live. In this age of

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moral and spiritual degeneracy, they cannot be too highly valued, or too closely followed.

Suppose a person to be sick. His system, from the crown of his head to the sole of his foot, is racked by a dreadful disease. Unless relieved, he must very soon enter the chambers of death. A physician is called for. One possessing all wisdom, power, goodness and love is procured. He informs the suffering victim that he has an infallible remedy—a specific for his disease; that it has never failed to restore the sick and the dying when properly administered—that it has been tested by millions in the past eighteen hundred years, and in every instance has proved effective—that unless he take this antidote he must inevitably die. But suppose the patient, addressing the physician, should remark, I acknowledge I am in a deplorable condition—am perhaps dying; I acknowledge that you are the only physician and possess the only antidote that can possibly cure me; still I desire to wait a little while, until I feel better, then I will take your medicine; or, I desire to wait until I feel like taking it; or, I can only take a part of it; or, I must take it in my own way; or, I think it unnecessary to be so particular as you prescribe; true you say I must be particular, and I know I must die unless you relieve me; but I must wait a little longer. What would be thought of the sanity of such a person, or of the wisdom of such suggestions? And how many thousands there are in this day who would condemn the unwise conduct of this suffering victim, and are acting with far greater folly. They are spiritually sick and dying, but before receiving that which alone can do them good, they desire to feel better; very desirous are they to be saved, but are unwilling to be guided by Him who holds in his hands life and death. They stop to talk about things essential and not essential, what they like and dislike, or what does or does not appear right and proper according to their preconceived notions of propriety, not consulting, as they ought to, the infallible directions of the great and good Physician. Or if they are constrained to consult these, they must, as matter of course, first inquire of Dr. Luther, or Dr. Calvin, or Dr. Wesley, before they can possibly ascertain the right method of taking the heaven-prepared antidote; thus virtually saying that God, who has spoken to he human family, has not made his word plain enough—that man's word must be consulted before God's word can be understood or obeyed. May God speed the day when all human creeds, confessions and formulas shall be repudiated, when all shall come to the sacred Scriptures, without prejudice; believing all that is said, doing all that is commanded, confiding in all that is promised, and enjoying all that is awarded to the obedient, in the Living Oracles of the Living God.

W. C. R.

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THE CAUSE IN DETROIT.

DETROIT, MICH., Jan. 12, 1863.

BELOVED FYTHER CAMPBELL:—I believe you had the pleasure of visiting this beautiful and growing city in the summer of 1855. It lies beautifully on the west bank of the Detroit river, between Lake St. Clair and Lake Erie. The city is, in the more central parts, beautifully built. Its numerous avenues, and several public squares, give an air of elegance and variety which is very pleasing to one who has a taste for the beautiful. Woodward and Jefferson avenues are the chief streets of the city, and are truly grand. They are, I judge, about 200 feet wide, and graced by shaded sidewalks and beautiful stores, offices, churches, schools, hotels, and private residences.—It is just such a place as one ever longing, like Paul, to proclaim the unsearchable riches of Christ, would feel moved to preach the gospel in. In walking its streets and meeting its throngs of well dressed and intelligent natives and denizens, and hearing the merry, happy laugh of its children, he would naturally say, "How I would like to preach the gospel to this people."

We have had, for many years, as you know, a small congregation of Disciples here. They have been permitted to occupy the City Hall, as a place of public worship, and have regularly met to show forth the Lord's death until he come. But it has been long felt by some of this little band, that while themselves keeping the ordinances, they were doing but little in the great aggressive work of the church, which is to push the claims of the gospel into the kingdom of darkness, and enlarge, by glorious and blessed conquest, the dominion of Zion.

Some persons are naturally gifted for one work, some for another. One man thinks that everything depends upon discipline; another rests all his hopes in the eloquence of a preacher. One is intent upon building up, by cutting off; he believes in pruning; another delights in mighty numbers, and relies upon new recruits for strength. Each of these is right, and each, so far as he excludes the others, is wrong. Christianity is broader than either. It comprehends, in its grand work, the area of both. It calls for the sanctification of the church, and equally cries aloud for the conversion of the world. But we are, at best, but feeble, finite creatures, and the Holy Spirit, in the primitive church, did not, therefore, impose upon one man every variety of work. Each had a gift, appropriate to his natural susceptibility, and was accountable for his own work. When Paul proposed to Barnabas to go again and visit the brethren in the cities where they had

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preached the word of the Lord, they were both equally willing and ready to go, but they differed about the expediency of taking with them John whose surname was Mark. The result is very instructive. They did not seek to excommunicate each other, neither did they keep together and waste their time in fruitless contentions as to which should have his way. But they separated—each going his own way, yet both continuing to labor for the Lord in the good of his people and the prosperity of his cause. The consequences were most happy, and the example reveals to us a principle in the kingdom of Christ which is but too little considered; that is, that the means are subordinate to the ends—that questions of mere expediency must always be decided by a reference to the higher law of duty to the church universal.

Whether there shall be two congregations in a city or neighborhood, or but one, is a question of expediency. There may be many reasons for, many against the separation, but the supreme law in the case is, the greater usefulness in the Master's service. Where this can be secured by the division, it ought to be made. Of course I am speaking of such divisions as are lawful in themselves. A division which is factious or schismatical cannot be justified. It is neither expedient nor right. Such divisions perpetuate a moral wrong, which, I cannot agree, is productive of good to those who do it, either in religion or politics. If the moral wrong proceed from the party holding the organized authority of the congregation, then *they* are responsible for the separation—do, in fact, by the exclusive force of their own unscriptural and therefore unconstitutional proceedings, cause and compel the separation, which in that case becomes a solemn duty and an heroic virtue in those who secede; and all hearts, truly loyal to Christ, will hail them as noble spirits, giving heed to that voice from heaven which ever saith to those in such circumstances, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Such were Luther, and those who with him gave body and force to the spirit of Protestantism. Such also is the schism (?) which we, as a people, are charged with the crime of making! But there is no higher loyalty than to rebel against organized and authoritative disloyalty; and such is ours, if we are steadfast and true in contending for the doctrine once delivered to the saints, against the innovation and perversion of human traditions and laws. This, and nothing less, is truly and practically to acknowledge and discharge supreme allegiance to Christ.

But you will pardon these general remarks upon a question not directly connected with the subject of this letter, which is, to give you some account of the organization of a new congregation in De-

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troit; not a schism nor faction, but an expansion into greater usefulness of the body of Christ. The old congregation still continues to meet and edify itself in the City Hall, and still retains much of its original piety and orderly fidelity in its membership—notwithstanding the power with which it has parted, in order to the formation of the church on Jefferson Avenue. Brother Linn, who is the brother-in-law of your very warm friend, Brother Colin Campbell, is the chief man among them, and is justly esteemed for his conscientious devotion to his principles, and unwavering fidelity in their defense. We trust that the usefulness of this body, now meeting in the City Hall, may be greatly increased, and that there may be the most cordial good will and fraternal co-operation between them and the new congregation. They have one faith, and are alike laboring for the exhibition and restoration of primitive apostolic Christianity, and should, as we trust they will, rejoice in each other's success, and pray each for the other's prosperity and growth in numbers and in grace.

The organization of this new congregation in Detroit, has been attended with many circumstances which encourage us to believe that the blessing of Providence rests upon it. The house was formerly occupied by a Congregational assembly, but growing too small for their purposes, was abandoned by them, and left for some time vacant.—Being much out of repair, it was offered for sale at a moderate price, and Brethren Richard Hawley and Colin Campbell seized the opportunity, and bought it. They immediately went to work and put it into thorough repair, adding to its former accommodations a convenient and well arranged Baptistery. At an expense of some ten thousand dollars, these two brethren thus took this first step towards the accomplishment of this good work. The next thing was to procure the pastoral and evangelical services of a man who could command the public attention, and prove himself a workman of whom the brethren could not be ashamed. Their first choice, almost as a matter of course, fell upon our gifted and experienced Brother Isaac Errett, and happily they succeeded in engaging him at once, and on the occasion of our visit here, had all things in readiness for an immediate and thorough scriptural organization.

On Lord's day, Jan. 11th, 1863, we spoke in the morning to a fine audience, and in the afternoon met with prayer and fasting, to ordain the officers duly chosen by the brethren composing the congregation. We were aided by brethren Regal, of Mich., and R. M. Bishop, of Cincinnati, and formally set apart by laying on of hands, Bro. Isaac Errett as Pastor and Evangelist, and brethren Richard Hawley and Colin Campbell as deacons. The exercises were very solemn and impressive, and were witnessed with the profoundest respect and

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attention by the audience. In the evening we preached again. Notice had been given out that the ordinance of baptism would be administered after the discourse, and we had an overflowing house. We have never participated in a more deeply impressive scene. Five ladies had made the good confession, and were baptized by Brother Errett. The beautiful symbolic significance of the ordinance seemed to be fully understood and felt by all, and an expression of the deepest respect and most impressive sympathy rested upon the countenances of the densely crowded audience. It was a scene long to be remembered by all, and full of hope and encouragement to the faithful little band thus for the first time standing together as an organized Christian church. The scene will be long hallowed in their hearts, and we trust, under the able and wise labors of Bro. Errett, will often be repeated. This city affords a fine field for his eminent abilities as an evangelist and pastor, and we look with confident hope for much fruit in the future. May the richest blessings of the great Head of the church rest upon him and the earnest and faithful brethren who have called him to this work, and who have shown themselves so generously ready to hold up his hands and help him in his labors!

You well remember Bro. Richard Hawley, and his accomplished and earnest wife, who is with him, heart and hand, in every good work. They were absent I think in Europe, when you visited Detroit, as were also Brother and Sister Colin Campbell. They regret that they were not at home, to give you their welcome and aid in your effort to preach the gospel to the people of their city. I am the guest of Brother and Sister Hawley in their elegant home on Jefferson Avenue, hard by the church, and can give you assurance of a hospitable Christian greeting, whenever it may be your fortune to visit them.—It is a home you would confidently salute on entering, and with which you would delight to leave your peace when parting.

With Bro. Colin Campbell and family I spent a few hours of pleasant communion, in their own cordial Scotch home. In America, as in Scotland, we find it still true—

> "Thy sons, Edina, social, kind,
> With open arms, the stranger hail."

In listening to the rich, broad cadences of the language of Burns, I could not but think how you would enjoy to sit beside their "ingle, blinkin bonnily," and hold a long talk of "auld lang syne"—for they are, I think from Glasgow, where many a weary year agone, you sported on the Clyde, or toiled for that learning which has so long shed its luster over the word of God, and illumined for myriads of our race the pathway of life.

But I have already made this letter almost long enough for a sermon.

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I am happy in believing that the good cause is in good hands up in this region of the North-west. Our long tried and faithful brother Eli Regal is busy at work for the brethren at Muir and round about, the former region of Bro. Errett's labors, and from him we expect a good account in due season. His health is delicate, but his zeal is unabated, and he labors much. The Lord bless and keep him, and lift upon him the light of his countenance. In the one good hope of eternal life, ever affectionately yours, W. K. PENDLETON.

GOING TO SLEEP UNDER PREACHING.

We have a fine preacher. His voice is musical, and so soothing! When he first came, the novelty of having a new preacher made me wakeful; besides I was anxious to hear what he had to say. Since I have become accustomed to his voice, it has a most charming effect upon me. O, I have the most delightful naps! After the toils and cares of the week, especially after the efforts to prepare myself and others for the Lord's-day meeting, it is so refreshing to forget the world and all its cares under good preaching!

Some persons go to the house of worship to gaze about, see what is to be seen, and to display their fashionable attire, etc. This is surely wicked. What pride, what vanity! Had they but learned like me, to close their eyes in sweet sleep, it would have crucified their pride. It is wonderful what effect good preaching has upon the people.—Some are delighted with the manner of treating the subject, the new thoughts, the logic, the eloquence, etc.; but as for me, give me the preacher whose voice effects me like my mother's gentle lullaby when I was a babe. Let me nap—nap—nap.—*Evangelist.* SLEEPER.

THE HOME MOTHER.

"We must draw a line, aye, a broad line between her and the frivolous butterfly of fashion, who flits from ball to opera and party, decked in rich robes, and followed by a train as hollow and as heartless as herself—she who, forgetful of the holy task assigned her, neglects those who have been given in her charge, and leaves them to the care of hirelings, while she pursues he giddy round of amusements.

"Not so our *Home-mother!* blessings be on her head! The heart warms to see her in her daily routine of pleasent duties. How patiently she sits, day after day, shaping and sewing some article for use or adornment for her little flock! And how proud and pleased is each little recipient of her kindness! How the little face dimples

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with pleasure, and the bright eyes grow still brighter, as mamma decks them with her own hands in the new dress she has made! How much warmer and more comfortable they feel, if mamma wraps them up before they go to school! No one but her can warm the mits and over-shoes, or tie the comforters around the necks!

"There is peculiar charm about all she does—the precious mother! They could not sleep, nay, for that matter, she could not, if she failed to visit their chamber, and with her soft hands arrange them comfortably before they slept. Her heart thrills with gratitude to her Creator, as she looks on those sweet blooming faces; and when their prayers are done, she imprints a good-night kiss on each rosy little mouth. It may be, a tear, too, will start for one little nestling, laid in its chill, narrow bed, for whom her maternal care is no longer needed. It sleeps though the sleet and the snow descend, and the wild winter winds howl around its head. It needs no longer her tender care. A mightier arm enfolds it. It is at reast. She feels and knows that it is right, and bende meekly to the hand that sped the shaft, and turns with a warmer love, if it be possible, to those little ones, who are left her to love. How tenderly she guards them from from every danger, and with strong, untiring love, she watches by their bedside when they are ill! Blessings be on the gentle, loving, home mother! Angels must look with love upon her acts. Her children shall rise up and call her blessed, and the memory of her kindness shall enfold her as a garment."

GOD IS LOVE.

Oh what a joyful thought, that God is love, that he who made us, whose servants we are, has a loving heart, a tender heart, a merciful heart, a pitying heart, that his eye is bent on the least one of his children with the kindliest of glances, that not one sigh escapes us but he notes it, not a tear falls but moves the sympathizing Jesus with compassion. Not a bended knee with the soul uplifted to God in prayer, but he takes remembrance of it, and that those who come to him in sincerity and truth, he will in no wise cast out. Then, oh faint-hearted, come here and find courage; oh weak one, come and receive strength; oh friendless, come and receive the precious friendship that can compensate for the loss of all earthly friends. Oh homeless one, come and receive possession of a mansion in the skies. Oh joyless one, know that in his presence is fulness of joy. Oh pleasure seeking one, know that at his right hand are pleasures forever more. Oh heart-broken one, know that the dear Jesus was wounded and bruised for our iniquities, and that he alone can bind up the broken heart, and

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pour the oil of consolation into the wounded spirit. Come then and let us all learn of God to love. But if we say we love God, and love not our brother, the truth is not in us. But if we love our enemies, and do good, and lend hoping for nothing again, our reward shall be great, and we shall be worthy children of our loving Father. For the capacious heart of God took in all; he so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life and dwell with him in heaven.—*Presbyter.* M.

JOHN BUNYAN.

The history of Christianity affords but few more illustrious instances of the power of religion to exalt the degraded, than is found in the life of the Bedford Tinker. He was born in Elstow, in 1628. His parents belonged to the lowest class of society, and he enjoyed but few advantages for the acquisition of knowledge. According to his own statement, he attended school long enough to learn to read and write. But whatever may have been his literary attainments, his moral character was far from being remarkably pure. Indeed, he became notoriously vicious. Dr. Southey, in his life of our subject, has attempted to smooth down the account that Bunyan has left us of the viciousness of his youth; but it cannot be denied, after all the Doctor has said, he has failed to prove that he was not deeply sunken in sin.

Just as Bunyan was verging upon manhood, the war broke out between Charles the Second and his Parliament. It was not to be expected that a youth of his temperament would be a careless spectator of such a contest. He joined the Parliamentary forces and served as a soldier for about two years. Soon after he had left the army—when he was scarcely nineteen years old—he took to himself a wife. The young couple were not burdened with a great amount of this world's goods; yet his marriage appears to have been a happy one. Shortly after it took place, a change came over his moral character. There are but few pages of biography that are more interesting than the narrative that Bunyan has left us in his "Grace Abounding," of the exercises of his mind at this period.

Doubtless, the contests through which he passed had much to do in preparing him for the part that he was to perform in after life. God generally fits his servants for extensive usefulness, by hard struggles. Would Luther have been qualified to have acted the part that he did in the reformation, if he had not endured those days of anguish that he spent in the monastery? Would the Wesleys ever have accom-

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plished the work that they preformed, without the experience that they gained at Oxford and Savannah? So, Bunyan could never have written the "Pilgrim's Progress" without having met with the trials that marked the early part of his Christian experience.

He united with the Baptist Society at Bedford in 1655, and soon became a preacher of the gospel. He was very popular among the members of his own denomination. This was owing, in part, to his familiarity with the feelings and habits of the common people, and to the earnestness with which he spoke. But he was not long permitted the quiet exercise of his gifts as a public teacher. About four years after he commenced his labors, he was committed to the Bedford jail, for the crime of preaching the gospel. Here he remained about twelve years. Whatever Bunyan may have personally lost by his long imprisonment, the world has been greatly the gainer. It was in this prison that he dreamed the dream which immortalized his name, although it was not given to the world till several years (1678) after his release. Several of his other works were written at this time.—It is probable that if he had been at liberty to employ his time in preaching, he would have been too busy to have written these works. His "Holy War" was published in 1682. This book has never been as great a favorite with the public as the "Pilgrim's Progress," yet no man with but an ordinary intellect could have been its author. It would have built up a reputation for a common man. Our author died August 31st, 1688.

Perhaps no work in the English language is more extensively read than the "Pilgrim's Progress." It is found alike in the homes of the wealthy and the cottages of the poor; and the learned and unlearned pore over its pages. Although nearly two hundred years have passed since it was first published, its popularity appears to still be on the increase. The time for criticising it is past. Efforts have, however, been made to rob Bunyan of the credit of originality. Such attempts cannot be made without impeaching the veracity of our author.

Notwithstanding the explicitness of this language, it is not long since a writer in a Quarterly attempted to prove that Bunyan was greatly indebted to Spencer's "Fairy Queen." But the writer failed to establish his position. It is not impossible to find a few of the same sentiments in authors who are entirely unacquainted with each other's writings. It is not likely that a man of Bunyan's limited acquaintance with books spent his time in reading so tiresome a book as the "Fairy Queen." The "Pilgrim's Progress" was the creation of Bunyan's own intellect; and it will remain a monument of his genius to the end of time.

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DISCOVERIES AT JERUSALEM.

From an exchange paper we clip the following very interesting communication:

"A late English paper contains the following statement of some very interesting discoveries made in Jerusalem by Mr. Pierotti. This gentleman has resided many years in the Holy City, is himself a Catholic, an accomplished Scholar, and an able engineer. He has been employed by the Austrian Government to erect sundry chapels and hospitals for Austrian pilgrims, and has made more extensive excavations and explorations than any other person in or around Jerusalem. Employed by the Pacha as an engineer, he has discovered that the modern city of Jerusalem stands on several layers of ruined masonry, the undermost of which, composed of deeply beveled and enormous stones, he attributes to the age of Solomon, the next to that of Zorobabel, the next to that of Herod, the next to that of Justinian, and so on till the times of the Saracens and Crusaders. He has traced a series of conduits and sewers leading from the 'dome of the rock,' a mosque standing on the very site of the altar of sacrifice in the Temple, to the valley of Jehoshaphat, by means of which the priests were enabled to flush the whole Temple area with water, and thus to carry off the blood and offal of the sacrifices to the brook Kedron.

"The manner of his explorations was very interesting. He got an Arab to walk up through these immense sewers, ringing a bell and blowing a trumpet, while he himself, by following the sound, was able to trace the exact course they took. About two years ago he accidentally discovered a fountain at the pool of Bethesda, and on his opening it, a copious stream of water immediately began to flow, and has flowed ever since. No one knows from whence it comes, or whither it goes. This caused the greatest excitement among the Jews, who flocked in crowds to drink and bathe themselves in it.—They fancied that it was one of the signs of the Messiah's coming, and portended the speedy restoration of their commonwealth. This fountain, which has a peculiar taste, like that of milk and water, is identified by Signor Pierotti with the fountain which Hezekiah built, and which is described by Josephus. The measurements and position of most of these remains accord exactly with the Jewish historian's descriptions.

"It is but simple justice to state that Dr. Barclay, an American missionary, is entitled to great credit for some of the discoveries here attributed to Mr. Pierotti. Although he never explored the passages from the Temple down through the mountain of Moriah, to the val-

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ley of Jehoshaphat, he arrived at the fact of their existence by a series of observations under the *Kubbet es Sukra*, or Dome of the Rock, (which is the building commonly but erroneously called the Mosque of Omar,) and at the outlet of sewers in the valley of Jehoshaphat."

In another of our exchanges we found the following brief notice, which speaks of the same discoveries in Jerusalem. We give it to our readers because it is coupled with some circumstances not mentioned in the foregoing item:

"The Russian journals state the progress of works undertaken by the national authorities of Jerusalem. An enclosure of 16,000 square yards has been made, with houses and four tanks completed. The cathedral of the Holy Trinity is ready to receive its cupolas, and a large house for the mission nearly completed, a large hospital progressing, and the foundations of an extensive asylum for male pilgrims excavated. In carrying out some works belonging to the Russian Consulate within the city, ground near the Holy Sepulcher was excavated to a depth of thirty-five feet, when the remains of pillars and porticoes which formed part of the principal entrance to the Holy Sepulcher in Constantine's time were come upon. Two years ago Signor Pieretti discovered a fountain at the pool of Bethsaida, which, on being opened, has continued to flow. The Jews were greatly excited by this discovery, and regarded it as ominous of the coming of the Messiah. The engineer identifies it with that built by Hezekiah, and referred to by Josephus. There is an immense deal to be done in the way of excavating at Jerusalem, which might lead to results not less valuable than such as were carried on at Budrum or Xanthus."

In some of the former numbers of this magazine we mentioned that Dr. Barclay had discovered a new haven, nearer to Jerusalem than that of Jaffa. Now we are able to give some more particulars about that very important discovery, which, we think, is not one of the least "signs of the times." Here they are:

"A New Seaport for Jerusalem.—It is stated that Dr. Barclay, an American physician who has long resided in the East, has recently discovered the ruins of quite a large city, with an excellent rock-bound haven, which has been christened Port Salem, ten miles below Jaffa, at the very point where the sea makes its nearest approach to the Holy City. It will require but a small expense to make it a safer harbor than any port between Alexandria and Antioch. There is a very gradual ascent from it to Jerusalem, without crossing a single valley, mountain, or hill, approaching the city by the way of the plain of Rephaim, by which it is proposed to construct a fine pilgrim highway."

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We doubt not that many of the readers of those papers and periodicals from which we have taken these accounts, and perhaps the editors themselves, smiled at the excitement of the Jews at the discovery of the fountain of Hezekiah, and the revival of their hopes of the speedy coming of Messiah. We do not smile at it; but our heart rejoices at the same hope; and we believe that all those who pray and long for the return of Jesus, the great king, will share our joyous hope.—Surely the Lord will soon come to Zion; are we prepared to meet Him?—*Israelite Indeed.*

QUESTIONS WELL ANSWERED.

A Sophist wishing to puzzle Thales, the Milesian, one of the wise men of Greece, proposed to him in rapid succession the following difficult questions. The philosopher replied to them all without the least hesitation, and with how much propriety and precision, our readers can judge for themselves.

Question. What is the oldest of all things?

Answer. God—because he always existed.

Q. What is the most beautiful?

A. The world—because it is the work of God.

Q. What is the greatest of all things?

A. Space—because it contains all that is created.

Q. What is the quickest of all things?

A. Thought—because in a moment it can fly to the end of the universe.

Q. What is the strongest?

A. Necessity—because it makes men face all the danger of this life.

Q. What is the most difficult?

A. To know yourself.

Q. What is the most constant of all things?

A. Hope—because it still remains with a man after he has lost everything else.

A LADY was repeating to her little girl, six years old, the story of the flood, and how God said to Noah that he would not again destroy the earth by a deluge of water, and gave the rainbow as a pledge of his engagement. "O, mother!" exclaimed the child, "when God had promised, I should not have wanted any rainbow to make me believe him!"—*Good News.*

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THE WESTERN EVANGELIST,

EDITED BY W. W. STEVENSON, SAN FRANCISCO, CALIFORNIA.

[I owe our esteemed brother Editor of the Western Evangelist an apology for not sooner acknowledging his kindness in sending to me extra numbers of his interesting monthly. He has my kindest thanks for this polite expression of his regard. The Evangelist presents itself with the following very brief but satisfactory Prospectus:

"The 'Evangelist' will be published on the first Monday in each month, at San Francisco. The 'Evangelist' is a religious magazine, to the exclusion of every other question, *political especially.* It will contain, in each No., 32 8vo pages, and will be sent to subscribers at *Two Dollars and Fifty cents a year, payable in advance.*"

Brethren who wish to lend a helping hand to the cause in California, will do well to aid in the publication of this very important auxiliary. The last number of the last year is before us, and we shall take the liberty of laying before our readers its interesting correspondence, that they may be cheered by a little good news from this far-off quarter of the Lord's vineyard:—W. K. P.]

CORRESPONDENCE OF THE WESTERN EVANGELIST.

WOODLAND, Nov. 6th, 1862.

BRO. STEVENSON:—I have determined to do more than I have been wont to do of late in the way of contributing to the columns of the "Evangelist." In this I am prompted by several considerations,—one or two of which I will mention.

First, I love very much to hear from the brethren; and I conclude that they have an equal pleasure in reading something from my pen.

Second, I have been urged by many of the brotherhood and sisterhood to write more, and some hints have been dropped that my silence might be misconstrued—in short, that the impression might arise in some minds, that I was disaffected either towards the paper or its Editor.

Now let me say, that both have my warmest sympathy, and have and shall have my earnest support and encouragement. I should regard the suspension of the "Evangelist" as a heavy loss to the great cause which it advocates. And I am more and more convinced, by facts which are daily transpiring, that the reformation in which we are engaged is destined to be the instrument of the moral and spiritual regeneration of our race, if indeed such a consummation should ever occur;—and that it will occur is certain, else the faith and hopes of Christendom built on the revealings of the Holy Book must be ever blasted.

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Ancient, apostolic Christianity was surely designed by its Author not only to endure as long as time itself, but it was intended to exist amid all the mutations of this ever mutable world, and, changeless itself, yet to survive all changes and chances, and to "stand erect when every idol falls."

It teaches its devotees that they belong to "a kingdom which cannot be moved." It inspires them with the idea that while "*in* the world they are *above* the world"—that immortality lies just beyond the visual line that bounds their earthly being—that crowns and thrones await them there—that they

> "Are traveling homeward through changes and gloom,
> To a kingdom where pleasures unchangingly bloom."

And that although—

> "Their gaze cannot soar to that beautiful land,
> Yet their visions have told of its bliss;
> And their souls by the gales from its gardens are fanned,
> While they faint in the desert of this."

The time of the world's redemption draws nigh. The hoary superstitions and errors of the past are swiftly flying away before the bright rays of that resplendent luminary of moral truth—the Bible. Its facts, its precepts and its promises, are taking the place of dogmas and doctrines, of traditions of men, of decretals and legends, of subtile scholasticisms and theological mysticisms. The fields are white for the harvest, and with songs of joy the glad reapers are bearing "the harvest treasures home."

I sat down to write a short item of Church news, and instead, I find I have written—well, "what I have written I have written." I have just held a meeting of a week with the congregation at Old River, or as it is now called, Walnut Grove. The meeting was not so successful as we had hoped, owing partly to some little troubles in the congregation, and partly to sickness in the neighborhood. The difficulties were happily settled, and brotherly love restored. There were three additions, one by confession and baptism; one restored, and one who had been immersed by the Methodists.

The brother last mentioned is seventy-one years of age. Fifty-four years ago he attended the Methodist camp meeting, and then and there, to use their manner of speech, he "got religion." In other words, he became reconciled to God and his government. He demanded immersion, which was administered to him; but owing to the opposition of his parents, who were Baptists, he did not unite with the Methodist church—nor, indeed, with any other; and so for more than a half a century he lived without church fellowship.

His white locks, his frame bent with age, his voice tremulous with

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emotion, the deep solemnity of his manner, and the joyous welcome extended to him by the brethren, taken altogether, exhibited a scene of no ordinary interest. I have not time to write more.

As ever, J. N. PENDEGAST.

MARK WEST, Oct 29th, 1862.

BRO. STEVENSON:—The District Meeting for district No.1, embracing Sonoma, Napa, Lake and Mendocino counties, met at this place on Saturday last, and organised, by calling Bro. James Thompson to the chair, and Wm. Menefee, as Secretary. Some congregations not being represented, and others not being prepared to act, the meeting appointed William Henry, J. H. Jamison and James Fulton, a committee to correspond with all the congregations and with all the preaching brethren in the district, and such others as they may think best The meeting then adjourned to meet with the brethren at Healdsburg, on the first Saturday in March, 1863.

Arrangements having been made for a protracted meeting, Bros. McCorkle, May, Lewis and Austin, all being present, participated. The immediate result up to the present, is twenty-two additions—six of whom we immersed; the others by letters, and otherwise. Among the number were Jesse Deric and a Bro. Austin. These both being teaching brethren, and workmen that needeth not be ashamed, we feel much strengthened and encouraged to go on in the good cause. Our meeting will continue over next Lord's day.

Yours in the one Hope, JAMES FULTON.

REPORT OF THE STATE EVANGELIST.

WOODLAND Nov. 19th, 1862.

BRO. STEVENSON:—It was made my duty by the brethren at the late State meeting, to make a monthly report through the "Evangelist" of what I was doing. I will briey do so, as follws:—

I have preached during the month at the following places, and with encouraging success: 1st, Vaca Valley—one confession. 2d, Woodland—eight by letter. 3d, Mark West—twenty-three additions; six by confession, others by letter. (Received forty-six dollars and sixty cents.) 4th, Ukiah city—nine additions: seven by confession, others by letter. (Received fifteen dollars and fifty cents.) 5th, Clear Lake—(was unwell.) 6th, Woodland—Bro. Pendegast and others commenced a meeting at this place on Friday night, before the second Lord's day of this month. I joined them on Wednesday evening. The result of the meeting up to this time is fifty additions; forty by confession, and ten by letter.

Bro. Stevenson, the day is won in California. Brethren pray for us. Your brother in the one hope, J. P. MCCORKLE.

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GRASS VALLEY, Nov. 25th, 1862.

BRO. STEVENSON:—I commenced the third District meeting at Georgetown. Owing to Bro. McCarty's poor health he could not be here. There was no appointment given out when I arrived: I therefore carried my own appointment. On Lord's day the good brethren came from fifteen to twenty miles, and all heartily took hold of the social worship, and the heart was warmed up. I became acquainted with many good brethren, and I was convinced from their talent and influence, that if they be diligent in attending to the ordinances of the Kingdom the cause must succeed.

One thing was discouraging; here, as in some other places, the brethren do not meet if there is no preacher. This will not do, brethren. I could remain only till Lord's day evening; but was well satisfied that if the meeting could have continued, much good would have resulted. May the Lord bless the brethren with zeal and piety.

Yours in hope, L. J. CORRELL.

THE CHURCHES IN PITTSBURG AND ALLEGHENY CITY, PA.

We are truly gratified to learn the facts which we lay before our readers in the following correspondence. We rejoice in the harmony of the brotherhood, and trust that the organization of a new congregation of Disciples in Pittsburg, will be most cordially recognized and remembered by our brethren, and that it may give a new impulse to the cause in that great and controlling center of intelligence and wealth. Perhaps some of our readers may remember that a statement of facts somewhat similar to the one made above by the church in Pittsburg, was given in the Mill. Harbinger for Sept., 1861—p. 538—but it may have escaped their attention, as they seem to think that there had been no published correction of what they regard as the false position in which they were placed by the communication of the church in Allegheny, published in the July number of the same year. Still, the present correspondence has the gratifying feature of showing that this explanation is accepted by the church in Allegheny City, and that all their complaints are therefore withdrawn. We rejoice, for it is a "good and pleasant thing for brethren to dwell together in unity."

Brethren, remember the church in Pittsburg, and not only lend it a helping hand, but a cordial welcome into the organization of the great army of the faithful. W. K. P.

PITTSBURG, January 22, 1863.

PROF. W. K. PENDLETON—DEAR BRO.:—The difficulties between the congregations of Disciples in the cities of Pittsburg and Allegheny having been adjusted, as appears by the enclosed correspondence, we will

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feel much obliged by your having the same published in the Millennial Harbinger, together with this note. H. A. COFFIN.

PITTSBURG, JAN. 10, 1863.

To 1st Congregation of Disciples, Allegheny City, Pa.:

In a paper which you caused to be published in the Mill. Harb. of January, 1861, and afterwards in the Christian Review, in which you refer to the manner of getting up the organization designated the "First Congregation of Disciples of Pittsburg," presided over by Elder W. S. Gray, you make certain statements calculated to do great injury, not only to Bro. Gray, but to the whole congregation. We refer to those portions of that statement wherein we are charged with factious co nduct under the leadership of W. S. Gray, and the resolutions founded upon your judgment of the motives by which we were influenced.

These resolutions have gone forth to the whole brotherhood, and no denial having ever appeared in the papers making the publication, have greatly crippled our efforts for good in the proclamation of the Gospel.

Now, without desiring to raise any controversy on the facts, we wish to protest against your interpretation of our conduct. and utterly disclaim the motives attributed to us. Although it may be true that if the Pastorate of Bro. Gray over the Allegheny church had not ceased some time before, the church in Pittsburg might not have been reorganized, yet you are entirely mistaken in your manner of connecting the two events, as though one was the intended result of the other.

The idea of the re-organization of the church in this city was no new thing, and the inconvenience of an attendance in Allegheny City was borne by members on this side because it had seemed impracticable to keep up two organizations. It was therefore only a matter deferred until such time as circumstances should be more propitious for its accomplishment.

Bro. Gray's labors with you had closed, and no Evangelist was as yet employed by the Allegheny church, and there was therefore no need to call upon us to contribute to your assistance in maintaining the stated preaching of the "Word of God."

Under these circumstances, Bro. W. D. Smith was the first to make an effort for the re-organization of the Pittsburg church, in which he was seconded and assisted by others. *Bro. W. S. Gray was not the leader or organizer of the movement.* He was solicited to assist us in our organization, which he did, but not until a respectful petition was presented in good faith to your body, signed by fourteen persons, all residents of Pittsburg, praying your consent to and co-operation in their effort.—This was refused us, without any just ground or reason, as we think, besides your suspicion as to the motives prompting our action. Now, although you may have seriously believed of us all that you charged in that publication, it is nevertheless *untrue*, and *we are misjudged.* And as the rectitude of our intentions could only be known to ourselves and to

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God, we did not recognize your right to judge of them, and hence felt constrained to proceed, after a full re-consideration of the whole matter, believing our effort both justifiable and praiseworthy.

Now in the light of these facts, do you not think that justice to Bro. Gray and to us as a congregation, requires some withdrawal or modification of your judgment, so mistakenly pronounced and published?

We leave the mattar with you for such consideration and action as becomes Christian men, professing with us to be governed by the same great Teacher, and striving for the same objects—the conversion of the world and the salvation of our own souls. All of which is respectfully submitted, in the fear of God. In behalf of the church,

JNO. H. STODKDALE, Sec'y.

DISCIPLES' CHURCH, ALLEGHENY CITY, Jan. 18, 1863.

BRETHREN:—Your communication of the 10th inst. has been received, and after careful consideration of its contents, and prayerful reflection as to what is our Christian duty in the matter, after your denial of the correctness of our judgment as to the motives influencing your conduct, we conclude to accept this denial of the premises on which our judgment was formed, as a final settlement of all past difficulties. We judged your intentions and motives from your conduct, and felt justified, in the absence of all explanation on your part, in concluding at the time as we did: as, however, these are matters resting entirely within your own breasts, and it is not for us, after such denial, to judge the hearts or thoughts of men, which are only known to God, as between ourselves, we feel constrained to accept of this explanation, and leave the whole matter as between yourselves and God, who alone judgeth righteously.

This congregation having never taken the action indicated in those resolutions, viz., excluding from its fellowship those who participated in the formation of the Pittsburg church, no action for your restoration is required. It only remains for us to give our consent to the establishment of a congregation in the city of Pittsburg, which we now do; and inasmuch as it has from its commencement to this time maintained its organization, and all of those in its fellowship, so far as known to us, are of good repute in moral character and Christian deportment, we *cordially* recommend the organization for the kindly recognition and fellowship of the brotherhood throughout the country.

As you complain of the injury done you by our former publication, we are willing this correspondence shall be published in the Millennial Harbinger and the American Christian Review.

Hoping this change in our relations may lead to forgetfulness of all past discord and differences, and the furtherance of the kingdom of our Lord in this vicinity, we remain yours in the Christian hope.

By order of the church. H. A. COFFIN, Clerk.

To 1st Congregation of Disciples, Pittsburg, Pa.

☞ American Christian Review please copy.

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HERALD OF THE TRUTH.

BUFFALO, N. Y., Dec. 19, 1862.

TO THE PREACHERS OF THE REFORMATION:

The coming volume of the Herald of the Truth will be published monthly. It will, as usual, be devoted to the religion of the Bible, and will be printed on superior book paper.

We offer the following liberal inducements to preachers and others, namely: To every preacher, or other person, sending us 25 new subscribers, at $1.00 each per annum, to one or more post office, sent any time during the coming year, we will present one new copy of Webster's Unabridged Dictionary, or other books of equal value. Now is a good time to secure this standard work for your libraries. W. T. HORNER, Editor and Publisher.

PROGRESS OF REFORM.

SYRACUSE, N. Y., Jan. 22d, 1863.

DEAR BRO. CAMPBELL:—Sister Alton, of Auburn, (where you visited, has given me three hundred dollars to plant a church in this place. Syracuse is decidedly one of the most important places in this State, and with the help of the Lord, we hope to do a great work here. We have no Hymn Books, and need them before we can have singing. Knowing your desire to help establish the cause in so important a center as this, if you feel disposed to donate two or three dozen books for the church which we hope to erect here, they will be thankfully received.

A single "Harbinger" was the means of the conversion of Sister Alton (the donor of the above $300) from the Baptists. "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."

Since we parted in Mentor, I have visited Michigan. and baptized, upon a profession of their faith in Christ, seventy-five persons; fifty at Ronald, and twenty five at Paw Paw. I returned to this State, and commenced a meeting in a beautiful new house built by the brethren in Carthage, Jefferson co., which resulted in twenty-five additions, two of them reclaimed. This was decidedly one of the most pleasant meetings of my life. This is the first house built by the Disciples in the county, and on the first day of the meeting, they paid for it to the last dime. We have opened the gospel battery in this place, and by the blessing of God, hope for happy results. Yours truly,

W. A. BELDING.

Bro. R. R. Sloan, Cor. Sec. Ohio State Mission, writes from Mt. Vernon, O., under date of Dec. 31, '62, as follows: "Reports of preachers in employ of our State Mission for Oct. and Nov., show 179 baptisms, and 59 other accessions to the cause. The work progresses encouragingly. The additions reported are but a partial exhibit of its success. Aside from ready contributions, we are husbanding in the several districts a permanent fund for future operations. Many weak churches are being strengthened, and in many destitute places we are sowing seed for a future harvest of souls."

EDS. HARBINGER:—Bro. W. E. Evans, of Emporia, and I, have just closed a series of meetings at Iola, Allen co., Kansas, which resulted in thirty-eight

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additions to the Christian church. Twenty-two were added by immersion, four from the Baptists, two from the Methodists, and ten reclaimed and by letter—In this valley of the Neosho river are many large organizations, including the intelligence and influence of Southern Kansas. Within the past year, at Ottumwa and Burlington, in this valley, Bro. G. W. Hutchinson and I had one hundred and thirty additions. The field is still open, and the cause is advancing. May God enable us all to be zealous and faithful.

Yours in Christ, J. H. BAUSERMAN.

Bro. R. Moffitt, Wooster, O., writes: "Bro. Rowe and I closed a meeting at Holmesville, on the 7th Dec., with 25 baptisms, one from the Baptists, and one reclaimed."

OBITUARY NOTICES.

Died, at Somerset, Pa., Aug. 15th, 1862, Sister MARY T. GRAFT. She was born Oct. 1st, 1772, and was consequently almost 90 years of age at her death. Sister Graft, with her husband, Jacob Graft, yet living and 92 years old, was baptized in 1816. These two, with several women, baptized, some one year, some two years before them, resolved to make the Word of God their rule of faith and life. They met from time to time for prayer, singing, and the reading of the Scriptures, as they had no brethren among them to speak publicly for them. This little band of faithful disciples, composed almost entirely of women, devoted themselves earnestly to their Master's work. They kept a treasury, and by extra economy, laid up enough in store to aid the proclaimers of the gospel who sometimes visited them. For several years they co-operated with the Baptists, as harmonizing the nearest with their views; yet from the beginning of their efforts they resolved to take nothing but the word of God for their guide. About the year 1828, Elder Thomas Campbell paid them a visit, and several more were added to their number. They were at this time attached to the Redstone Association. In their letter to this body they stated that they recognized nothing but the word of God for their Rule of Faith; and for not accepting the Confession of Faith, their letter was rejected. When the Articles of Faith were sent to them they formally rejected them. From this time forth they assumed the Scriptural name of Disciples of Christ. With a godly, intelligent zeal, these faithful Disciples labored earnestly for years, and the blessing of God was with them. The church increased from year to year, doubling its number about every ten years, and the church has, from such a humble beginning, prospered to this day. The many remarkable instances of the labors of love and the patience of hope of these faithful sisters, would be read with deep interest by every pious Christian heart. Of these noble spirits who united in this good work, one alone is left, —our aged Sister Mary Ogle—and she, with daily brightening hope, her soul all in heaven, is patiently and joyfully waiting for "the Master," as she loves to call him, to take her home to the "shining shore." Those only familiar with the history of the labors of these devoted spirits, know how to appreciate them.

Sister Graft was truly a mother in Israel. Few that we have seen were so earnest in their Master's cause; and God gave her remarkable strength of body and mind to her latest years. She was green in her old age. She used every

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good means in her power for her Master's cause, even when she was beyond fourscore, diligently visiting from house to house, and writing numerous letters to urge upon her fellow-beings the gospel of Christ. Almost to her last days, she was an active and successful home-agent of Bro. Campbell's publications, from the Christian Baptist to the last volumes of the Harbinger. Her memory is precious to the brethren and sisters who knew her.

Shortly after the death of Sister Graft we visited Somerset, a place endeared to us by many labors and joys, and there we saw Father Graft—92 years old—with his silvery locks and kind face, standing *alone* in the well-known door where we had so often seen him with the pious companion of his long life beside him It was to us a sad and touching sight! He too will soon pass away, and is well prepared for the journey. CHAS. L. LOOS.

Died, at his residence in Shelby co., Ky., Jan. 3d, 1863, Elder ZACCHEUS CARPENTER, in the 89th year of his age.

Zaccheus Carpenter was born under the Colonial Government, in Spottsylvania co., Va., on the 20th of Jan., 1774. He bore arms under Gen. Washington, during the rebellion of 1794. In 1796, he left the spot of his childhood, and emigrated to Kentucky, and settled himself in Woodford co., in 1799. In 1800, he joined the Baptist church at Hillsborough. During the same year he was united in marriage with Nancy Lea, whom he survived eight years. He removed from Woodford co. to his late place of residence in Shelby co., in 1805, and during the same year united himself by letter with the Baptist church at South Long Run. From the time of his immersion he was in the habit of speaking in public, although he was not ordained a minister of the gospel until the year 1819. From the time that he buckled on the armor of his Lord and Master, he exhibited a zeal and energy that can only be revealed by the glory of the Cross. Upon the death of Mr. Hobbs, in 1821, he was called to the care of the church, which position he filled until the separation of the church, in 1832, at which time he espoused the cause of the Reformation, and from thenceforward, he continued to fight in the cause of Christ until 1857, at which time ill health forbade him laboring longer in public. And now, since death has closed his career on earth, and he has gone to receive the reward "of a life spent in the service of the Lord," and to hear the welcome plaudit of "well done thou good and faithful servant, enter thou into the joys of thy Lord."—During his year's affliction, he manifested a fortitude and resignation that proved that there is a living reality in the religion of the Lord Jesus. Such was his devotion to the Redeemer, that when the infirmities of age would no longer permit him to bend the knee around the family altar, he would watch for some solitary moment wherein he could secretly offer up his petition to the throne of God. Children, grand-children, great-grand-children, kindred and friends, although he has been taken from us, he has left to us a character and example that are undying, and whose virtuous acts shall survive the changes of time, and live forever amid the songs and triumphs of immortality. He has set you an example irreproachable, and presents to you a character resplendent with virtue. Cherish deep in your hearts his admonitions, and strive to imitate his example and virtues as one worthy to be followed. Then, while we mourn his loss, let us remember that he has but laid aside this mortal clay to receive fresh from the hands of God the crown of the just—that the earthly form is but ex-

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changed for one pure and heavenly;—and that now he is "resting in the Paradise above," in the land where sorrow never comes, where mortal "hopes wax into glorious fruition," where angels ever chant their praises around the Throne of God, where "the wicked cease from troubling, and the weary are at rest."

M. T. CARPENTER.

Died Dec. 22d, 1862, Bro. Abraham Miller, of Fulton, Calloway co., Mo.—The deceased was born on the 4th of July, 1796. He emigrated to Missouri at an early day, perhaps upwards of forty years ago. He has been an honorable member of the church of Christ about thirty-seven years. His place was never vacant in the house of God when his health permitted him to attend.—His knowledge of the Jewish and Christian dispensations was surpassed by few, considering his education. The Bible was his companion and his delight.

For a number of years the regular meetings of the brethren were held in his house, until the brethren were able to build a house. The brethren always found a home and a hearty welcome with him. The poor, the fatherless and the widow found in him a friend, and they appealed not to him in vain. Perhaps few men have been more liberal in sustaining the gospel according to their means, than he was. He was confined about one week with a disease of the heart, and retained his mind to the last. Death had no terrors for him, but in the blissful hope of a glorious immortality, he fell asleep in the arms of his Redeemer.

Fulton has lost one of its best citizens. The church has sustained a great loss, for his place will be hard to fill; but above all, his pious and aged companion feels the loss most severely. May God throw his arms of affection around her, and sustain her in her affliction, and enable her to be resigned to his will. His children also mourn, but not like those who have no hope.—"Happy are the dead who die in the Lord; yea, from henceforth, saith the Spirit, they shall rest from their labors, and their works do follow them."

ABSALOM RICE.

The death of Mr. Owen Owens, a much respected and truly good old citizen, is announced. Mr. Owens was born in Conway, North Wales, Great Britain, in the year 1789. When about twenty-three years of age, he emigrated to this city, where he has since resided. He was one of the few who organized the First Baptist Church in this place—the Society which built the meeting-house still standing at the corner of Sixth and Lodge streets—but afterwards associated with those who started the reformation headed by Alexander Campbell, and from that time forward continued a member of the Society now worshiping at the corner of Eighth and Walnut streets. Mr. Owens was unpretending and modest in his life, but firm and decided in his sense of duty, and in obedience to the requirements of his faith, evinced but little consideration for his own personal comfort and welfare. When returning, several years ago, from the South, whither he had been in quest of health, an emigrant woman fell, accidentally, from the boat, while under way, into the river. In the delay of preparations to rescue her, Mr. Owens, although enfeebled by disease and by age, sprang overboard, and seizing the woman, saved her from drowning. His health has been for a long time prostrated by the disease from which he died, but his sufferings have been endured with Christian resignation and fortitude.—*Cin. Commercial.*

We sympathize cordially with the surviving relatives of our much beloved and esteemed friend and brother, Owen Owens. We have known him long and known him well. He was only one year younger than myself, and was early associated with our brotherhood in Cincinnati. Blessed are the dead who

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die in the Lord; for they do rest from their labors, and their works of faith and hope and love do follow them. A. C.

Died, at his residence in Edwards co., Illinois, on the 12th Dec., '62, Elder Daniel Orange, in the 70th year of his age.

Bro. Orange was Born in Cheshunt, England, and emigrated to this State in the year 1818, at the time the English Settlement was formed by Messrs. Flower and Burbeck. In 1836 he attended the debate of A. Campbell and Bp. Purcell, at which time he united with the Christian church, to which he adhered steadfastly to the end of his life. His loss will be severely felt in the community in which he lived, especially by the poor and unfortunate, the sick and afflicted, whom he was always ready to assist and to sympathize with. His was an example of pure and disinterested benevolence. Like the Author of Christianity, he went about doing good. His life was upright and honorable, and his death peaceful and happy. His beloved companion and all his surviving children were at his bedside during his last moments, and witnessed the Christian patience and resignation he manifested under the most intense suffering.—An immense concourse followed his remains to their final resting-place through the rain and mud, thus showing their respect for his memory. "Mark the perfect man, and behold the upright; the end of that man is peace." May we all die the death of the righteous, and may our last end be like his.

GRAVILLE, ILL., Dec. 19, '62. DANIEL BULKLEY.

Died, on the 10th day of August, 1862, at Tenn. Iron Works, Lyon co., Ky., Sister Jane H. Goodrich, wife of the late Dr. J. B. Goodrich, of Missouri, in the 55th year of her age. In 1842 she united with the church of Christ, since which time her faith and conduct have been all that that sacred word implies; therefore she declared, a few minutes before her death, "I am not afraid to die I am ready to go whenever the Lord calls me." To her bereaved children, whom she urged to meet her in heaven, how rich is this consolation! Truly the memory of such an exemplary child of God, is epitaphed upon the hearts of all who were thrown within the wide circle of her pious influence; and it needs no better record, no more enduring monument! Let us not, then, with selfish grief, bewail the loss of such a one, but rather seek to emulate her example, that we, too, may be "ready to depart and be with Christ."

A. T. J.

Died, on the 15th Nov., near Rural, Clermont co., O., in the 53d year of her age, Sister Jennetta Deford, wife of Elder M. Deford.

Sister Deford had been a member of the Christian church for thirty-five years, and was beloved by all who knew her. She was immersed by the lamented Walter Scott. She had a very extensive acquaintance among the brotherhood, and none knew her but to love her. She retained her right mind in her last moments, being full of the hope of a glorious immortality.—She conversed freely of her home in the heavens, and of Jesus her Savior.—In her death, the church at this place has sustained a great loss, and one that is deeply felt by all the community. She had been afflicted with asthma for a number of years, but she bore all her sufferings with Christian fortitude and resignation. Her life abounded in good works. "Blessed are the dead that die in the Lord." G. B. B.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VI.] BETHANY, VA., *FEBRUARY*, 1863. [No. II.

THE TENANTRIES OF THE UNIVERSE.

We open the BOOK OF BOOKS, the only reliable document in the world explanatory of the tenantries of the universe. There is no formal summary of these tenantries exhibited in any one passage or paragraph, in either Testament, Old or New.

In our conception of them, we would arrange them in the following order:—Lord, cherub, seraph, angel, man, demon, Satan. Of these *seven*, six are found in Holy Writ in both numbers, singular and plural. SATAN HAS NO PLURAL. This is an impressive fact, which we rarely see specially noted. There are, indeed, "gods many and lords many" in Pagandom. But Christians have only *one* God, *one* Lord, *one* Holy Spirit, one faith, one body, one spirit, one hope of ultimate and eternal glory, honor and blessedness.

There is *one Devil*, semetimes called *Ho Satanos*—THE ADVERSARY of God and man. He has his *angels*;—in our tongue, *messengers*.

The demons are innumerable. Seven demons have been expelled out of one person—Mary Magdalene for example. The words *daimon*, *daimonion*, occur together some sixty-five times in the Christian Scriptures; Satan, thirty-six times—literally, *the adversary* of God and man.

Truly it may be said, "We wrestle not against flesh and blood only, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness" or wicked spirits "in the regions of the air." Eph. 6. 12. We truly need "the whole armor of God," or the whole armor which God has given to the citizens of his kingdom. "Stand, therefore," said Paul, the Gentile

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Hero, "having your loins girt about with truth, and having on the breastplate of righteousness, and your feet ready shod with the gospel of peace; above all, taking the shield of faith, with which you shall be able to quench all the fiery darts of the wicked one: take also the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication with your spirit, and watching thereto with all perseverance, and making supplication for all the saints; and for me, that utterance may be given to me, that I may open my mouth with freedom, to make known the truth of the gospel, for which I am an ambassador in bonds: that therein I may speak freely, as I ought to speak." This is a beautiful exhibition of the true and genuine Christian heroism.

The sword of the Spirit is the only *offensive* weapon in the Christian panoply. It is, indeed, a sharp, two-edged sword, and "pierces even to the dividing asunder of *soul* and *spirit*, of the joints and marrow; and [He that wields it] is a discerner of the thoughts and intentions of the heart. Nor is there any creature that is not manifest before him, but all things are naked and disclosed to the eyes of him to whom we must give an account."* Heb. 4: 13.

There is a very old city in this universe, which no man now living on earth has ever visited. It has no less than three superlative designations. These are, 1st, "Mount Zion"; 2nd, "The City of the Living God"; 3d, The Heavenly Jerusalem." It entertains innumerable hosts; amongst which are the joyful hosts of angels; the incalculable "assembly of the first born, enrolled in heaven"; the Judge, the God of all; the spirits of just men made perfect; and last, not least of all, appears Jesus, the Mediator of the new and everlasting constitution, wearing a crown of twelve stars.

The wall of the city has twelve foundations, and upon them are engraven the names of the twelve apostles of the Lamb. The twelve gates are twelve pearls. The streets are pure gold, and in the midst thereof stands the Tree of Life, bearing *twelve* manner of fruits, and *twelve* crops every year. The leaves of the tree are for the healing of the nations.

Truly we may repeat, and often repeat, that soul stirring, soul reviving, soul exhilarating oracle, "Eye has not seen, ear has not heard, nor has entered the heart of man what God has prepared for those who love him." 1 Cor. 2. 9. (Bernard's ver.) More fully expressed in Boothroyd's version, London, A. D. 1836: "Things which eye has not seen, nor ear heard, neither have entered into the heart of man, God hath prepared for them that love him. But God hath revealed

* "With whom we have to do." This is an obsolete formula. "To give account" is the living formula, and ought to be here adopted.

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them to us by his Spirit: for the Spirit searcheth all things; yea, the deep things of God."

We, however, presume to say that ransomed humanity will never cease to grow, to expand, to rise from glory to glory, through the countless cycles of everlasting ages, the *secula seculorum* of the Romans, and the *ages of ages* of the Anglo Saxons, or "*the world without end*," the *forever and ever* of our contemporaries.

Time is, in fact, but the mere measure of motion. Therefore, no motion, no time. But where there is no matter there is no motion.—Hence, we presume to say that there is neither matter nor motion beyond the area of the material universe. This is a nut for the alchemists to crack, especially for that class who are in quest of an universal solvent, and a universal remedy for diseases, physical and metaphysical, or ethical and theological. But there is *matter* in the universe. But all matter is in itself absolutely inert, or in other words, motionless. The force that moves it is not in *it*, but outside, above, and beyond it. No one known to history, or to me, has ever been able to suggest a single improvement upon any work of God, material or immaterial. Man himself is a synopsis of the material and spiritual universe in his own personality. He has a representation of the whole constitutionality of creation in his own person, in the union, communion and co-operation of all the material, intellectual, moral and spiritual elements incorporated in his own nature, and in the categories of *body*, *soul* and *spirit*. This tri-unity of these three distinct organisms in their positive elements and co-operation in the constitution of man, and in their conjoint subjection to one volition or act of his will, constitute his personal grandeur and superiority to every other creature known to man. *The sovereign power of man is, as it ought to be, in his illuminated will.*

To educate, to develop, to beatify, to honor and glorify himself, is the paramount duty of every human being, as far as in him lies. It is also the paramount duty of every parent to educate, to develop, to beatify, to honor, and to glorify his offspring, Did not our Creator glorify his son Adam in creating him in his own image, in educating him in the knowledge of himself and of the creation around him?—Did he not examine him upon the subject of creation, or natural science, by causing the whole tribes of animated nature to pass before him? He did not make one mistake. Adam graduated in natural science and in language; for we are informed that whatever Adam called every living creature around him, that was made or formally declared to be the name of it. He graduated in physical science, literally with the first honor. This is monumental of his attention to the study of physical science. Creation implies a Creator. Creation

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also is a revelation of the attributes or characteristics of the Creator. So sang the sweet Psalmist of Israel:

"The heavens publish the glory of God,
And the expanse declareth the work of his hands!
Day to day uttereth instruction,
And night to night showeth knowledge.
No speech, no language, nor is their voice heard;
Yet into all the earth hath gone out their sound,
And to the limits of the world their indications.
In them he hath pitched a tent for the sun,
Which, like a bridegroom, cometh from his chamber,
And like a giant, rejoiceth in running his race.
From one end of the heavens is his going forth,
And to the other end, his revolution down;
So that nothing is deprived of his heat.
Thus the law of Jehovah is perfect, restoring the soul;
The testimonies of Jehovah are true, rejoicing the heart:
The commands of Jehovah are right, giving light to the eyes;
The fear of Jehovah is pure, enduring forever;
The judgments of Jehovah are true, and altogether righteous;
More desirable than gold, than much fine gold,
And sweeter than honey, dropping from the comb.
By them also is thy servant instructed:
And in keeping of them is great reward.
His errors who can discern?
Oh! cleanse thou me from my unknown sins;
And from presumptuous sins keep back thy servant;
Let not such ever have dominion over me,
Then shall I be upright, and clear of great transgression:
And the words of my mouth shall be acceptable,
And the meditations of my heart, before thee,
O Jehovah, my Rock, and my Redeemer!"

I have transcribed this beautiful ode of the sweet bard of Israel in commendation of the Divinely inspired oracles. Would to God that every one of my readers might appreciate it as worthy of a place not only in his memory, but in his heart! A. C.

BUNYAN'S WIT.—Towards the close of Bunyan's imprisonment, a Quaker called upon him, hoping to make a convert of the author of "Pilgrim's Progress." He thus addressed him: "Friend John, I am come to thee with a message from the Lord, and after having searched for thee in half the prisons of England, I am glad that I have found thee at last."

"If the Lord sent you," sarcastically returned Bunyan, "you need not have taken so much pains to find me out, for the Lord knows I have been a prisoner in the Bedford Jail for these twelve years past."

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AN APPEAL TO THE BROTHERHOOD.

Dear Brethren:—It is now a little more than 1800 years, since the gospel was revealed to the world in all its gracious and glorious fullness. On the day of Pentecost, A. D. 34, all the facts, the precepts, the promises, and the ordinances of the gospel, were, by the Holy Spirit, revealed to the Apostles; and by the Apostles to the church; with at least an implied injunction that all these matters should be made known to every rational creature under heaven.

Why, then, it may be asked, has not this been done? Why is it, that after the lapse of so long a period, at least two-thirds of the human race are immersed in all the darkness and horrors of heathen superstition? Why is it, that the ponderous car of Juggernaut still continues to crush and to immolate its victims? Why does the deluded Hindoo mother still continue to cast her infant offspring to the imaginary and fabled divinity of the Ganges? And, in a word, why is it that the gospel has not ere this dispelled all darkness from the minds and the hearts of the people, and filled the whole world with its glory?

This, many of you are doubtless aware, has long been an objection with a certain class of skeptics, against the Divine authenticity of Christianity. They allege, that if it were of God, it would long since have become universally prevalent; and that it would certainly now be received and enjoyed by all men.

But this is evidently an undue assumption. On this hypothesis, the aforesaid skeptics would, if consistent, very soon all become atheists. For their allegation is certainly as much opposed to the Divine origin of the laws and ordinances of nature, as it is to the Divine authenticity of the Christian religion. The natural world is much older than the revealed scheme of redemption; and yet not one tenth of the human race have anything like a just and rational conception of its laws and its ordinances. This allegation, then, would prove too much; and of course it proves nothing.

There are others who resolve this whole matter into the will of God. They allege, that as God created the universe, and as he governs it, so all things must of necessity happen just according to his own will. And hence they conclude that God really never willed that all men should become Christians.

But if the Bible is true, (and this much I may fairly assume for the present,) then it follows that nothing could be more absurd than this conclusion; because nothing could be more opposed than it is to

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the whole spirit and tenor of Divine Revelation. For if this conclusion of the fatalist were true, then it could never have been said in the Holy Oracles, that God so loved the *world* that he gave his only begotten Son, that *whosoever* believeth into him should not perish but have everlasting life. It could never have been said, that Jesus Christ, by the grace of God, tasted death for *every man*. It could never have been said, that the Apostles were commanded to go into all the world, and *preach the gospel to every creature*. It would never have been said, that the Holy Spirit was sent to convince the *world* of sin, and of righteousness, and of judgment. It would never have been said that the gospel is the power of God for salvation to *every one that believes it*. But all this, and much more of a like import, is clearly and unequivocally expressed in the Holy Bible. And therefore, on the assumption that the Bible is true, the aforesaid hypothesis of the fatalist must be false.

Wherein, then, I ask again, lies the fault or the error in this case? Wherein lies the cause of the limited influence that Christianity is now exerting upon the world? Evidently, in man himself. If it is not in God, nor in Christ, nor in the Holy Spirit, nor in the Holy Bible; then it follows that it must be in those to whom has been committed the word of reconciliation. It must be in the church collectively, which God has constituted as the pillar and the support of the truth; or it must be in the churches distributively, which God has appointed and set apart as so many candlesticks to dispense the light of the blessed gospel to the benighted nations of the earth.

This is not a mere inference, *a priori*. It is also sustained by the most reliable historical evidence. So long as the gospel was proclaimed to the world in its native simplicity and purity, and practically illustrated in the lives of its professors, nothing could withstand its power and its influence. The fire, the fagot, and the sword were all arrayed against it in vain. It went forth conquering and to conquer. And it was not till after that the church had formed an unholy and unnatural alliance with the world—with its philosophical schools and its political organizations, that the gospel was deprived, in any measure, of her converting and sanctifying power over the nations.

And this conclusion, illustrated, as it is, by the whole history of Christianity, is fully corroborated by our own individual and personal experience. We all know perfectly well, that we have in our possession all the means that are necessary to edify the church and to convert the world, if we had only the will and the disposition to use them for this purpose. Almost every protracted meeting held by any portion of our brotherhood, is a demonstration of this fact. Suppose, for the sake of illustration, that there had been no protracted meetings

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among us, what would have been the consequence? how many that are now rejoicing before the throne, would be lifting up their voices in despair, amidst the wailings of the damned? And suppose again, that the whole period of the Christian era had been one continued protracted meeting—that every succeeding day had been, as it should have been, a day of Pentecost—then, in that case, how many of those that are now lifting up their eyes in torment, might, at this moment, be tuning their golden harps among the spirits of the just made perfect!

O yes, brethren, we have an agency in these matters. It is not enough that God loved us; it is not enough that Christ died for us; it is not enough that the Holy Spirit strives with us and comforts us; it is not enough that holy angels minister to us, and that the Holy Bible is divinely adapted to all our spiritual wants and circumstances. O, no; if we would be happy ourselves, and if we would make others happy, we must ourselves also give all diligence in the use of the means that God has himself provided and ordained for our own salvation, and also for the salvation of the world. We must faithfully proclaim the everlasting gospel, by word and by deed, to every kindred, and tongue, and people, and nation, under heaven.

And now, brethren, what an immense responsibility does this impose upon us all! And what a dreadful sin it is to neglect this duty; —to treat as a matter of indifference the salvation of those for whom Christ died! What would you think of the man that would see his fellow-citizens dying around him for want of food and clothing, and who would, at the same time, refuse to contribute of the abundance that God has given him, to relieve their temporal wants? Would you not all say that he deserves the curse of God, and the anathemas of his fellow men? And yet, how very trivial and venial would be the sin of such a one, compared with the sin of which we are all more or less guilty! What are the wants of the body compared with the wants of the soul! And what are the sufferings of time compared with the agonies of eternity!

Is it any wonder, then, dear brethren, that God has so long frowned upon the church, and that he has so often punished her for the neglect of this duty? Is it any wonder that he allowed her to be driven as a wandering exile into the wilderness, for the space of 1260 years? Is it any wonder that his judgments are still resting heavily upon us, on account of our neglect of this paramount duty, as well as for our many other offenses? Nay, verily. This is nothing more than what we have a right to expect under the circumstances.

The only cause of wonder in the case is, that knowing all this, we do not at once resolve to repent, and to bring forth fruits meet for re-

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pentance. The wonder is, that we do not immediately resolve, that henceforth we will devote our time, our talents, our means, our influence, and our all, to the advancement of that cause on which depends essentially our own happiness, and the happiness of the world, for time and for eternity. Brethren, will you do it? Will you all do it? Will you come up as one man to the help of the Lord against the mighty?

Perhaps some of you may think that the present is a very unpropitious time to begin such a work. You may think it better to wait a while, until the impending calamities are overpast, and until our barns and our store-houses are again filled with plenty. This, I know, is a very common opinion. But I also know, that it is an infidel opinion; and that the advice is, therefore, unwise and injudicious, let it come from whatever source it may. What! is it time to persevere in a course of sinful negligence that has already brought down God's judgments upon us? Is this the way to avert his displeasure, and to secure his favor? Read the history of the Israelites, and learn a lesson from God's dealings with them. Some of them thought that it was a very unpropitious time to contribute liberally of their substance for the service and worship of God, when his judgments were resting heavily upon them on account of their sins. And for a time, they persevered in withholding the tithes, and in offering the lame, the halt hnd the blind for sacrifice. But this only added penury to poverty. One judgment followed another in quick succession, until as a people they were reduced to extreme want. But no sooner did they humble themselves before God, and resolve to do their whole duty, than God opened the windows of heaven, and poured out upon them blessings beyond even what they were able to receive. Then it was that their barns were filled with plenty, and that their presses burst out with new wine.

And so, brethren, I verily believe that it will be with us. If we continue to rob God, we only in effect rob ourselves. Famine and pestilence may succeed, or perhaps even accompany the war that is now raging among us. But let us do our whole duty, and let us do it speedily, and God will bless us, and cause his face to shine upon us.

My proposition, then, is, (1) That all Elders, and Evangelists, and Editors, shall at once unite with our Missionary Boards and Corresponding Secretaries, in simultaneously urging and pressing this matter home upon the understandings, and the hearts, and the consciences of our whole brotherhood. (2) That the members of each congregation be more liberal in their contributions for home purposes; remembering that they are but stewards of the manifold grace of God.—

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(3) That they all proceed, forthwith, to raise a liberal contribution for their own State Missionary Society, and another for the American Christian Missionary Society. And (4) that this whole matter be persevered in, and carried out regularly and systematically, from year to year, by our entire brotherhood.

I will only add, for the encouragement of others, that the church at Harrodsburg, Ky., has resolved upon this course. And though our contributions may be small, I think I can safely promise, that so long as Bro. John B. Bowman, Bro. Henry H. White, and Bro. David W. Thompson are deacons of our congregation, the work will be carried on with system and with energy; and that the Missionary Boards at Lexington and Cincinnati may therefore expect to hear from us, at or before each Annual Meeting of their respective Societies.

How many other congregations, then, will lead or follow in this matter? Brethren, what say you? Think of it, I pray you, as you will wish you had done when you shall all be called upon to give an account of your stewardship. And whatever your hands find to do, do it with your might. And let us never grow weary in well-doing; for in due season we shall reap abundantly, if we faint not.

And now, dear brethren, "May He that ministers seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." And to his name be the glory forever and ever. Amen. R. MILLIGAN.

HARRODSBURG, KY., Jan. 24, 1863.

THE ESSENES.

Between the false freedom of the Sadducee and the ritualism of the Pharisee, a third course lay open. The Essenes sought rest in a mystic asceticism which promised freedom by the conquest of sense, and true worship in the substitution of the spiritual for the material. Like similar reformers in every age, they began by asserting the sovereignty of God to the exclusion of man's freedom. Jews by race, they found their chief bond of union in mutual love, as members of a society rather than citizens of a nation. The institution of celibacy and the community of goods, reduced the relations of their domestic life to the simplest form; but each detail assumed something of the solemnity of worship. Though ascetics, they did not wholly fly from the business and society of men, but, living in scattered communities, they offered a public testimony to truth, justice and purity. At the same time, by varied fastings and lustrations, and by the study of the sacred books, they aspired toward a closer communion with the unseen world, and claimed to retain among them the gift of prophecy; and

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"it is rarely," Josephus adds, "that they are found to err in their predictions." The school of the Essenes, however different in its final shape from that of the Pharisees, yet sprang from the same causes. A feeling of distrust in life, a faithless unwillingness to tread in the old paths, a craving after the protection of a stern discipline, at the same time a zeal prepared for any sacrifice, found satisfaction in the minuteness of an oral law, or in the self-devotion of a religious rule.—*Israelite.*

IMPORTANCE OF THE DEATH OF CHRIST.—NO. 1.

BRO. A. CAMPBELL—*Dear Sir*:—The last conversation which we had on this great theme, was in Alabama, in 1857, one morning, after breakfasting with Bro. Robert Goree. We walked out into his lawn, or woodland, and our conversation turned upon the propitiatory and expiatory sacrifice of our Lord Jesus Christ for the sins of the world; and I remarked to you that others might be saved by their morality, virtue, merit, or good works, but as for me, if I ever were saved, I expected to be saved by and through the death and sufferings of our blessed Lord and Savior, Jesus Christ, by having redemption through his blood, the forgiveness of sins—by being raised from the dead, and having my faith counted to me for justification, as Abraham had, —and to receive eternal life as the gift of God. You assented to the statement, and said that was the way you expected to be saved too.— We both agreed that if salvation depended upon our merit, we would never enter into trial at the day of judgment, but confess judgment and plead guilty to our sins. We quoted this passage: "Trust in the Lord Jehovah forever; for in him there are never-failing sources of strength. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Isa. 26. I am in that same mind yet, and expect to live and die in that truth. I learned those great truths from the New Testament before I professed Christianity. I have never wavered on that point.

After the descent of the Holy Spirit on the Apostles on the day of Pentecost, they had more clear and distinct apprehensions of the spiritual nature of Christ's kingdom, his death and resurrection, than they had previous to that event. It was the prejudice concerning a temporal kingdom that beclouded their understandings, and hindered them from understanding those various, clear and distinct passages concerning his death, sufferings and resurreection. (Matt. 9. 10; Luke 9. 45; 18. 34.) In consequence of these prejudices, the doctrine of the cross and its saving effects were not understood by the apostles. When Peter first heard them announced, he says,

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This shall never be done to you. (Matt. 16. 22.) After his resurrection, he opened their understandings, and therefore in the epistles we expect to find a more perfect exposition of that great and fundamental article of our religion, than they could have given previous to his resurrection. In the apostolic writings, Christ dying for our sins and rising again for our justification, is everywhere spoken of as the foundation of all our hopes. In comparison of this great truth, Paul despises all other knowledge, whether divine or human. (1 Cor. 2. 2.) When our Savior instituted the Supper, he said, This is my blood of the new Institution, shed for the remission of the sins of mankind.—Passing by all his own predictions on this subject, I will name first the historical appellations of the death of Christ:

We were reconciled to God by the death of his Son. Rom. 5, 10.

He became obedient to death, even the death of the cross.

Yet now hath he reconciled us in the body of his flesh, through death. Col. 1. 21, 22.

Made a little lower than the angels for the suffering of death, that he might taste death for every man. That he might destroy him that had the power of death, and deliver them who through the fear of death were all their life time subject to bondage. Heb. 2: 9, 14, 15.

In due time Christ died for the ungodly. Rom. 5, 6.

While we were yet sinners, Christ died for us. Rom. 5. 8.

"In that he died, he died to sin once." "Destroy not him for whom Christ died." "The weak brother for whom Christ died." "Now that Christ died for our sins." "If one died for all, then were all dead." "But unto him that died for them." "To obtain salvation through our Lord Jesus Christ, who died for us."

Stouros, the Cross.—"Lest the cross of Christ should be made of no effect." "For the preaching of the cross is to them that perish foolishness." "Then is the offense of the cross ceased." "Persecution for the cross of Christ." "God forbid that we should glory, save in the cross of our Lord Jesus Christ." "Reconcile both to God in body by the cross." "Made peace through the death of the cross." "For the glory that was set before him, he endured the cross."

Stouroo, to crucify.—"Was Paul crucified for you?" "We preach Christ crucified." "Christ and him crucified." "Evidently set forth, crucified before your eyes."

Jesus the Messiah hath been portrayed as in a picture:

Spalto, to slay.—"Stood a Lamb as it had been slain." "For thou wast slain, and hast redeemed us by thy blood." "Worthy is the the Lamb that was slain." "The Lamb slain before the foundation of the world."

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Pascho, to suffer.—"The Son of man must suffer many things."—"have desired to eat this Passover with you before I suffer."—"Ought not Christ to suffer these things?" "It behooved Christ to suffer these things." "God before determined that Christ should suffer." "Christ must needs have suffered." "For then must he often have suffered." "Christ also once suffered for us." "Christ also once suffered for sins." "Forasmuch as Christ has once suffered for us."

Aima, Blood.—"This is my blood of the New Testament, which is shed for many for the remission of sins." "Which he purchased with his own blood." "Through faith in his blood." "Being now justified by his blood." "This cup is the New Testament in my blood." "In whom we have redemption through his blood."—"Are made nigh by the blood of Christ." "Having made peace through the blood of his cross." "How much more shall the blood of Chiist purge your consciences." "Boldness to enter into the holiest of all by the blood of Jesus." "Hath counted the blood of the covenant an unholy thing." "Sanctify the people with his own blood." "Through the blood of the everlasting covenant."—"The sprinkling of the blood of Jesus Christ." "Redeemed with the precious blood of Christ." "Washed us from our sins in his own blood." "Redeemed us to God by thy blood." "Made them white in the blood of the Lamb."

If our enemies believe we can tell the truth, how can they charge us with denying the blood of Christ? Never were men more grossly slandered than you and your brethren have been. We lay greater stress on the blood of Christ than any other people, as is proved by the *fact* that we celebrate his death fifty-two times in the year, and others two or three times a year. *Facts* speak louder than *words*.—*Facts* are stubborn things. Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil of you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven. For so persecuted they the prophets that were before you. You, my old brother, have had your share of persecution. But you have stood like an anvil.

Yours truly, JACOB CREATH.

A pious Scotch minister being asked by his friend, during his last illness, whether he thought himself dying, answered: "Really, friend, I care not whether I am or not; for if I die, I shall be with God; if I live, he shall be with me."

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From the North British Review for November, 1862.

POPULAR PROPHETICAL LITERATURE.

1. *Combined View of the Prophecies of Daniel, Exodus and St. John.* By James Hatley Frere, Esq. London.
2. *Three Letters on the Prophecies.* By James Hatley Frere, Esq. London.
3. *The Great Tribulation.* By the Rev. John Cummifg, D. D.— London.
4. *Who Will be in Rome.* By James Verner, Esq. London.
5. *The Speaking Image; or, Napoleonism Prophetically Unveiled.*— Simpson. Brighton.
6. *The Enigma; or, The Septimo-Octave Roman Emperorship.* By Paul Foskett. Brighton.
7. *Exposition of the Prophecies of Daniel and St. John.* By Thomas Stephen. London.
8. *Interpretations, &c.* By Major J. Scott Phillips. London.
9. *Louis Napoleon, the Infidel Antibhrist, etc.* By the Rev. M. Baxter. Canada.
10. *Uses of Prophecy;* A Lecture. By Rev. W. C. Magee, D. D. London.
11. *Prophecy the Key of Providence.* By R. Baxter, Esq. London. 1862.

It is not without certain misgivings that we venture on the discussion of a subject which, in itself, more properly belongs to the theological than to the simple literary or scientific province, and, in any circumstances, demands considerate and thoughtful treatment. Theology, however, has its points of contact with other departments of literature. It is often stirring questions, and, in connection with these, giving birth to productions which sooner or later force themselves on the notice of the "general priesthood of letters," whose office it is to mark, and in part also to regulate, the tides of public opinion. And there is scarcely, perhaps, any branch of theological speculation and inquiry which may more readily be expected to fall under their supervision, or to call for their occasional interference, than that which relates to prophecy; since this not only holds a prominent place among the evidences of the Christian faith, but touches also on some of the greater movements of Providence, and the more characteristic features of the world's history.

On this account we hold ourselves entitled to bring under notice, and, if need be, under censure too, the current literature on prophecy,

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whenever its own pretensions, or the course of events in relation to it, seem fitted to awaken anxiety, or to imperil the interests of truth. That such is the state of matters at the present time, we have too many grounds for believing. We are convinced, that what constitutes by far the most widely circulated portion of our prophetical literature, is anything but creditable to the enlightenment of its authors, and that it is pregnant with danger to the faith of multitudes, in these perilous times. The sobriety and caution proper to inquiries connected with the darker passages of divine revelation, have, to a large extent, given way to a feverish excitement, and the rashness of an enthusiasm which makes equally bold with the uncertainties of the future and the lessons of the past. The evil, too, is greatly aggravated, so far as regards the parties more immediately concerned, by the kind of seclusion in which they dwell, and the feeling of "measureless content" at which they have arrived respecting their peculiar views. Whatever is fitted to disturb their system, or call in question their mode of treating the oracles of God, is either superciliously ignored, or set down to the prejudice and unbelief which human reason is ever apt to entertain towards the truth of Scripture. And it is certainly less with the hope of benefiting, or of even getting a hearing from the parties in question, than of directing the minds of others who still stand outside the enchanted circle, into a safer channel, that we propose to take a glance at the more popular department of this branch of sacred literature.

With this specific object in view, it is scarcely necessary to do more than refer, in passing, to the earlier fulfillments of prophecy, or to its apologetic value, as an argument for the truth of Scripture in its character of a divine revelation. That portion of the field has been well-nigh exhausted; and in the convictions of the vast majority of intelligent and serious inquirers, the results have been clearly and satisfactorily established. Prophecies of wide compass and of manifold variety, discriminating, also, in their tone and character, have, beyond all reasonable doubt, been brought to pass, and often palpably in ways which no human sagacity could have foreseen, nor any contrivances of human skill have carried into effect. So generally is this acquiesced in, that rationalism, in its later efforts, has kept comparatively aloof from the prophetic territory; it has chiefly confined itself to the subordinate part of finding exceptions to one or two of the alleged fulfillments of individual predictions. Even in this narrow line it has won for itself no credit, as may be seen by a reference alone to the volumes recently published in reply to the notorious "Essays and Reviews;" the revival of old attacks (for it was nothing more) has been vigorously met, and ended in the full vindication of the reality

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and supernatural clearness of the prophetic foresight. Even in Germany, where so many hostile efforts have been made, and so many extravagances ventilated on the subject, it has no longer become possible for any but persons of the most extreme opinions to deny the divine inspiration of the prophets. These were not merely men of religious genius (so it is generally conceded), but supernaturally endowed seers, to whom it was given, for the good of the church and the manifestation of the truth of God, to behold the vision of the future; and this not in the abstract simply, or in its more general forms of development, but associated with such distinctive features and modes of action, as to serve to render the prophecy and the corresponding history two closely related, and hence divinely adjusted factors.*

But, unfortunately, the students of prophecy were not satisfied with this measure of general success; and the plenitude of proof which enabled them at so many points to silence the adversary, by being pushed to excess, became a source of weakness and discord. It did so, especially, when the increased knowledge which was furnished by the learning and research of modern times, came to be applied in this direction; when all that has been recently discovered of the lands and kingdoms of the Bible, of the conditions and manners which formerly belonged to them, and of the changes which, in the providence of God have swept over them, was employed to show how exactly the prospective delineations of prophecy had been verified.—When from one portion and another of the prophetic territory the darkness thus passed away, must it not equally do so in respect to others, if but properly understood and applied? Must not prophecy in general be throughout plain in its delineations, and literally exact in its fulfillment? And so the feeling grew in behalf of a pervading literalism, and it gradually passed into a settled principle, that prophecy was just history written beforehand, and must fall under the same great law of interpretation. But then what was to be done with those parts—it might be only an occasional passage, or a peculiar term—which have not obtained so precise and literal a verification? Must they not be taken—even though it be an apparent violence to the connection—from the fulfilled portion, and transferred to that of the unfulfilled? Or how shall the boundary lines between these two classes be exactly drawn? Here arose grounds of perplexity and division.—We cannot go into much detail, and shall merely point to an example or two to make the matter plain. But take the case of Edom: every one who has looked into the literature bearing on the subject, knows how many notices have been adduced from the accounts of travelers,

* See Tholuck's Die Propheten und ihre Weissagungen, p. 104.

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reaching from the close of last century to the present time, in proo of the terrible desolation predicted by Isaiah (ch. xxxiv.) and some of the other prophets,—its destined sterility, its nakedness, the disappearance of its nobles, the overthrow of its fortresses, the resort it was to become of the wild beasts of the desert, and so on. But, intermingling with the same prophetic descriptions—not standing apart, or in a different connection—are statements of which no such verification can be found; such as, that the dust of the land should be turned into pitch, and the streams into brimstone, that the smoke of it should go up night and day forever (Isa. xxxiv. 9, 10), that it should be the scene of a carnage so great as would cause the mountains to melt with blood, and the dust of the earth to be saturated with gore (v. 3, 7.) Taking these also as history written beforehand, it is plain they must be transferred to the future; so that whatever correspondences exist in the other parts between prophecy and history, can only be regarded as signs and forerunners of what is to come. Not only so; but either the proper fulfillment of the whole has yet to be looked for, or the prophecy must be split into two distinct parts,—the one, and that the earlier, standing over for fulfillment in the last times; the other already accomplished, and, as might seem from its position, out of due time. Some popular writers appear inclined to the one mode of explanation, and some to the other.

Another example from the prophecies of Isaiah, combined with one in Malachi, will show still more distinctly the embarrassment caused by this turn in prophetical interpretation, and how it led to the withdrawal of predictions from the past to the future. In the passages referred to, it was foretold that Elias should come before the Lord to prepare the way before Him; and the preparation, it was said, should be such, that the valleys should be exalted, and the hills should be brought low. There can be no doubt that these passages were applied to the Baptist, partly by himself, and partly by Christ, when asserting for his forerunner his proper place among the ambassadors of heaven; so expressly applied, that good old Lightfoot, though himself a sort of Rabbi, after speaking of it as "the obstinate expectation of the Jewish nation" then and to this very day, that Elias was personally to come and fulfill what was spoken, adds, "Upon what grounds some Christians are of the same opinion, let themselves look to it," as if it were an extravagance *he* did not need to trouble himself withal. If he had lived two centuries later, he could hardly have passed those Jewish-like Christians, as he deemed them, with so cavalier a shake. For they now plainly declare the grounds of their expectation,—viz., that prophecy is just history written beforehand, and, of course, must be interpreted with historical plainness and literality. But then,

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certainly, John was historically not the old Elias, but the son of Zachariah and Elizabeth; and the hills and valleys of Palestine stood, at the close of his ministry, precisely as he found them at the beginning. It is, therefore, the general conclusion of this class of popular interpreters, that the predictions in question had but an imperfect and provisional fulfillment at the Gospel era; that the proper realization is to take place in the last times, by the actual appearance of Elijah, and by physical as well as other changes in the region of Palestine, adapting it to the purposes of millennial rest and glory. And so, too, what John spoke of the greater than himself, whose coming he heralded,—that he should come with his fan in his hand, and with an axe to cut down the trees that were unfruitful, and consign them to the action of a fire unquenchable,—this, and all that was said in connection with the birth of Jesus, about his being born to bring redemption to Israel, to sit upon David's throne, and fulfill the covenant made to the fathers, must, in like manner, be relegated to the future of the second advent, since there was nothing at our Lord's appearance in the days of his flesh which properly corresponded to it. He occupied no literal throne in Jerusalem; and instead of bringing redemption and deliverance to Israel, his coming proved the occasion of Israel's most disastrous and crushing overthrow.

These and such like results, which grew by an inevitable necessity out of the literalizing, or strictly historical tendency brought into the interpretation of prophecy, appeared at first somewhat startling; but by and-by people got accustomed to them. Portions of the results were occasionally accepted by commentators of some note (by Stier, for instance, and Alford, respecting the Elias); and the subject being taken up by men of popular gifts, and brought up with all its niceties into the arena of the pulpit and the platform, the necessity continually grew of having everything about it made clear and patent to the commonest understanding, interesting and attractive to the feelings of a listening multitude. For this purpose, the accounts of historical writers were often picked and sorted, so as to make them yield a greatly closer and more specific testimony than they could have done, if they had been fairly exhibited: and there are not wanting instances, we regret to say, in which, when history appeared too scanty and bare for the impression sought to be produced, it has been made to speak in a more distinct and emphatic tone. Dr. Cumming, who, more than any other celebrity of the present day, has known how to turn to profitable account the taste for prophetical discourse, and given force to its popular tendencies, is a great adept in the line now indicated: in his hands, things in the past as well as the future yield obedient to the touch; and every point on which he delivers himself is made clear as

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sunshine, sure as demonstration. Thus, to glance only at one of his numerous volumes, "The Great Tribulation," (and as our copy is the 12th edition, nothing can be imputed to want of opportunity for securing correctness,) when speaking of the Herodian temple, and seeking to impress his audience and his readers with the improbability of its destruction by an imposing display of its magnificence and strength, he informs them that "some of its stones were forty-five yards long," and "its roof was covered with plates of burnished gold, reflecting the sunbeams with so great splendor and intensity that it was said no bird could light on it, or bear the excess of glory." (p. 16.) Was ever a building to be compared to that? But was it really such? What says Josephus, our sole historical witness, on the point? He does indeed say that some of the stones of the temple measured *forty-five* in length; but then it was forty-five *cubits*, which Dr. Cumming, by a stroke of his pen, converts into *yards*, and so nearly doubles their proportions. (Jos. Wars, vol v., sec. 6.) As for the burnished gold covering the roof, so bright that the birds could not light on it, the Jewish historian lived in too prosaic an age to know, or at least to say, anything about it. He does, however, say in respect to the roof of *Solomon's* temple, that it was covered with plates of gold *inside*; and we imagine that Dr. Cumming, interpreting Josephus as he often does the prophecies of Scripture, by rending asunder the connection, may have thought himself at liberty to transfer to the one temple what was said of the other; though even in this case he leaves us at a loss to conjecture how either the dazzling light or the birds should have got to the interior of the roof. The plain, prosaic statement of Josephus about the birds, in respect to Herod's temple, is, that the top part "had spikes with sharp points, to prevent any pollution of it by birds sitting on it." If we turn from the greatness and grandeur of the temple to the account given of its destruction, we find the same wonderful facility in adapting the accounts.—"In forty years," says our authority, "we read all that the Savior said came to pass—the walls of the temple were leveled with the dust; the plowshare literally drawn with numberless horses through the ruins of the illustrious fabric." Drawn by numberless horses! A striking picture certainly! But again, what says Josephus? Literally, not a word; he does not name so much as a horse or a plow in the connection. The Romans *dug* about the foundations of the temple, in order to get out of the rubbish treasure which they supposed to be hidden there—*that* he does testify; and, for our part, we are satisfied with it, as we think Dr. Cumming might also have been. Some of the Rabbins, centuries after the temple had fallen, spoke of its having been plowed up by the Romans, but only in this general way, and

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avowedly with reference to a like expression used by one of the prophets (Mic. 3. 12); and were it even more full and express than it is, it would be no more entitled, in such a case, to the rank of historical testimony than Dr. Cumming's own. Still again it is said, "Open the page of Josephus the historian, and you will find it stated that Jerusalem swarmed with pretended Messiahs" before the taking of the city. We *have opened* the page of Josephus many a time, but have never been able to find so much as one pretended Messiah mentioned by him as appearing at that remarkable time. The suborning of false propets, and the delusive arts and speeches of impostors, he does mention; but to apply to what is said, even of such, the epithet *swarming*, would be a ridiuulous hyperbole.*

These specimens may suffice. They would not have been referred to, were it not that we regarded them as parts of a system—proofs of that vicious straining after a broad and palpable literalism in prophetic fulfillments, which has of late become a kind of rage. If, in order to obtain it, such liberties are used with the records of the past, one can readily conceive with what a light and jaunty air Dr. Cumming and his followers will pilot their way through the darkness and uncertainties of the future. Nothing there, indeed, seems to occasion the least trouble or difficulty, in particular to Dr. Cumming; amid thousands of things near and remote, probable and improbable, through which we are conducted in his sketches and lectures on prophecy, everything seems ready at command; changes the most radical and complete, revolutions the most startling, phenomena of all sorts, social, political, religious, physical, come and go as with a magician's wand, in order to fulfill the anouncements of prophecy, according to the very letter of the predictions. But, in noticing this, we are rather diverging from our purpose; and we resume our historical critique.

(TO BE CONTINUED.)

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* Dr. Cumming is just about as reliable in his references to critical as he is to historical testimonies. Again and again we find him claiming the most learned expositors on his side, when to prove it, we should require to have a new sense to the word *learned*. On the specific text, Matt. xxiv. 34, where our Lord speaks of the existing γενεα, or generation, not passing away till all was fulfilled, he represents Stier, "the most learned and evangelical of all the German critics of the present day," as asserting that, "beyond all dispute, γενεα there means the Jewish race;" and Dean Alford, too, he is pleased to find, holds the same as "beyond dispute." What they really hold, not properly as beyond dispute, but as certain, is, that the word *may admit* of that sense, and they think it should be so taken there. But this is all, and they even confess that nearly all critical authorities are against them even in that!!

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ELDER BEARDSLEE AND THE CLEVELAND CONGREGATIONAL CONFERENCE.

[The following has been referred to us by our esteemed Bro. A. S. Hayden, and at his request we lay it before our readers.—W. K. P.]

KINGSTON, JAMAICA, W. I., 26th Dec., 1862.

ELDER A. S. HAYDEN, *Collamer, Cuyahoga Co. O.*

Dear Brother:—A few days ago a friend in the Island sent me a copy of the proceedings of the "Cleveland Congregational Conference," held at North Amherst, Oct. 21 and 22, 1862. The minutes of said conference close with "The case of J. O. Beardslee of Kingston, Jamaica." It reads thus:—"The Committee appointed at the last annual meeting on the case of Rev. J. O. Beardslee, having reported in part on his case at the last semi-annual meeting, now brought in a further report; whereupon, Conference after consideration, adopted the following minute:

"WHEREAS, We are credibly informed that Rev. J. O. Beardslee, a member of this Conference, has, since he became a member, embraced the doctrine that a mere profession of faith, without evidence of sincerity or of a new life, is valid ground for baptism, and coupled with it, ensures salvation;

"And whereas, it appears in evidence that he is practising on this doctrine avowedly and earnestly;

"And whereas, his position in Jamaica, W. I., as Trustee for life at several of the Missionary Stations under the care of the American Missionary Association, gives him an opportunity to annoy and hinder our beloved Missionary brethren under said Association, which opportunity he has used much to their hindrance and grief; Therefore,

"Resolved, That this Conference can no longer bear any responsibility for the Christian character and conduct of the said Beardslee, and that he be no longer regarded as in our communion and fellowship."

As former experience leaves no room to hope that any communication of mine would be allowed a place in the columns of the "Oberlin Evangelist," and as the case is of too serious a nature to be allowed to pass in silence on my part, I beg leave to trouble you, Bro. H., with my reply to the above action of the Cleveland Congregational Conference, and through you to ask the favor of its insertion in one or more of the Cleveland papers, that it may come before the members of said Conference and my friends generally, who must, I am sure, entertain a very bad opinion of me, if they believe the statements contained in the "minutes" referred to. By attending to this request, you will greatly oblige your Bro. in Christ, J. O. BEARDSLEE.

To the members of the Congregational Conference of Cleveland, O.:

DEAR BRETHREN—It is but a few days since the action of the

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Cleveland Congregational Conference by which my "name has been cast out as evil" came under my notice, no official notice having been conveyed to me of the same, nor of the previous action at the "semi-annual meeting" therein referred to. It appears to me that the knowledge that some of the members of Conference have had of me for a period of 25 or 30 years, and the position I now occupy as a Missionary in connection with a Christian Missionary Society, to say nothing of a privilege allowed to the worst of criminals—should have allowed me the opportunity "to show cause" why your sentence ecclesiastical—the severest in your power to inflict—should not be passed upon me.

Permit me here to call the attention of Conference to the following letter and reply, which is all that has transpired, to my knowledge, up to the act of exclusion of which I have been advised in the manner referred to in my note to Elder A. S. Hayden:

OBERLIN, O., Jan. 15th, 1862.

REV. J. O. BEARDSLEE—*Dear Brother:*—The Cleveland Conference cannot divest themselves of responsibility for your Christian conduct as a gospel minister, in their fellowship and under fraternal care.—They are pained by what they hear of your course towards the Missionary brethren in Jamaica under the care of the American Missionary Association, and of your preaching and labors. In particular they hear—

1st. That you oppose the influence and seem to labor to injure the standing of those brethren before their people.

2nd. That you charge them with preaching "another gospel," and *not* the gospel of our Lord Jesus Christ.

3d. That in your preaching and practice you lead men to think that baptism will certainly ensure their salvation.

4th. That in practice, you have baptized persons of notoriously immoral lives, upon a profession of faith in Christ, which, in view of their lives, could be only nominal.

The Conference upon this hearing appointed a Committee to correspond with you. As chairman of that Committee, I ask you in their behalf if those things thus charged against you are essentially true. If so, you do not need to be told that Conference must account them a grievous offense, and you could not ask or expect the Conference to continue to you the sanction of their fellowship. They do not by any means wish to the judge the question of fact without giving you a full hearing. Will you please communicate to us by mail your answer to those charges, made to us by the Missionaries referred to.—

In behalf of the Cleveland Conference.

HENRY COWLES, Ch'n, Com. of Conference.

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No. 12 Warren St., N. Y., Jan 20th, 1862.

Rev. Henry Cowles—*Dear Brother*:—Your favor of the 15th inst. was handed me on Saturday by Bro. Whipple. I received a note from Bro. Richardson on the same subject but as no specific charges were made, I could only reply in a general way. I am glad that your letter states the points of grievance, and as the Cleveland Conference have, through their committee, evinced so much fraternal solicitude in reference to my "Christian conduct as a gospel minister," I shall endeavor to give direct, and I hope satisfactory answers to the charges specified. "They are pained," your letter states, "by what they hear of your (my) course towards the missionary brethren in Jamaica under the care of the A. M. A., and of your own preaching and labors. In particular they hear, &c." (See specifications in foregoing letter.)

No 1. In reply to this charge, I beg leave to say that, if in any way this has been the effect of what I may have said or done, it has not been intentional on my part. I have been compelled to state to the people at Oberlin and Chesterfield, where I have been invited to open stations, that my views and teaching have been misrepresented, and if the vindication of the truth has reacted to their detriment, they have to blame themselves for making such vindication necessary.

No. 2. I may have said, and still affirm, that they do not preach the whole gospel, inasmuch as they treat a portion of the great commission as of no importance, and completely nullify it, by baptizing (rantizing) infants, incapable of exercising faith.

No. 3. As I *do not believe, I certainly do not teach*, anything of the sort, and how my "practice" of baptizing only those who give satisfactory evidence of faith in Christ, and repentance for sin, can lead any to suppose that "that baptism will certainly insure their salvation, I am not able to see.

Charge No. 4 seems to me but a reiteration of No. 3. To suppose me guilty of knowingly baptizing persons of the description named, would certainly be a very serious matter. To suppose that in some instances I may have been deceived in regard to the character of the subject, is but to place me in the same position as that of any other minister—even of inspired apostles themselves. I do not know of a single instance that can be produced by these brethren to substantiate the charge.

I have replied more briefly to these items than I would have done, but for being on the eve of my embarkation for Jamaica. I regret exceedingly the antagonistic position of the American brethren towards me, arising, no doubt, from the prejudice which they carried with them from this country, towards the people with whom I am associated, and such as I once entertained myself. I know that they are mis-

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taken in reference to our views, and have often asked them to give me a fair hearing, but the only opportunity ever enjoyed has been an occasional desultory conversation.

Before my return to the island, four years ago, they passed a vote excluding me from their pulpits, and for nearly three years I did not enter their precincts, or have an interview with the people. Nor have I in any instance gone among the people, till first invited to do so by themselves, without the slightest interference on my part. Oberlin, as you are aware, is now associated with us, and the reasons are substantially given in the late report of the A. M. A., page 23. "The excellent Evangelical Missionary" there spoken of, is a native Wesleyan and "The minister not in sympathy with our mission," of course means myself. The "portion of the church and congregation" who "regret the movement," may amount to two or three; not more, I am sure, and the church has been doubled since the "movement." My first visit to Chesterfield and Hermitage, was at the spontaneous invitation of more than seventy people in that vicinity, none of whom were members of the Mission Church, and many of them a separate organization of Native Baptists.

It would be but right that I should, if worthy, receive a dismission from the Cleveland Conference, and relieve them of any further responsibility, but I am unwilling to ask this till I know that they are satisfied in regard to the charges brought against me. I have not done myself justice in the brief reply made, but do not wish, unless it is made necessary, to make further statements which would exhibit more fully the other side of this matter, and the animus that has been at the bottom of these charges. Any further communication can be addressed to me, Kingston, Jamaica. I remain yours respectfully,

J. O. Beardslee.

Whether satisfied or not with the above vindication, or whether the letter was ever received, no intimation has ever been given me by Conference. The charges preferred, and on which Conference acted at their late meeting, are distinct charges from those made in the letter of January 15th, 1862. Let them be compared, and no one can fail to see that no court, legal or ecclesiastical, could make the indictments identical. Can Conference now say, "They do not by any means wish to judge the question of fact without giving you a full hearing?" Is it not evident that they are more than willing to hear charges against me, and to cast a stigma upon my character as a Christian and a minister of the gospel? Why have I been so long left in ignorance even of the action of Conference, and my reputation allowed to suffer by a public expose, but that it should be made to appear to the community that no reply could be made to the charges?

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So far as I am personally concerned, I would be satisfied to give an unqualified denial to both charges, and in relation to the second, viz., "And whereas his (my) position in Jamaica as a Trustee for life at several of the missionary stations under the care of the A. M. A., gives him an opportunity to annoy and hinder our beloved missionary brethren under said Association, which opportunity he has used much to their hindrance and grief," I deny the facts stated, and challenge these brethren to produce an instance in which I have made use of any power I possess as Trustee, not absolutely demanded at my hands; nay, I have forborne to use it, and have prevented the people from entering into possession of mission property of which they are rightfully possessed by their title, to prevent collision with the American brethren. No *truthful* statement could have made such an impression upon the minds of the Conference as that contained above.

The other charge, couched in the following language, viz.—"Whereas, we are credibly informed that Rev. J. O. Beardslee, a member of this Conference, has, since he became a member, embraced the doctrine that a mere profession of faith, without evidence of sincerity or of a new life, is a valid ground for baptism, and coupled with it, ensures salvation; and whereas, it appears in evidence that he is practicing on this doctrine avowedly and earnestly;"—this, I affirm, has not a shadow of truth for its basis, but am not willing to leave it with a mere assertion. I say positively I have never embraced any such "doctrine," nor have I "avowedly and earnestly" been "practicing upon" it.

My belief, my teaching and my practice have been precisely the same as for eighteen months in 1856–7, within a distance of six to twelve miles of Cleveland, when I was a fully accredited member of the Cleveland Conference, and in regular attendance at its meetings.—Some of the members of Conference may remember that an attempt was made at the meeting at Berea, to call in question my orthodoxy and that of the Christian people with which I was identified, when I courted inquiry, and offered to answer any queries that might be put to me. This was commenced, but as several members of Conference defended one or the other of the positions which I advanced, and it was soon found that "neither among themselves were they agreed," so it was decided best to drop the matter, and it was never after renewed. I cannot but believe, that had there been a proper desire on the part of Conference to know the whole truth, they would have inquired of the Christian churches at Bedford and Collamer, what were my belief, teaching and practice during my stay among them, and would have taken the trouble to ascertain whether those, or any of the sister churches entertain the "doctrine" charged upon me.

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By what standard are we to be judged in these all important matters? To what must our teaching and practice conform, to be "orthodox?" I have "avowedly and earnestly" adhered to the teachings and practice of Christ and the Apostles, and it is for this that charges have been preferred against me by the American brethren.—They tell me "the times have altered, and it is dangerous to present the gospel now, and to *this people*, as it was presented on the day of Pentecost, and by the Apostles generally." Are these the views of the Cleveland Conference, and would they condemn me for this?—When it can be shown that I believe, teach or practice anything contrary to the commission as given by Christ, and carried out by the Apostles, I shall consider myself as justly censurable, but till you "are credibly informed," and "it appears in evidence," that I have departed from *this*, the true Christian standard, I cannot feel that any act of excision by the Cleveland Conference is to be particularly alarming, nor would I esteem their "paternal care and responsibility" in reference to my "Christian or ministerial character," as of any special value. Whatever may result to either, intentionally or unintentionally, on your part, has already transpired, and my only appeal is to my conscience and the Master whom I am trying in weakness to serve. I have no doubt that Conference may have acted "in all good conscience" in this matter; so did Saul of Tarsus, when he persecuted those of "this way." Till human expediency gives place to the *Bible alone*, those who try faithfully to carry out its simple teaching must expect to suffer. For one, I am willing to take my part.

Believing that the Conference as a body would like to do right, and praying that the spirit of liberality may continue to grow in them, until the last vestige of prejudice and sectarian bigotry shall be swept away, I remain yours respectfully, J. O. BEARDSLEE.

SUCCESS.—Every man must patiently abide his time. He must wait. Not in listless, in useless pastime, not in querulous dejection; but in constant, steady, cheerful endeavor; always willing, fulfilling and accomplishing his task, *that when occasion comes, he may be equal to the occasion.* The talent of success is nothing more than doing what you can do well, without a thought of fame. If it come at all, it will come because it is deserved, not because it is sought after. It is a very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always anxious about the effect of what we do or say; to be always shouting, to hear the echoes of our own voices.—*Longfellow.*

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From Cumming's "Great Tribulation."

THE FINALLY SAVED.

"But he that shall endure unto the end, the same shall be saved."—MATTHEW XXIV. 13.

There has been much to endure in every age and on every spot of Christendom; there is little to enjoy drawn from this world, and much to endure inseparable from our passage through it. The early Christians passed to heaven amid whirlwinds of persecution; the cross in their heart was the mark the marksman aimed at: the form of our trials may be altered, but in some shape they remain; and our duty is embosomed in the promise—endure the trials, and thus in the end we shall be saved. It is a fair subject of inquiry, where and from whence do we expect these trials? First of all, from our own heart. If you have a regenerated heart, there is still much in it of alloy in affinity with the world, with Satan, with temptation, and with sin. If our own heart had its way, it would prefer to be wafted to heaven amid aromatic perfume, and on the wings of gentle gales, and saved the struggle, and the conflict, and the wear and tear of Christian faithfulness. Besides, there is in every man's bosom a diverging influence that tends to draw him aside. Who that knows his own heart best does not feel it throwing up from its unsounded depths, temptations, thoughts, desires, passions, affinties, longings, lusts, appetites? These things thrust themselves in as foes that the Christian repels. It is the mark of the worldling that he gives them hospitality as friends whom he joyfully welcomes. Now against all these we must be watchful, and watchful continually; we are to endure, that is, bear them, stand them out, pass through them, to be conquerors through Him that loved us; and having done all to stand.—We are exposed to the wiles and the machinations of Satan. The existence of the devil is not a myth, nor a romance, nor a metaphor, as the celebrated Strauss would have it; his existence is a mournful experience, has successes are tragedies in high life and in low life; an apostle was not exempt from his action. "Satan hath desired to have thee, that he may sift thee as wheat." What avenue he will select to thy heart, what passion he will fan into burning flame in your heart, what besetting sin he will mount and ride to victory in another heart, God only knows; he will make the experiment, it is his trade, he is drilled and practised in it; he goeth about a ceaseless traveller, ever seeking whom he may devour; but, blessed thought, he is a coward, he is beaten; resist the devil, and he will flee from you; deny him, and he will prevail; mock at him and he will thank

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you; pronounce him a myth, and he will cheer you; resist him, and he will flee from you; hear sounding from the skies when the assault is hottest and the trial is bitterest, "He that endureth unto the end, the same shall be saved." In the third place, the world will also assault you: ambition, that tempting and fascinating passion, will spread before the lustful and the envious eye its thrones, its pomp, and its splendor—it will urge you to mount that ladder on which the few have risen to fame, concealing the tens of thousands at its foot who lie there scattered and disjointed wrecks; he will tempt you to seek the bubble reputation even at the cannon's mouth, to sacrifice all that is pure, holy beautiful and good, in order to grasp so much trash that may be grasped thus, in order to have your name pronounced with *eclat*, to have yourself spoken of as great; not knowing that when you have attained the end—and it is the few that succeed, it is the multitude that are trampled and beaten down—the issue is not worth a tithe of the price. What glittered like a resplendent lake in the distance is only the mirage, the sunbeams reflected from the scorching sand; and like David, who, when seated on a throne, the whole world at his feet, cried, what the human heart will still cry, "Oh, that I had wings like a dove, that I might flee away and be at rest." And the world, in the next place, will assail you in the shape of Mammon, the god of the age, before whose shrine so much faithfulness, so much justice, so much kindness are constantly sacrified. He will tell you, you must make haste to be rich; thousands are in the race, and you will only succeed by putting forth all your strength, and running at the very top of your speed. Never care, he will tell you, what you trample down; if your competitor falls, just make him a pathway to lift you a little higher, and to help you on a little quicker; do not mind cheating, do not mind lying, do not mind false advertising, do not mind all sorts of deception; in the words of the Latin poet,

"Rem recte si possis. Si non recte
Quomodo rem:"

that is, "Money; honestly, if you can get it by honesty; but if not, get money at any sacrifice, and at any price." If you have got money, what is its worth? "What shall it profit a man if"—what is not certain—"if he gain the whole world and lose his own soul?" It is written upon all the fortunes of the millionaire, it is written upon all the feelings of his own innermost heart, "He that drinketh of this water shall thirst again;" but the poorest widow, that

"Knows no more, her bible true,"

knows and feels this, and rejoices while she feels it, "But whoso drinketh of the living water that I shall give him shall never thirst; for it shall be in him a well of living water, springing up into everlasting life."

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It is the proof of the ruin of the soul that it seeks to satisfy itself with the things of this world; it is the proof of its grandeur that all that is in the world fails to satisfy it. Resist the temptation of ambition, resist the seductions of Mammon; hear in the midst of the struggle and the competitorship of both, "He that endureth unto the end, the same shall be saved."

Sin, in all its phases, its fascinating aspects, will seek to seduce you. Your ear is open, we know from the fallen nature that is in us, to its siren strains; the eye has not a covenant made with it in every instance, and is open to its vast attractions. We breathe a tainted air, we live in an infected world; we stand, if unwatchful, in jeopardy every moment; we need grace sufficient for us; let us seek that grace and let us hear the cheering encouragement from Him that gives it, "Be of good cheer, I have overcome the world." "He that endureth unto the end, the same shall be saved."

Error will assail you. Truth is an exotic in this world; error is an indigenous plant. At one time error comes in the shape of liberality, latitudinarianism, denying every distinctive truth, and preaching the popular aphorism, "It does not matter what a man believes, if he do what is honest, it will be all right with him." At another time error will come in all the robes of a rigid and exclusive sectarianism, telling you that unless you can pronounce my shibboleth, and repeat my creed, and subscribe my dogmas, you cannot be saved.—But by being forewarned you are thereby forearmed. The Bible has no sympathy with latiludinarianism, which makes vital truth or deadly error a matter of indifference; it has no sympathy with the hard and exclusive scepticism which perils one's everlasting prospects on the acceptance of a crotchet; it is liberal in all things that are non-essential, it is strict and uncompromising in all things that are essential; its grand characteristic being unity in things essential, liberality in things that are non-essential, and charity in essential and nonessential together. In holding fast the great truths of the Gospel, in acting out those truths, which is a greater difficulty than holding them fast, you will be met in every sphere and stage of the world with opposition, presecution, resistance, even to the death. The world cannot burn you, but it can deride you; and to some sensitive minds that are not hardened by experience, a gibe, a sneer, is even more intolerable than a blow. The world is so peculiar in its creed, if creed it may be said to have, that the moment you show any feeling to religion above zero, or enthusiasm on subjects of everlasting moment, or a determination to carry out your principles into everyday practice, it will denounce you as a bigot, your religion will be branded as ultra Protestantism, your zeal will be denounced as fanaticism. The world will allow you to be

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as earnest, as eloquent as you like at the hustings, when you are wanting a place in parliament; and it will say. "What an able man! what a worthy candidate for our borough!" The world will allow you in the House of Commons to speak with all the burning enthusiasm of an indignant patriot, in order to reduce the income-tax from one shilling and ninepence to sevenpence; the world will admire and applaud to the echo the barrister who pleads as if it were a death-struggle for his client; the world admires the merchant who is up at sunrise and goes to bed at sunset, and scarcely takes his meals in order to catch the market, and to make a larger per centage to-day than he made yesterday. Enthusiasm, earnest and burning enthusiasm, immense earnestness, the world admires and applauds even to the very echo in these things. But show that you believe the awful realities of death, of judgment, of eternity to come; show that you believe the soul is of infinite grandeur, and that its salvation outweighs worlds upon worlds in its value; show that you believe what the Bible says, that you live as the Bible bids, and that you dare do what the Bible commands, and the world that will stand enthusiasm when its own interests are at issue, brands your enthusiasm as fanaticism, your decision as bigotry; and thinks it such a pity that these canting Christians should make such a stir about Sabbaths, and about Bibles, and about sanctuaries, and about all those subjects that trouble and plague the earnest and the great men of the world, who look above these things, and deal with nobler topics, and contemplate far more momentous issues. Be not discouraged; what you can prove to be duty cleave to; leave for its sake all that man loves, face for its sake all that man fears; count all but loss for the excellency of it; lay down wealth, lay down health, lay down money, lay down estates; concede the largest husk of prejudice, or preference, or prepossession, if it will conciliate a brother; but compromise not the least vital truth if it were to conciliate all mankind. "He that endureth unto the end, the same shall be saved."

But instead of dwelling upon this, the ordinary opposition that you have to meet, let me try to show those forms of religion, those shades and systems of belief, which will not endure, but must collapse in the ordeals to which they will be subjected in a world which tests the real every-day, and rejects all that is pretentious. My argument is, that nothing will endure but vital, evengelical, scriptural Christianity; that nothing will weather what has to encounter except a heart regenerated by the Spirit of God; a faith that grasps the Savior; a hope that rides at the anchor sure and steadfast—in other words, real, living, heartfelt religion, that alone will last and endure. But there are various types of religion that seek its place, none of which will

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endure: to know them is to be warned and guarded against them.—There is, for instance, the religion of mere impulse. You hear one day a stirring sermon; it startles you from the lethargy of years; you are roused; you are excited to a very high degree; you think you are now a Christian. Excitement is not conviction: the feelings may be excited, and the heart may remain dead in trespasses and in sin, and as soon as the exciting force is expended, the excited feelings will subside; the flame will die for want of fuel, and the cinders and the embers, cold and worthless, will be all that will remain behind.—Tears and smiles are like April showers and sunshine; the one do not make religion, and the other are not yet the summer. There is the religion from personal attachment. It seems almost an absurd thing; but he that knows human nature well knows it is a fact, that some persons accept a religion because it is fashionable or because it is the adoption of some one to whom he or she is deeply attached. You hear a preacher whom you esteem, whose character, whose conduct, whose personal worth, you admire, or to whom you are personally, through relationship or friendship, attached; and you look at all he says in the light of the esteem and affection you bear him; and you believe what he says just because you admire and love the man. But this is not religion: the advocate changes, the toy loses its gilding, the relationship is disturbed, an incident upsets your conviction, and you return to the religion that you had, or, rather, to the negative religion which you once cherished: it is no a faith that will endure to the end. There is the religion of sentiment; not the religion of conviction nor of the adoption of the heart, but purely of the imagination. It indulges tender and sentimental emotions; it covers up every awful truth in theology with flowers and with perfume; it turns the most sacred truths into plaintive music for its amusement; it is the sentimentality of piety, extremely beautiful; spends its time in working laces for altar-cloths, in preparing priest's robes, in decorating the altar with flowers, in fitting the sanctuary to all the phases of the varying senses and seasons; it is the religion of painters, of poets, of architects, of ecclesiastical dressmakers and robemakers; it is the piety of Athens and the Academy, not of Jerusalem and the church of God; it shrinks from the storm; it dreads defiling its delicate sabbathday and saint day robes; it has no martyrs; it scarcely lives; it cannot endure; its advocates, as such, will not be saved in the end. Then there is in the next place, the religion of intellect; a very striking and, so far, commendable form. The understanding is convinced that Christianity is true; it believes its every dogma from the commencement of the Creed to the Amen at its close; but it is a religion clear in the head, but cold as an icicle at the heart's core; it has

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no vital force, no warm and sanctifying energy; it is orthodoxy, not regeneration; it is a light in the head, without love in the heart; it is clear but cold; it is the religion of the devils,* who believe every word of the Creed, and, whilst they do so tremble. And if your religion is wholly the religion of the intellect, however clear, however tenaciously held, unless it has transformed the heart it will not endure unto the end. There is, in the next place, a religion which may seem to you at first blush a true and scriptural relgion, namely, the religion of conscience. But that religion is not the religion of God, and will not endure. It is a powerful type of religion, and, in its place, a form of it that one must respect: one always must respect the man who is conscientious even when he is wrong. Because a man is conscientious in his adhesion to error, it makes me respect him; but, because it is error that he adheres to, it makes me try to extract him from the meshes of that error, not to accept the error as true.—Now, wherever there is the religion of conscience, its whole leverage is terror; it drives to duty, it scares to what is light; it torments you if you neglect to pray, it threatens you if you fail in the least service; it is most repulsive, its duties are drudgery, its service is slavery; it dreads the devil, and fears not God; it is not the religion of Christ; it is a religion that will not endure. There is the religion of the natural affections, than which nothing is more amiable, beautiful, or lovely; and yet it is a religion that will not endure. Its sphere is the home, its shrine is the fireside, every earthly relationship is glorified by it, and yet it is not that religion that will endure to the end. There is the religion of tradition; men believe what their fathers believed; but this religion is not the religion of the Bible; it is not the religion of truth. We build upon the sand, not upon a rock; we believe in our fathers, not in the Apostles; we rest upon a tradition handed down through a century, venerable for years; but if tested by that test before which truth alone can stand, and error must ever fall, it will not endure unto the end. There is another type of religion—the religion of form. It feeds on beautiful pageants, it is charmed with glorious rites; it would not worship in any but a mediæval church; it would not listen to any thing short of Mozart's and Handel's choicest pieces. With it the altar occupies the place of God, the sign of the cross Christianity itself; broad phylacteries and holy places, and beautiful churches, constitute the sum and substance of the religion of form. There is no endurence in it; it collapses the moment it is exposed to trouble. The ear may be engaged, the eye may be gratified, the country may be covered with beau-

* "*Demons.*" There are many demons, but only one Devil, sometimes called Satan.—A. C.

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tiful cathedrals, but it may be empty of hearts that beat with love to God, and of souls that would die rather than sacrifice vital and essential truth.

What is then the religion that will endure? The religion of the head—its roots in the intellect: the religion of the heart—its roots striking down there also; the religion of the conscience—its law, its atmosphere, its motive power; but all three inspired and taught by the Holy Spirit of God. This religion accepts Christianity because it is true, loves it because it is the manifestation of love, obeys it because it is duty, and ever sings and shouts, and triumphs while it shouts, "I know in whom I have believed, and that he is able to keep that which I have committed to him against that day." This religion is not the mountain torrent fed by the shower, leaving its channel dry when the clouds are emptied of their contents; but it is the stream that moves on through belts of greenness, sprinkles all its banks with odorous flowers, until it mingles and is lost amid the mighty main; it is the oak that waves its branches in the storm, strikes its roots deeper in the tempest, devolops itself in the sunshine, and in the winter and in the summer makes progress towards God, and heaven, and happiness. He that thus believes, that thus lives, and grows, has in him a religion that will overcome the assaults of Satan, that will vanquish all the temptations of Mammon, that will turn aside all the shafts and arrows of ambition, and pride, and pomp, and vain glory; and, enduring to the end, its holy and its happy possessor will be saved.

Pray that this religion may be written on your hearts; pray that God's Holy Spirit may teach your hearts what I can only teach the ear. Never forget, humbling as it is, and it is most humbling, that all the eloquence of Demosthenes, all the argumentative powers of Æschines, all the persuasive language of Cicero, combined and concentrated in every sermon that you hear, will only be like the tinkling cymbal and the sounding brass, unless the Spirit of God carry it home to your heart, and make it life; to your conscience, and make it a law; to your intellect, and make it a conviction; to the whole man, and make you a new creature in Christ Jesus. And while you hold this creed, never forget we are on the winning side. The great majority is after all with truth; the minority is on the side of Satan. All the angels in heaven agree with us; all the saints in glory agree with us; the goodly fellowship of the prophets, the noble army of the martyrs, the glorious company of the Apostles, agree with us. And not only are we in the majority, but success is as sure as the promises of God; and he that leans and looks up, and trusts, and perseveres, has a promise that will fail when God's throne is overthrown, and heaven and earth have passed away, and only then; "He that endureth unto the end,

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the same shall be saved." Great Babylon shall be cast down as a millstone into the depths of the sea; thrones shall be overturned, dynasties shall all be changed; there shall be earthquakes, and plagues, and pestilences, and famines, nation rising up against nation, and kingdom against kingdom; and there shall be changes in the sun, and in the moon, and in the stars; and in the hearts of kings perplexity, and distress of nations, men's hearts failing them for fear of the things that are coming to pass on the earth: but he that endureth, he that clings to the Rock of Ages, he that trusts in the living God, has given unto him eternel life; "and none," says he who never spake but what was truth, "shall pluck him out of my hand." Your trials will only be to you what the fire is to the steel; your afflictions will only be to you what the furnace is to the gold; you will be purified through them and by them; until reaching the end of the rugged road, and the flinty path, and the thorny way that you have long trod, you appear amid that white-robed group who are welcomed into heaven, not as natives, but as colonists; and of whom one asks, startled by their splendor, struck by the novelty of the scene, amazed at the overwhelming multitude, "What are these, and whence came they?" Here is the true church, in which there is no sect, nor exclusiveness, nor bigotry, nor latitudinarianism, nor error: "These are they." Who? The Churchmen would say, "Who came out of our body;" and probably the Dissenter might say, "Who came out of our body;" and the Church of Rome, to a dead certainty, would say, "Who belong to us:" but Christ's Church is abler, nobler, more glorious than all this. "These are they," these are Churchmen indeed, "who have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night without ceasing."

TREASURE IN HEAVEN.—We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection: "How many things there are here that I do not want!" Now this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called good things. It has posts of honor or power to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian whose piety is deep-toned, and whose spiritual conceptions are clear, looks over the world and exclaims: "How much there is here that I do not want! I have what is better. My treasure is in heaven."—*Dr. Tyng.*

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THE CHRISTOLOGY AND THE CHRISTOCRACY.

Christology is already canonized by Webster, the greatest American Lexicographer. He defines it, "*a discourse or a treatise concerning Christ.*" But neither he nor any other Lexicographer, known to us, has either given or defined the word *Christocracy*. And yet it is as legitimately entitled to a place and a definition in our vocabulary, or terminology, as any Grecian, Roman or Anglo-Saxon term in our composite vernacular. *Theocracy* has a place in all our English Dictionaries, and why not *Christocracy!* No Biblical student can show one legitimate reason for this partiality. *Christos*, Christ, is found in the Christian Scriptures some 570 times; and *Theos*, God, still more frequently.

But we are now under a *Christocracy*, and not a *Theocracy*. God the Father has committed *all authority in heaven and on earth* into the hands of his only begotten Son. He is now *Lord of the Universe*;—angels of all ranks, and all the principalities and the powers on earth and in the heaven of heavens are committed to and placed under Him, who is now "the Alpha and the Omega," "the Beginning and the End," "the First and the Last."

And still more imposingly grand, he is now ordained to be the *Divine Autocrat—the Absolute Head* or Monarch of all angels, authorities, principalities and powers—celestial, terrestrial and infernal.

Before he organized his kingdom or commenced his reign, he preambled his commission to the Twelve Apostles by assuring them that "*All authority in heaven and earth was now vested in him.*" In pursuance thereof, he commanded them to peregrinate the whole world; not the whole earth—but the whole population of the earth. This is the scriptural or evangelical acceptation or import of the term *world*. The earth and the world are as distinct as the house and the family that resides in it.

The living world is more familiar with Theology and Theocracy than with Christology and Christocracy. The latter are quite as proper and intelligible as the former. The government of God is *Theocracy*; the government of Christ is *Christocracy*. Theology is the science or knowledge of God. Christology is the science or knowledge of Christ. The Patriarchs and Jews lived and died under a Theocracy. Converted Jews and Gentiles, associated and united in one body, live under a Christocracy.

These are definite and perspicuous terms; and, therefore, appropriate to indicate most satisfactorily the dispensations of Divine grace in the remedial economy; and are essential to a satisfactory apprecia-

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tion of our duties, obligations and privileges, as citizens of the kingdom of grace and of glory.

In our country and age, we have multiplied words with a liberal tongue and with a liberal hand, to indicate our progress in the languages, sciences and arts of the livng world.

And why not endeavor to acquire a more intimate and perfect acquaintance with the inspired diction of the Holy Scriptures! Holy men of old spoke as they were moved or inspired by the Spirit of wisdom and revelation. Their style is the beau ideal of perfect adaptation to man as he is, and to man as he ought to to be, to glorify God and to beatify himself.

The themes of the Holy Spirit are the most worthy and sublime themes that have ever been submitted to the understanding, the reason, and the reflection of man. They are transcendantly worthy of the most intense meditation and reflection of man and of angel. Indeed, angels, as we learn, desire to look into the manifold wisdom and grace of God, displayed in the redemption and glorification of fallen and degraded humanity. They are represented as desiring, with intensified interest, to fathom the depths and scale the heights of the manifold wisdom and grace of God, displayed in the rescue, redemption, beatification and eternal glorification of man. But

> "Of man's miraculous mistakes this bears
> The palm,—that all men are about to live,
> Forever on the brink of being born.
> All pay themselves the compliment to think
> They one day shall not drivel, and their pride,
> On this reversion, takes up ready praise;
> At least their own; their future selves applauds.
> How excellent that life they ne'er will lead!
> Time lodged in their own hands is folly's vail;
> That lodged in Fate's, to wisdom they consign;
> The thing they can't but purpsse they postpone.
> 'Tis not in folly not to scorn a fool,
> And scarce in human wisdom to do more.
> All promise is poor, dilatory man,
> And that through every stage. When young, indeed,
> In full content we sometimes nobly rest,
> Unanxious for ourselves, and only wish,
> As duteous sons, our fathers were more wise.
> At thirty, man suspects himself a fool;
> Knows it at forty, and reforms his plan;
> At fifty, chides his infamous delay;
> Pushes his prudent purpose to resolve;
> In all the magnanimity of thought,
> Resolves, and re-resolves; then dies the same.

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And why? Because he thinks himself immortal.
All men think all men mortal but themselves;
Themselves, when some alarming shock of God
Strikes through their wounded hearts the sudden dread;
But their hearts wounded, like the wounded air,
Soon close; where passed the shaft no trace is found.
As from the wing no scar the sky retains,
The parted wave no furrow from the keel,
So dies in human hearts the thought of death:
E'en with the tender tear that nature sheds
O'er those we love, we drop it in their grave."

—YOUNG'S NIGHT THOUGHTS.

Through the telescope of faith, we much desire to enlarge our conceptions of the spiritual universe, in all the light which the Sun of righteousness has shed upon it. But when we read with attention the oracle which declares that "Eye has not seen," that "ear has not heard," that it has not "entered into the heart of man to conceive the things that God has prepared," or is preparing "for them that love him," (1 Cor. ii. 9.) we are silent as the dead.

This is tantamount to everlasting riches, honors, dignities, glories, beatitudes and felicities—an overwhelming and eternal weight of glory. (2 Cor. 4. 17.) This is, indeed, the honor of all honors, the glory of all glories, the climax of all the climaxes of glory, honor and happiness. Is this a fact, or a fiction!

Have you, courteous reader, decided this question? This undecided, ded, you have no port, no harbor, no shore, no country, no future eternal home, in your horizon. You are at sea, without a chart, without a pilot—without a haven, without a port in sight—at the mercy of the winds and waves! What a predicament! what a forlorn condition!! We cannot, with Zechariah, even, say to you, "Turn ye to the stronghold, you prisoners of hope"!! We must defer our Christocracy till another moon. A. C.

SELF-CONTROL.

A merchant in London had a dispute with a tailor respecting the settlement of an account. The merchant was determined to bring the account into court, a proceeding which the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry, and knowing the voice, called out from the top of the stairs, "Tell that rascal I am not at home." The Quaker looking at him, calmly said, "Well,

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friend, God put thee in a better mind." The merchant afterwards struck with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right and that he was wrong, and requested to see him. After acknowledging his error, he said, "I have one question to ask you; how were you able with such patience, on various occasions, to bear my abuse?" "Friend," replied the Quaker, "I will tell thee. I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful, and I found that it was imprudent. I observed that men in a passion always speak loud; and that if I could control my voice, I should repress my passion. I have therefore made it a rule never to let my voice rise above a certain key, and by the careful observance of this rule, I have, by the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically; and the Merchant—as every one else may do—benefited by his example.—*British Workman.*

THE OBLIGATION OF THE JEWISH SABBATH ON CHRISTIANS.

ELDER A. CAMPBELL—*Respected Sir:*—Permit me, though a stranger, to address you. I feel the need of your superior guidance, and therefore present my earnest thoughts for your kind consideration, calm deliberation and honest decision. Pardon my rudeness in thus intruding, and believe me, I cannot be satisfied without your opinion and honest convictions upon the subject by which I am agitated, and which is in regard to the Sabbath of the commandments.

I have investigated for myself, have reasoned, judged, wavered.—Some have never studied the subject; others may have studied, and reasoned and judged differently from myself. At least the Christian church, which so truly follows the New Testament teachings, could not have viewed this question as I do, or it would now virtually acknowledge the Sabbath unrepealed. We all acknowledge the Sabbath a divine memorial, instituted at the creation. We find its strictest observance throughout the Jewish dispensation, and there was no abrogation of its primitive sacredness by our Savior, but to the contrary. (Matt. 5: 17, 18, 19; Luke 17: 17.) We also find, after the crucifixion, a strict observance of the Sabbath of the commandments, (Matt. 28: 1; Luke 23: 54, 55, 56.)

We have no commandment or instruction for first day observance, and we have but one single instance or example of convening for any kind of worship on that day; and then, according to scriptural time,

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the meeting continued until midnight of the second day of the week. (Lev. 23: 32; Matt. 8: 16; Mark 1: 32; Luke 4: 40; Mark 15: 42.) Paul, for eighteen months, preached every Sabbath, not only to the Jews, but also to the Gentiles. (Acts 13: 14, 42, 43, 44; 15: 21; 18: 4.) John the Revelator, twenty-six years after the resurrection, spoke of being in the "Spirit on the Lord's day," and twice following mentions the first day plainly in a secular manner, which plainly, as I view it, implies that the "Lord's day" is the Sabbath. And lastly, from the perpetuity of Mount Sinai, that holy day is carried forward to the New Jerusalem, the beautiful city of God, where is the "pure river of the water of life, (Isa. 66: 23; Rev. 22: 1, 2,) and where all nations shall worship from one Sabbath to another. Please reply immediately, if convenient.

Very respectfully,

Louisvill, Ky. Mrs. O. T. B.

Mrs. O. T. B.—*My dear Madam:*—Your inquiries concerning the obligations of the Jewish Sabbath upon the worshipers of the Chistian church, have been handed to me by our venerated Father Campbell, with a request that I will answer them with a fullness which he feels they deserve, but which his present engagements do not enable him to give to them. He begs, therefore, that you will receive the following as coming from himself, embodying, as it does, a course of argument which has for many years been satisfactory to his own mind, and which he trusts, with me, may serve also to bring you to a unity of sentiment with us on this very interesting subject.

You say truly that "there was no abrogation of its primitive sacredness by our Savior." But the same is equally true of circumcision, of sacrifice, and, we may say, of the entire Jewish ceremonial.—None of these were abrogated by the Savior. The argument, you perceive, then, proves too much, as it would justify you in insisting upon the observance of the whole law, so far as the personal teachings of the Savior are concerned.

It is equally true that the sacredness of this day was observed "after the crucifixion," but the passages to which you refer, all have reference to a period immediately succeeding the crucifixion, and previous to the day of Pentecost, at which time the peculiar and distinctive characteristics of the Christian church were first exhibited in practice. The Christian dispensation was then for the first time fully inaugurated, under the inspiring auspices of the Holy Spirit, which rested visibly upon the Apostles, and by miraculous manifestations to the assembled multitudes of Israel, proclaimed the resurrection, triumphant exaltation, and universal reign of the Messiah. Passages, therefore, which exhibit the conformity of the Savior or his disciples

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to Jewish customs, previously to this glorious and formal establishment of the Christian kingdom, cannot be adduced to prove the binding efficacy of these customs under the new reign, inaugurated on Pentecost. A change of dispensations brings with it a change of institutions, laws and ceremonials.

The question for us to consider is, what was the custom of the disciples after the day of Pentecost, and what the authority and reason for these customs.

You say, "We have no commandment or instruction for first-day observance." Is not this assertion broader than the Scriptures warrant? Have you sufficiently considered these suggestive passages? At Troas, says Luke, speaking of Paul and his companions, we "abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow." Acts 20. 7. Again, Paul, writing to the Corinthians, says, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." If not a formal commandment, do you see no instruction in these passages, teaching us that the custom, in the days of the Apostles, was to meet together for worship on the first day of the week? Let us consider them. In the first of these passages, we are informed that Paul abode at Corinth *seven* days, yet it is only on the first day of the week that we find the disciples convened for the purpose of breaking bread. No doubt Paul had been visited, during the preceding six days, by many disciples, for this was his third visit to Troas. On his first visit, he was immediately called away by a vision. "There stood a man of Macedonia and prayed him, saying, Come over and help us" Acts 16. 9. On his second visit, he found *a door was opened unto him*, (2 Cor. 2. 12) and he laid the foundation of the congregation which we now find convened to break bread, and to which he preaches till midnight. The presence of such a man as Paul in a city where there were so many disciples, would doubtless attract a throng about him every day of his sojourn; but we have no account of what took place on any other day than the one on which the disciples met together, not to see or hear Paul primarily, but to break bread. It should be remembered, too, in considering this very instructive passage, that *one of these days was the Jewish Sabbath.* The day preceding the one on which they met to break bread, was the *Jewish Sabbath*, yet we have no account of any public or general meeting to consecrate this day. Whatever took place, we have no mention of it; but the *first day* is specially noted, and the meeting which took place on it expressly stated to have been for the purpose of enjoying the opportunity, which he so cordially embraced

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and improved, of partaking of the communion with them, and preaching to them, for he was ready to depart the next day.

If we connect these facts with the command given by Paul in 1 Cor 16. 2, we shall find sufficient warrant for concluding that it was already an established custom of the disciples to meet together on the *first day* of the week. True, Paul does not *command* them to meet on the first day of the week, but he does command them to perform a certain act of public charity on that day, in such a way as to imply that they would and did meet regularly, and as an established custom, on that day.

But we have earlier evidencee of the observance of this day than these. The very day of the resurrection, being the first day of the week, we find the disciples convened, and graciously visited by the Savior. What more blessed consecration of the day could they ask, than the honor and the spiritual grace of this wonderful manifestation of the risen Lord? The day has been spent in anxious converse about his resurrection, and now when it is evening, and the guilty malignity of the Jews is raging for their destruction without, we find them in fear and trembling, but yet in loving remembrance and anxious hope, assembled with closed doors, to confer still further about him who is the resurrection and the life. On a sudden Jesus stands in their midst, and greets them with his peace. Eight days afterwards, again the first day of the week, we find the disciples convened in the same place. In the interval, Thomas, one of the apostles, had been in doubt of the resurrection. He declared that nothing short of his own senses could convince him of so marvelous a fact. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Such was the stubborn materialism of Thomas; but still there is no light afforded him till the next meeting on the *first day* of the week. Thomas was an apostle, and as such it was necessary for him to see the Savior after his resurrection, but he was absent from the meeting held on the day of his resurrection, and now he is left in darkness and doubt until another *first day* comes around, and the disciples are again convened in honor of the Savior's triumph over the grave. Again they are met in fear; the doors are shut; but Jesus suddenly stands in their midst and greets them with his peace. John 20: 19, 26. Such sacred memories and signal exhibitions of the Savior's regard in connection with this day, were well calculated to consecrate it, in the hearts of the disciples, as "the Lord's day," and accordingly we find John, the beloved apostle, using this designation for it in the introduction to his wondrous visions on the Island of Patmos. It was "on the Lord's day" emphatically, that he was "in the Spirit," (Rev. 1: 10)

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and honored with those sublime visions of the glory of the Son of God, and the blessed fortunes of the church, which have filled his people with glorious hopes for now near two thousand years. Does it not seem, then, an almost ungrateful rejection of light to say that "we have no commandment or instruction for first day observance"? We surely have the clearly established custom of the primitive church, the most grateful consecration of the Savior himself, and the express recognition of the beloved John, for treating the *first day* of the week as peculiarly and specially sacred to the memory of the Lord—as the "the Lord's day."

If we look into the period immediately succeeding the apostolic age, we shall find the sacred observance of the first day among the most clearly recognized facts in the practice of the primitive church. Not only is the consecration of the first day of the week one of the most manifest facts of this period, but as we shall see, it is clearly distinguished from the Jewish Sabbath, in terms which show that the Jewish Sabbath was not regarded as any longer obligatory upon Christians. Indulge me, while I cite a few of the more ancient allusions to this interesting subject.

Ignatius is believed to have been made Bishop of Antioch as early as A. D 70, or about the time of the destruction of Jerusalem. He is said to have been educated under the Apostle John, and to have been intimately acquainted, in early life, with Peter and Paul. He was sent by the Emperor Trajan to Rome, in 107—or as some say 116—a captive for his faith as a Christian, and sentenced to be devoured by wild beasts. He received his sentence with joy, exclaiming, "I thank thee, O Lord, that thou hast condescended to honor me with thy love, and hast thought me worthy, with thy Apostle Paul, to be bound in iron chains." On his way to Rome, he wrote from Smyrna letters to different churches, which have come down to us. In the one to the church at Magnesia, we find the following instructive allusion to this subject: "Be not deceived with strange doctrines; nor with old fables, which are unprofitable. For if we still continue to live according to the Jewish law, we do confess ourselves not to have received grace. For even the most holy prophets lived according to Christ Jesus. * * * Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope; no longer observing Sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death, whom yet some deny; * * * how shall we be able to live different from him. * * * It is absurd to name Jesus Christ and to Judaize. For the Christian religion did not embrace the Jewish, but the Jewish the Christian; that

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so every tongue that believed might be gathered together in God."—(Ep. to Mag. ch. 3.)

Your familiarity with the writings of Paul will at once connect this passage with Col. 3. 16, where he says in the same spirit, "Suffer not any man to condemn you for what you eat or drink, nor in respect of feast days, or new moons, or Sabbaths—for these are a shadow of things to come, but the body is Christ's." Compare also Rom. 14. 5, 7.

About this time the remarkable letter of Pliny to Trajan was written, in which we find the following sentence. Speaking of the Christians, he says: "Their custom is to meet together early in the morning (before it is light) on a certain fixed day, and sing hymns to Christ, as their God, and bind themselves with a sacrament to do no evil; and afterwards to partake of a common feast." This is universally admitted to be a plain description of the Christian services of the Lord's day—the first day of the week. Hence this day, consecrated as it was to the worship of the Savior, and especially to the commemoration of his death and resurrection, came very early to be characterized more significantly as the Lord's day. In the order of the days of the week, it was the first, but as a memorial-day, it was the "Lord's."

A little later, we find Christian writers calling it Sunday, the name by which it was designated among the Gentiles. Thus, Justyn Martyr, about A. D. 140, writing his Apology to the Heathen, says, "We all meet together on Sunday, on which God, having changed darkness and matter, created the world (i. e. the first day of the creation week) and on this day Jesus Christ, our Savior, arose from the dead." In like manner Tertullian, A. D. 192, answering the objections made by the heathens, that the Christians worshiped the sun, says, "Indeed, they made Sunday a day of joy, but for other reasons than to worship the sun, which was no part of their religion." "At other times," as Bengel remarks, "when he writes only to Christians, he commonly uses the name of the Lord's day, and especially when he would distinguish it from the Jewish Sabbath."

Irenæus, A. D. 167, is very explicit. He says, "The mystery of the Lord's resurrection, or the Paschal festival, ought to be kept only on the Lord's day (τη της Κυριακης ημερα)." By Origen, A. D. 230, we find it clearly distinguished from the Jewish Sabbath, in these suggestive words: "Manna was first rained down from heaven on the Lord's day, and not on the Sabbath, to show the Jews that even then the Lord's day was preferred before it."

We may conclude, therefore with the learned Bengel, "that this evidences not only the antiquity of the name, but that the observation

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of the day in memory of our Lord's resurrection was the universal practice of the church from the time of the Apostles."

It is contended by some that the sacred observance of the Lord's day became an established custom of the church only by the authority of Constantine. But this is is a total mistake, not to say ignorance of the ancient history of this subject. Constantine did enact many laws regulating the *civil* observance of this day, such as "suspending all actions and proceedings at law, whether arrests, pleadings, exactions, sentences of judges, or executions, except only such as were of absolute necessity, or some eminent charity, as the manumission of slaves, or granting them their freedom, &c." He *regulated* its observance in many respects, as did his immediate successors, but he, nor they, did not *introduce* or *originate* it. On the contrary, they speak of it as *solis die, quem dominicum rite dixere majores*, &c., "On Sunday, which our forefathers have rightly called the Lord's day," as a day, therefore, already kept and known as one of sacred worship, even in the custom of their forefathers. In the very language of these enactments, we find the recognition of the previous existence and antiquity of this custom, and a proof, thus, of the fact that the observance of the Lord's day did not originate in their authority or by their decrees.

Perhaps I have already taxed your patience with a detail of proof somewhat tedious, but before I dismiss the subject, I beg leave to offer a few things further concerning the light in which the Jewish Sabbath was regarded in the primitive days of the church.

It is undoubtedly true that the apostles did avail themselves of the opportunity afforded by the observance of the Jewish Sabbath to preach the gospel. When the Jews at Antioch rejected the gospel, the Gentiles requested Paul to preach it to them *on the next* Sabbath. (Acts 13. 42) At Philippi, again, Paul went out of the city on the Sabbath, by a river side, where prayer was wont to be made, and sat down and spoke unto the women which resorted thither (Acts 16. 13.); and at Corinth, we are told, he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. (Acts 18. 4.) But from none of these passages are we authorized to infer anything more than that Paul embraced the opportunity which the custom of assembling on this day afforded him, of getting an audience with the people. For the same reason, when at Athens, he stood in the Areopagus, a place where the magistrates of Athens held their supreme council, and proclaimed to this idolatrous people the unknown God. But as we could not infer hence, that Paul by this act intended to recognize, as a Christian assembly, this body of heathen officials, so neither can we conclude that in frequenting the Sabbath-day assemblies,

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his purpose was to sanction the religious consecration of the Sabbath, as a memorial day to be observed by Christians. Evidently, the use which Paul made of this occasion at Antioch, was extremely distasteful to many of the Jews, and in no way calculated to impress them with the idea that the apostle designed merely to honor the Sabbath as they kept it.

Indeed, from the very nature of the case, the Christians could not have participated in the observance of the Sabbath, as the Jews kept it. To say nothing of the other parts of their service, the killing of the evening sacrifice, which took place at half past two, would have been a mockery to them. They knew and were teaching that there was no power in the blood of bulls and of goats to take away sin, that God was no longer pleased with such, but that Christ, the true Lamb of God, had died for the sin of the world; and how could they participate in an offering which seemed to contradict all their preaching, and to remove the foundation of their faith. Hence, when the Apostle Paul exhorts the Hebrews to be regular and constant in their attendance upon the public assemblies, he uses a very peculiar expression. He says, "not forsaking the assembling of ourselves." He does not say *our* (Jewish) *assemblies*, but the assembling of *ourselves* —of us Christians. The significance of this passage is more evident in the Greek. "Paul uses *episunagoge* (επισυναγωγη) formed from *episun. agein* (επισυναγειν), *to assemble*. This word is distinguished from *sunagoge* (συναγωγη), inasmuch as, according to the *usus linguæ*, it was not a designation for the Jewish religious assemblies which are still called "synagogues," but had always preserved the more general signification, "*assembly*." So that it might therefore be applid to the designation of the Christian assemblies." Not only does the term distinguish these assemblies from those of the Jewish Sabbath, but Paul makes them specific by the use of the word *eauton* (εαυτων), "*of ourselves*." But we have seen that the Christian assemblies, as such, were from the beginning on the Lord's day, and putting these conclusions together, may we not say that in this passage, Heb. 10. 25, Paul does in fact exhort us *not to forsake the assembling of ourselves together on the Lord's day*."

It would be interesting to push our inquiries a little farther, and ascertain what light the earliest historical records throw upon the usage of the church with respect to the observance of the Jewish Sabbath by Christians. But our limits do not allow more than a mere allusion to this point. Bengel, than whom there is no higher authority in such a case, says, "It is not easy to tell the original of this practice (of observing the seventh day, or Jewish Sabbath), or the reasons of it, because the *writers of the first age are altogether silent about it*." Ath-

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anasius is one of the first who mentions it, and he wrote about 330 years after Christ. The Jewish Sabbath was regarded by Justin Martyr (A. D. 140), Irenæus (A. D. 167), Tertullian (A. D. 192), Eusebius (A. D. 315), and others, as "only a temporary institution, given to the Jews only, as circumcision, and other typical rites of the law." Of course the Jews, who were the first converts to Christianity, would retain much of their reverence for this day, as they did for circumcision, and so far as a religious respect for it was offered, as a free and voluntary worship to God, by them or others, there could and would be no objection "But when any one pretended," as was the case in the middle of the 4th century, "to carry the observation of it further, either by introducing a doctrinal necessity, or pressing the observation of it precisely after the Jewish manner, they resolutely opposed it, as introducing Judaism into the Christian religion. For this reason the Ebionites were condemned for joining the observation of the Sabbath according to the law of the Jews, with the observation of the Lord's day, after the manner of Christians. Against such the Council of Laodicea (A. D. 361) pronounces anathema; that is, such as taught the necessity of keeping the Sabbath a perfect rest, with the Jews."*

It would throw a higher light upon this discussion, could we consider the reasoning of Paul in his 4th chapter to the Hebrews. It would lift our thoughts up from the celebration of a rest from the work which produced the creation that sinned and fell, to the consideration of the rest of Christ from his glorious work of redemption, and which is now given in earnest and offered fully in hope to the true Israel according to faith. But we must desist.

We trust, dear Madam, that we have sufficiently discussed the difficulties which you have so courteously presented, and shall be most happy to know that your mind is satisfied with the evidences which we have presented.

With high respect, and in hope of the rest which awaits the saints, I am very truly yours, &c. W. K. P.

PROGRESS OF REFORM.

Shelbyville, Ky., Jan. 20, 1863.

Bro. Campbell:—I closed a meeting here on last Wednesday night, of eleven days. I expected to leave the following morning for New Liberty, in Owen county, to hold a protracted meeting with the congregation there; but the late terrible snow-storm, which occured the night my meeting closed, and for depth is without a parallel in Kentucky, has kept me here; all travel, and the mails, have been suspended for several days.

* Bengel Ant. p. 1139.

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I have spoken twenty-one times for the congregation, and have had no onto assist in speaking. Our meeting, under many discouragements, has been interesting and pleasant, and has conduced to the promotion of brotherly love and Christian affection; and although the day is *dark* and *gloomy*, and the clouds are thick, and ominous for evil, yet this old congregation is still rejoicing in the Lord, thankful for the past, and with the divine help, are determined to endure hardness as good soldiers of the cross. You have, Bro. Campbell, many warm friends in this church, some of whom have known you from the beginning, and who remember you with great affection: among them are the venerable Elders—Dr. Nuckols and Bro. Standiford—who continue to discharge their solemn duties as zealously and faithfully as ever.

An estimable and accomplished lady, who had for several years been a member of another church, made the good confession, was straightway immersed, and the same day added to the church. I gave an address to a large audience at the water, and the immersion was truly solemn and impressive.

I came directly to Eminence, Ky., from the Missionary meeting, where I last saw you, in October last. I have been preaching for that congregation ever since, except the meeting here, and expect to continue laboring for them for some time yet. There have been 10 or 12 additions since I came, and the congregation, though large, is in peace, and have thus far in our national troubles kept the unity of the Spirit in the bonds of peace. This is truly a noble congregation, and I do pray the Lord that we may all be steadfast, unmoved, and always abounding in his work. If we, as a Christian people, can only go through the fiery ordeal now trying us, in peace and harmony, what a glorious triumph awaits the truth when our troubles are over! What an incentive for each one to try and be faithful. May the Lord remember us in mercy.

Yours in the one faith, and hope, and love. T. M. ALLEN.

Bro. W. A. Belding, Syracuse, N. Y., Feb. 16, '63, writes: "Our meeting is progressing finely. Organized with 35, and 13 confessions and baptisms. We hope for a glorious triumph of truth. The Lord be praised."

Bro. L. V. Wernwag, Lexington, Missouri, Dec. 31, '62, writes: "Bro. Haley held night meetings that lasted a week or more, in this place—a full house every night—four confessions. This indicates a slight improvement."

Bro. L. P. Streator, Washington, Pa.. Feb. 11, '63, writes: "The good cause is steadily onward in South-western Pennsylvania. Since our yearly meeting, I have immersed some 25, including 6 in Connellsville on last Lord's-day."

OBITUARY NOTICES.

BURKSVILLE, KY., Feb. 2, 1863.

BELOVED BRO. CAMPBELL:—The present Reformation cannot escape History; that its history is destined to future generations, all must see. And that it should be transmitted in impartiality and in truth, all will admit. It is, therefore, but just that the names and the works of its *pioneers* should be known and read by all men. The Christ himself needed the harbinger John to prepare his way; so the Reformation of the 19th century needed its pioneers, and it had them. Among these, Elder Rice Haggard, and his amiable and devoted consort, Nancy, held quite a conspicuous position in this part of Ken-

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tucky. Elder Haggard was originally a Methodist preacher, of a sound and well-balanced mind, and well educated for that day and those times. But upon an impartial examination of the Bible and Ecclesiastical History, he clearly saw that the organization of the Methodist Society is not the organization of the church of Christ; and, that the *order* of the Methodist church is *not* the *order* of the primitive church of Christ. The best alternative known to him, was to unite with B. W. Stone and others, and prepare the way for reformation according to the light they then had. This he did in 1804; and in 1805, he wrote a pamphlet on the name "Christian," proving that by this name every member of Christ's body should be called. (Christ. Mess. Vol. i. No. xi. p. 243.) About the year 1818, he published the first collection of select psalms, hymns, and spiritual songs, on reforming principles, ever published in Ky. In 1819, Eld. Haggard went on a tour of preaching and other business to Champaign co., Ohio; and while in that county, he calmly and resignedly fell asleep in Jesus, leaving his beloved Nancy and four children to lament his loss. One of the children, a daughter, has long since gone to her eternal home. But the venerable mother lived in Cumberland co. till the 20th of April, 1862.

Nancy Haggard was the only child of Capt. Wm. Grimes, one of the first captains that entered the army of 1776, under the command of General Washington. Sister Haggard was a consistent, devoted and zealous member of the church of Christ more than 50 years. When a more vigorous effort was made by yourself and others for a more thorough reformotion than had been made she was not one to oppose or recede from duty; she embraced it, and by her virtuous life, her Christian deportment and affectionate advice and instruction, influenced others. I heard her eldest son, Judge James Haggard, say she was in the habitual practice of prayer every night before she retired to rest. Sister Haggard was born in Norfolk co., Va., June 19, 1776; and fell asleep in Jesus, in Burksville, Ky., April 20, 1862, leaving three children, James, David R., and Elizabeth. Judge James Haggard lives in Burksville, Dr. D. R. Haggard also lives in Burksville, and is Colonel of the 5th Ky. Cav. Volunteers, and Sister Elizabeth Sanphley, her only living daughter, is living in New Orleans.

ISAAC T. RENEAU.

Gone to her rest, MARY OGLE, aged about 80 years. Our departed sister was truly one of the excellent of earth. A member of the congregation at Somerset, Pa., from its beginning, she was an example worthy of imitation. She left us on the 1st of the New Year, to enter into the rest that remains for the people of God.

Also, last summer, MARY T. GRAFT, aged about 90 years. She too was a mother in Isreal, long an example of zeal and faithfulness in this congregation.

Sister MARY MORRISON left a few years ago, for the same place, and now they are, no doubt united, and engaged as heretofore in singing the praises of the Lamb who washed them, and made their robes white in his own blood.

The above named sisters were known as the three Mary's. In the early history of this congregation they stood almost alone, and for years were the main support of the cause in this place. They were always ready for every good word and work, taking the lead at prayer meetings, sometimes conducting them altogether, and thus for years they labored until success crowned their efforts, and a large congregation was established.

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They are gone, but in example are still here. May we who are left, live the life of the righteous, and may our end be like theirs.

SOMERSET, PA. JNO. J. SCHELL.

It becomes my painful duty to record the death of sister SARAH F. GRADDY, wife of Bro. Thomas Graddy, who departed this life on the 11th inst., at her home in Woodford county, Ky. In her death the Christian church is bereft of a consistent member; her husband of a true and faithful wife; her children of a loving and devoted mother, and her numerous relations and acquaintances of an affectionate, kind and hospitable friend. Throughout an illness that was painful, and of long duration, she manifested the composure and fortitude of the Christian, and in her death, as in her life, gave evidence of the possession of the Christian's hope. In the hearts of all who knew her, her example lives and will live, to quicken their appreciation of virtue, and to illustrate female excellence. "Blessed are the dead who die in the Lord." Rev. xiv. 13. "Lord make me to know my end and the measure of my days, what it is, that I may know how frail I am." P.

Died, April 8th, 1862, in the 33d year of her age, our beloved Sister Hannah Rankin. She was a devoted mother, an affectionate wife, and a sincere friend. She had been a member of the Christian church from childhood. She was the daughter of J. B. Jesse, of Woodford co.. Ky. She leaves a husband and 3 children, and many friends, to mourn her loss; but our loss is her gain.

SAINT LOUIS, MO. C. A. A.

PROSPECTUS OF THE CHILDREN'S OWN PAPER.

We propose publishing a Sunday Sceool paper, to be called "The Children's Own Paper," adapted to the wants of Sunday Schools among the Christian brotherhood. The work will be exclusively devoted to the moral and religious instruction of the young; it will contain moral and Scriptural lessons, intended to give a correct direction to the thoughts and practices of our dear little ones, and thus to prepare them for the responsibilities of the Christian life, after the aged are gone to the silence of the tomb.

That such a work may be made of incalculable value to the rising generation, we think no one will doubt for a moment. We hope to secure the co-operation of our best writers for the paper. Some have already pledged themselves for the work, and many more will doubtless come to the help of the Lord, in this important enterprise, as soon as the work commences. It will be a monthly paper at the commencement, but will be published semi-monthly as soon as the subscription list will justify it

TERMS.—For one single copy one year, 35 cts; for 10 copies in one pack, to one address 3 00; for 25 copies in one pack, to one address 6 00; for 50 copies in one pack, to one address, 8 00; for 100 copies in one pack, to one address, 12 00. At these rates, the postage to be paid by the subscribers.

Now, we appeal to all the friends of Sunday Schools, and of Sunday School papers, to take this work in hands, and ascertain, as soon as possible, how many copies your school will take, and let us know immediately. The work should commence early in the spring. Send your subscription lists *without the money*, until the question of publishing is settled. If sufficient encouragement be received, the first No. will be issued about the first of March, or sooner, if the indications are favorable. Address

ELIJAH GOODWIN, Indianapolis, Ind.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VI.] BETHANY, VA., *MARCH*, 1863. [No. III

MINISTERS AND MINISTRATIONS, NUMEROUS AND VARIOUS.

How many kinds of *official servants*, or ministers, are named in the Christian Scriptures as belonging to the kingdom or church of Jesus Christ? There are only two, say some; *Bishops* and *Deacons*.

But are there not Presbyters and Prelates, Arch Bishops and Arch Deacons?

A *Presbyter*, translated into English, is an *Elder*. And this Elder is so called from his age and experience. From his age and experience, he was presumed to be more learned, and conversant with Christianity and humanity; and therefore more grave and exemplary in his conversation and behavior.

As for *Prelates*, *Archbishops* and *Archdeacons*, they are and were the creation of the Greek and Roman hierarchies. No man can find one such title in Holy Writ. Milton, the prince of English poets, wisely and modestly said:

> "Ill worthy I, such title should belong
> To me, a transgressor!"

Peter the fisherman, and Paul the tent maker, so far as Dr. Luke informs us, never dreamed, by night or day, of any such prefix or suffix to their names. Of all the vanity of vanities, this is the superlative. These *ecclesiastic arches* have no pillars under them, and sometimes they fall and fatally crush their deluded admirers.

In reflecting, the other day, on these assumptions and presumptions, by some strange association of ideas, there came into my mind the

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Titles of the kings of old England, which I had committed to memory in my childhood. In Leech's Geography, the title of King George was expressed in these words: "George the Third, King of Great Britain, France and Ireland; *Defender of the Faith*; Duke of Brunswick and Lunenburg; Elector of Hanover; and Arch Treasurer of the Holy Roman Empire."

This "Defender of the Faith" was not the defender of *the Faith* originally committed to the Twelve Apostles, or to the saints, but the *defender* of the Church of England faith, or the Church of Scotland faith, as developed in their *politico-ecclesiastic rubrics*, or church canon law.

We never heard them prove, in word or writing, that there was any orthodoxy in a church canon or a war cannon, in a sword, a jail, or a pillory; or that an evangelic faith was either the cause or the effect of faith, hope or love, or of a joy and a peace "unspeakable and full of glory."

Satan knows when to roar like a lion, and when to bleat like a lamb. He understands Calvinism and Arminianism, orthodoxy and heterodoxy, High church and Low church, as well as, if not better than, their respective doctors of divinity. He weare a surplice, a miter or a cowl, as gracefully as could a monk, an abbot, a friar, or a nun.

He, too, "becomes all things to all men, that by all means he may gain some;" an angel of light or a prince of darkness, as best suits his purposes of self-aggrandizement.

"Watch and pray," therefore was and is an oracle of the great philanthropist always in season. There is a warfare in every Christian's life. There is not now, nor was there ever, a pathway to heaven exempt from a warfare within us, as well as a warfare without us.

There always were, there always are, and there always will be, *the world, the flesh and Satan* combined against us. There is no discharge, no exemption, no escape from this antagonism of the lusts of the flesh, the lusts of the eye, and the pride of life. These are the Devil's snares and nets, in which millions of our cotemporaries are caught.

There are, indeed, most merciful and gracious means of escape.—But the possession of means is one thing, and the use of means is quite another thing. It is a stupendous fact, a most eloquent and suggestive fact, that God our Father *created nothing without means.* Had he never spoken, for aught we know, or can know, there never would or could have been an earth or an heaven. And even when the earth and the heaven of heavens were created, there was a system of means as necessary to tenant them as to create them, and then another system of means to perpetuate them.

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We cannot now see, and perhaps may never see, any connection or suitability between a volition expressed and *light* created. But had not God said, "*Light be*," light had never been, so far as any created intellect can penetrate the universe. Therefore we must admit tha there was in that oracle a power wholly incomprehensible.

Light be, was a mere verbal expression. Words, at most and at best, are merely manufactured air. The power, therefore, was not in the air, manufactured or transmuted. Language, whether presented to the ear or to the eye, has no physical, metaphysical, moral or religious power, unless appreciated and understood in its legitimate sense or significance by those to whom it has been, or is, addressed. But to command nothing into something, darkness into light, evil into good, or something into nothing, transcend all human conception.—Therefore we affirm the conviction that no human science can explain the phenomena of the material or the spiritual universe.

Creatures of all ranks and of all categories, celestial, terrestrial and infernal, are finite or limited in all their powers and capacities. They never can comprehend the infinite, the eternal, the immutable. We cannot but assent to the oracle that affirms, "Who by searching can find out God, or know the Almighty to perfection?"

> "It is higher than the heavens, what canst thou do?
> It is deeper than hades, what canst thou know?
> Its measure is longer than the earth,
> And its breadth more vast than the sea."

Well exclaimed the great Apostle to the Gentiles, (Rom. 11. 33) "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" In his sententious style, he propounds three questions.—These are,

1st. Who knows the mind of the Lord?

2d. Who has been his counsellor?

3d. Who has first given to him and it shall be recompensed to him again? No one, no one, no one, are the three responses. Then come three matter of fact reasons. These are,

1st. *Of him* are all things.

2d. *Through him* are all things.

3d. *To him* are all things.

Of, Through, and to, never had more significance in all the volumes of our English literature than they possess in this single period or utterance. We have only one other period, in the inspired diction of the Apostles and Evangelists, that can compare with it. That comes through the pen of the beloved John.

It is also a triplicate in one period. In the common version it reads

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(Rev. 1. 8), "I am Alpha and Omega, the beginning and the Ending." Again, in the same chapter, v. 11th, "I am Alpha and Omega, the First and the Last." In the 21st chap., and 6th v., "I am Alpha and Omega, the Beginning and the End." Again and finally, in the 22d chapter and 13th verse, "I am Alpha and Omega, the Beginning and the End, the First and the Last."

These are gloriously sublime oracles, worthy of many repetitions and many reflections. A. C.

'SANCTIFICATION MEETING" AT 27TH HUBERT-ST., NEW YORK.

We copy the following from the January No. of "THE CHRISTIAN," published at New York, and "Devoted to the Advancement of Holiness":

"SANCTIFICATION MEETING AT 27TH HUBERT-ST.

"This meeting has been held every Thursday afternoon, for more than ninteen years. The brother who presided said, He was impressed, in reading the Scriptures, at the opening of the meeting, with the text: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." An unbelieving heart, is an evil heart; yet there are many Christians who have such hearts. In the Apostle's day, they were cautioned agaiust such a heart; but oh, how many seemed to think that unbelief was not a sin, and they were not responsible for its existence; and while other sins were deplored, this, which was the very root of an evil heart, was considered a little matter. Again, an unbelieving heart seperates us from God, and drives us farther and farther away. A believing heart, on the other hand unites us to Christ, and draws us nearer to Him, and keeps us abiding in Him. He praises God that he was believing, and abiding in Jesus.

"A sister, who has enjoyed the experience of sanctification for nearly twenty years said, She thought the reason why many Christians did not believe God was, that they did not come on believing ground—they would not give themselves up to Christ, and consecrate themselves wholly to His service. A sinner in order to pardon, must abandon his own works as a ground of justification, and rely on the finished work of Christ: a believer, in order to be wholly sanctified, must abandon his own will, and live in the will of God. The power to do this, in both cases, was imparted by the Holy Spirit, given in answer to prayer.

"An aged brother said, he praised God for these meetings; he was always strengthened by attending them. He knew by personal obser-

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vation that those who live in the experience of sanctification are used by the Lord for His glory.

"A young convert, who had recently entered upon the life of faith, bore testimony to the preciousness of Jesus, as a full and present Savior.

"The meeting continued about two hours and a half, and many testified to Christ's power to save from all sin."

We have here, *so far as the name is concerned*, a new, indeed an unprecedented meeting! A *sanctification* meeting! Why not a *justification* meeting! an *adoption* meeting, or a *redemption* meeting!!

Think not, courteous reader, that we speak or write lightly, inconsiderately, or in any wise disrespectfully, of social meetings, prayer meetings, singing meetings, debating or discussing meetings, conversational meetings, intellectual, moral, political, or religious meetings.

But in the popular use and currency of the *sanctification* family, we hear and see so much confusion, discordance and debate, that we judge it expedient to discuss or develop the canonical or scriptural import of the *sanctification* family of words.

It is a large family, found in the Christian Scriptures *two hundred and seventy-six times*. Its root, its tap-root, is but three letters, *age*, pronounced *hagge*; translated *not of earth*, or *unearthly*.

The fist sin committed on this earth, was in paradise! But that was not the first sin committed in the universe! There had been an exile from heaven, as we infer from the first book of Moses. That exile became an incarnate demon. He determined to ruin man, God's grandest terrestrial creation, as soon as he possibly could. Nor was he long in his preparations. He assumed humanity in form, and soon mastered the language of Adam and Eve. He took the advantage of Eve's separation from Adam, and most Satanically created a doubt in her mind as to the purport or meaning of the inhibition of an approach to that tree, most alluringly called "the *tree of the knowledge of both good and evil.*" Its attractions were not only in its name, though that was the most alluring and attractive name within the area of human conception or aspiration. But in addition to this, the tree and its fruit were superlatively fascinating and unspeakably desirable because of their beauty. And still more irresistible the seducer, who, on reading their countenances, suddenly snatched the soul-alluring fruit, in all its hitherto immaculate beauty and irresistible attraction, and began to eat it before their gazing eyes; and doubtless, with an apparent zest, that silenced every remonstrance of reason, of conscience, and of gratitude.

But with this most monumental event in our horizon of creature

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frailty, what confidence can we repose in ourselves or in one another, without the vigorous faith, hope and love which the gospel and its monuments inspire and sustain?—!

The facts of the gospel are its marrow and fatness. They are the most wonderfully significant, soul-alluring and soul-transforming facts inscribed on the pages of time, or upon the records of eternity.—Their heights are unscalable, and their depths unfathomable.

Angels desire to contemplate them. And why should not all Christians endeavor to apprehend, if not to comprehend, them, in all their sublime characteristics; and even to rejoice in anticipation of an eternally expanding and enlarging area of glory, honor and blessedness?

We cannot, from all our premises, ever anticipate a point or a position beyond which ransomed humanity cannot desire to expand its powers, or to extend its knowledge of the self-existent and everlasting Jehovah. The perfect knowledge of him is higher than the heavens, deeper than hades—the mansions of the dead; its measure is longer than the earth, and its breadth broader than the sea. (Job 11. 7–9.)

The apostolic gospel, when *believed and cordially embraced* by any man, Jew or Gentile, introduces him into a new state, or relation to God the Father, to the Lord Jesus Christ, and to the Holy Spirit.—God becomes his *Father*, the Lord Jesus Christ his *brother*, and the Holy Spirit his *holy guest*. Such a person is then pardoned, justified, sanctified, adopted, saved, and constituted a joint heir of the universe with the Lord Jesus Christ, who is the heir and the Lord of the whole creation. Consequently eye has never seen, ear has never heard, imagination has never conceived, the riches, the honor, and the glory of a true and faithful follower of the Lord Jesus Christ, guarantied and secured to him by the sign manual of the Lord Messiah.

I regret to see from respectable professors such annunciations as the following; "A sister, who has enjoyed the experience of sanctification for nearly twenty years, said,—'She thought the reason why so many Christians did not believe God, was, that they did not come on believing ground—that they would not give themselves up to Christ, and consecrate themselves wholly to his service.'" This is rather behind the living age. Could any one come on believing ground without faith! Is not this naked nonsense! Many Christians without faith!! A Christian without faith!!! Who ever saw a Christian without faith?—! "Many Christians did not believe God!"—There never was one such Christian in the world. "Many Christians have unbelieving hearts"!! Neither Paul nor Peter ever recognized one such Christian. Paul, indeed, once said to the Hebrews, chap. 3d, 12th, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, *in departing* from the living God." This was, and still

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is, a caution to Christians to hold fast their begun confidence firm to the end of life.

An unbelieving believer and an unbelieving Christian are equally absurd. We have, indeed, some anomalous Christians; Christians in profession, but not Christians in fact nor in reality! We have had the Nominalist and the Realist in the old philosophic schools; but not in the school of Christ. Hypocrites or dissemblers, both in religion and morality, are, indeed, not a few, even in all denominations of religion—Jewish and Christian, orthodox and heterodox, high church and low church. Multitudes, Esau-like, sell their birthrights under Christ for a mess of pottage!

But what do the manifold and innumerable anomalisms of humanity indicate or teach? Do they not, one and all, in all their varieties, clearly and irresistibly demonstrate that man is not now in the state of *nature*, but manifestly in a *preternatural* or *unnatural* condition?

No man living ever saw a natural man. There have been, indeed, but two *natural* men in the entire history of the world. And these were of the same name, but not of the same title. They were both *Lords*. Lord Adam the First owned only the whole earth. Lord Adam the Second owns now, and always owned, the whole creation—in one word, *the whole universe*. And strange, surpassing strange, he can bestow the whole universe to every ransomed man descended from his Father and our Father, from his God and our God, and be still richer then than now!!

Does any one of my readers doubt, or call this in question? If there be one such, I will send him to Paul, and I know what Paul will say to him if he regards him as a Christian. He will say, "All things are yours;—whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christ's, and Christ is God's Son." And this is the Christian's state forever. A. C.

HINTS TO DEBATERS.

Bro. A. Campbell—*Dear Sir*:—Permit me to offer a few thoughts to our brethren on the subject of debating with Pedobaptists. Never attempt to explain or defend what you do not understand. First, infant immersion had but one leg to stand on for a long time, and that one leg was a Catholic leg—the apostolic Fathers, or tradition. This was its first leg, and almost its only one until the Lutheran Reformation. All parties immersed for 1300 years, Catholics and heretics. Edward the Sixth, Mary and Elizabeth, were all immersed. There is, therefore, no use in debating the action of immersion. I do not use the

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word *mode*, for it is not in the Bible. If all the apostolic Fathers saw John the Apostle hand infant immersion to some Father, that is no proof to a Christian. That is not Scripture. It is nothing if every Father, after the death of John, immersed infants, down to this day. That does not put it in the Bible, and if the Bible was covered with it outside, that is no proof. Unless we agree to admit tradition as proof, it is *useless* to argue it on the score of apostolic tradition. It ill becomes Protestants to thunder away on Catholics about their traditions, and then turn about and prove the main pillar in their system by tradition. Infant communion can be proved by tradition too, and infant immersion and communion stand or fall together. All the arguments that can be offered for the one, can be offered for the other. Infant communion was practiced one thousand years. Why lay so much stress on infant baptism, and none on communion? Is baptism everything—a savior—and the death of Christ nothing? If we have infant baptism, let us have infant communion too. Whatever reasons you offer *against* infant communion, I will offer *against* infant baptism. Whatever arguments you offer *for* infant baptism, I will offer *for* infant communion. What reason have we to believe that baptism will save any person, with the death of Christ? Why attach *all importance* to infant baptism, and none to infant communion? Answer this, if you can.

Infant salvation is the beginning, middle and end of infant baptism. Disguise it as you may, infant baptism is to save infants from hell.—Original sin originated infant baptism, to save them from hell, and it is there yet.

The second leg of infant baptism is the Abrahamic covenant, and circumcision. This is its Presbyterian leg. It stood upon its one leg, tradition, longer than any hermit ever stood upon one leg. About the time of the Lutheran Reformation, the Papists pressed the Reformers hard with receiving infant baptism from them, and wished to know why they could not receive the rest of the Papacy from them, as well as infant baptism. The Anabaptists showed them that the New Testament was as *silent as the grave on the subject* of infant baptism. Thus they were like the ass between two burdens. Zuinglius set to work to see if he could not get out from the Papists and the Anabaptists. And he found infant baptism a New Testament ordinance in the first book of the Old Testament, Genesis, in circumcision, —that infant baptism came in the place of circumcision. Well, if any man will undertake to prove that Christ and his apostles sprinkled water on the same part of the body that the Jews circumcised, debate that point, brethren. Or if he will not debate that point, but will agree to prove that the apostles poured water on the same place

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that the Jews circumcised, debate that point with him; or if he will will agree to prove that the apostles immersed the same part of infants that the Jews circumcised, debate that point with him also. If he says that baptism is changed from the part the Jews circumcised to the face, let him show when, where, and by whose authority the change was made. And if baptism has come *in the place* that the Jews circumcised, why then do you baptize females? If he can prove all these things from the book of Genesis, why then there is no need of proving them from tradition, nor from the New Testament, or from any other source. Proof from one place for one thing is enough.—It will, then, stand proved from the book of Genesis, that the apostles sprinkled, poured, or immersed the same place of the human body that the Jews circumcised. If he will not agree to debate infant baptism from tradition, nor circumcision, let him agree to prove from the New Testament *alone* that Christ and the apostles sprinkled water on infants' faces—show chapter and verse, and then the thing will be proved. Or, secondly, let him prove from the New Testament that they poured water on infants' heads, and that will do; we shall not demand further proof from Father Tertullian, nor Abraham. If he will not agree to the above propositions, let him prove that the apostles immersed infants, and that will do. Any one of the above things is more easily proved than what they have so often attempted to prove, which is, that three actions are one action—that sprinkle, pour and immerse are one and the same action—that Moses and Christ are the same persons, under different names—that Judaism and Christianity are the same religion under different names—that the Jews and Christians are the same people, under different names—that the Jewish and Christian congregations are the same, under different dispensations—that sitting, standing and walking are all the same action, only they differ in *the mode of acting*—that eating, sleeping and sneezing are the same, only they differ in the *mode* of doing them. In all their former attempts to prove that sprinkle, pour and immerse are all baptism, they attempted to prove that three things are one thing—that three actions are one action—which is an absurdity and an *impossibility*. Our allowing to prove that three actions are one action, and to prove it from tradition, circumcision and the New Testament reminds me of what took place when I was a boy, in old Virginia.—My father had a large farm, through the center of which ran a branch of water. Over that branch grew a cluster of poplar trees, with very large roots, which formed a shelter, or large hollow under the ground. I and my brothers used to hunt rabbits; and every rabbit on that farm seemed to know where that hiding-place was, and as soon as our dogs started one up, it would make right for that hollow, and

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when once under there, he was safe; the dogs might bark, howl, and scratch half a day, they could never get him. We could never catch a rabbit. So, if we allow the Pedobaptists to run into all these hiding-places, we shall never catch them. We must confine them to one thing, to one proof. If they can prove infant baptism from the New Testament, that will do. The Lollard and Wickliffe Baptists said it was the key to hell. Yours truly,

PALMYRA, Mo. JACOB CREATH.

POWER OF THE GOSPEL.

WILLIAMSVILLE, N. Y., Feb. 21st, 1863.

ELDER A. CAMPBELL—*Dear Brother*:—I send you a summary of a discourse of my uncle William Hayden's, of Chagrin Falls, O., well known to you as one of the early and indefatigable laborers of the Reformation. You are probably aware that he has failed and is failing so that he can no longer preach the gospel. The enclosed summary was written to a private correspondent in this place, with the request that it should be published, if it was considered worthy. I have transcribed it, and forward it to you, thinking you might feel desirous of giving it a place in the "Harbinger," as it comes from one of the pioneers of the "current Reformation," and is probably the last discourse he will ever be able to deliver. I should be pleased to see it inserted. With sentiments of much esteem, I have the honor to be your brother in Christ, WM. H. HAYDEN.

SYNOPSIS OF A SERMON BY ELDER WILLIAM HAYDEN.

The gospel presents every trait of excellence in the Divine, and everything lovely in the human character. No other [pretended] religion does this. The heathen gods are presented in the most hideous character—cruel, capricious, debauched, lying, thievish, revengeful—wanting in all that it is our nature to be, and having no tendency to improve the character and condition of mankind. The world was growing worse and worse from age to age, as the history of all nations attests. We are commanded to worship God with reverence and godly fear. Now what is reverence. It is a compound idea. A person possessed of power and inflexible justice, without pity, we may may fear, but cannot love. We must respect and love the being we would reverence. Now God is not only our Creator, but our Governor. When, as Ruler, he is not only just and impartial, but is pure and piteous, gentle, merciful, compassionate and affectionate, we can love him. It is our nature to love these qualities wherever we find them. The heathen gods had no pity nor mercy, nor any allowance

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for human weakness; nor had they any respect for themselves. They were capricious tyrants, guilty of all manner of crimes that men could commit. But the true God, though infinitely above all the corruption of human nature, and its weaknesses too, pitied us, and still makes allowance for our weaknesses, and loves us most sincerely, insomuch as to consider it incomparably more to his glory to save a lost world than to create one; provided this can be done without compromising his dignity, and the purity of his character and government. This could be done in one way, and but one. His Son must take upon him our nature. In our nature he must exhibit all that God requires of man toward man and his God; and then must suffer for the sins of human nature, thus showing how sinful sin is, and taking away our sins, so that God can be just and the justifier of him that puts confidence in Jesus Christ. (Rom. iii. 26.)

Herein is the mystery of redemption, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such a thought never entered, nor could enter, the mind of a heathen, ancient or modern.—Man's wonder, and joy, and hope, his gratitude unbounded, his ambition, sympathy, benevolence—all dormant—are all aroused, and he is a new creature. Now, under this influence, he is capable of heroism and bravery and self-denial which never before were supposed possible. Jesus says, "He that hath seen me, hath seen the Father." Paul says, "He is the image of the invisible God." In his life, what do we see but purity, goodness, gentleness, pity, wisdom, knowledge, power, patience!—in a word, in him all beauties, human and divine, do meet and shine. Who cannot love the Savior, or rather, who can avoid loving the Savior, and wishing to be like him?

Where did the men of Galilee obtain the materials for their gospel? Not from heathens, not from Jews, not from themselves. This story of the cross of theirs has wrought the only revolution in the world, and produced all the changes in society that have been of any benefit to our race, since time began. In the gospel, man's whole intellectual and moral nature is addressed and waked into life, and puts on a new phase of character in spirit and deportment, so that it is no wonder the pagans were astonished.

Here is an object we *can* love, for it is our nature to love these traits in the Deity. And so we can love God with all our heart, soul, mind and strength. O how I wish to preach Christ! Ever since I saw the attractions of Emmanuel, I have desired to do what I could to spread his fame. We have been told that it is our nature to hate God. But I rejoice that I have learned better. It is our nature to love God, when we know him; and to know him, we have but to look

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to Jesus Christ through the gospel. Jesus says (John xvii. 3), "This is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent." Paul says (Eph. iv.), "The Gentiles are alienated from the life of God through the ignorance that is in them." And again (2 Cor. iv. 6), "God, who commanded the light to shine out of darkness, has shined in our (their) hearts to give the light of the knowledge of God in the face of Jesus Christ."

Hence the Savior sent the Apostles to teach all mankind, and exhibit the philanthropy of God, and to make all men see the unsearchable riches of Christ. This is the mission of the Apostles.

And furthermore, he has commissioned all that love Christ to tell the news, and gives each a reward in proportion to the amount of good he shall have done in his day—a reward the most desirable imaginable—that of the pleasure of doing good, which is godliness.

One hundred years ago there lived such a people as we are, with such fears, hopes, anxieties, sympathies and desires. They are all gone. What do men live for? Only one object—to lay hold on eternal life. If they fail in this, all is lost. Whatever else men do or accomplish, they are poor to all eternity if they accomplish not this; but this achieved, and they are rich forevermore, whatever may have been their condition in this world.

Let us rejoice that we have known the true gospel and its glorious Author. We have done what we could in the circumstances in which God has placed us. We have lived and labored for the good of others more than our own; and though the humble are not sanguine in hope, yet our trust is alone in him who loved us and gave himself for us. Be faithful unto the end. WM. HAYDEN.

CHAGRIN FALLS, O., Dec., 1862.

Every man in the church of Christ is a commentator upon Christianity. Our epistle, read and known of men, should be a "living epistle." We may be nearer right, as Christians, than the world is willing to allow. Can we not constrain them to acknowledge that we have been with Jesus? That is the main point, for they read the Bible through us. Christianity is to the world what it is as seen in us. Would we have a revival? Let us, then to our work. Break up the fallow ground, and subdue, under influences that sanctify, the knotweed and bramble snd pigeon grass that infest the garden of the Lord. Then, if we need wisdom, we may ask and hear God's own reply.

An unjust man is an abomination to the just.

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From the North British Review for November, 1862.

POPULAR PROPHETICAL LITERATURE.

1. *Combined View of the Prophecies of Daniel, Exodus and St. John.* By JAMES HATLEY FRERE, Esq. London.
2. *Three Letters on the Prophecies.* By JAMES HATLEY FRERE, Esq. London.
3. *The Great Tribulation.* By the Rev. JOHN CUMMING, D. D.—London.
4. *Who Will be in Rome.* By JAMES VERNER, Esq. London.
5. *The Speaking Image; or, Napoleonism Prophetically Unveiled.*—Simpson. Brighton.
6. *The Enigma; or, The Septimo-Octave Roman Emperorship.* By PAUL FOSKETT. Brighton.
7. *Exposition of the Prophecies of Daniel and St. John.* By THOMAS STEPHEN. London.
8. *Interpretations, &c.* By MAJOR J. SCOTT PHILLIPS. London.
9. *Louis Napoleon, the Infidel Antichrist, etc.* By the Rev. M. BAXTER. Canada.
10. *Uses of Prophecy;* A Lecture. By Rev. W. C. MAGEE, D. D. London.
11. *Prophecy the Key of Providence.* By R. BAXTER, Esq. London. 1862.

(CONTINUED FROM PAGE 67.)

It is not so much to points like those now referred to, as to the darker portions of the prophetic Scriptures, and to politico-ecclesiastical movements, that the historical-loving spirit in prophecy has latterly devoted its attention. Mr. James Hatly Frere appears to have been the person who first and chiefly contributed to give the tone in this direction; and he has had the singular fortune (as a kind of Biblical soothsayer) to have lived to see all his more specific prognostications successively falsified, and yet to find himself at the head of a considerable school adhering to his views. In his 'Combined View of the Prophecies of Daniel, Esdras, and St. John,' published so early as A. D. 1814, in which Mr. Frere partly concurred with, and partly differed from Cuninghame, Faber, and others, he fell upon the method of breaking up the prophecy in the 11th chapter of Daniel into two distinct parts—the first having reference to Antiochus Epiphanes in the nearer future, the second (commencing at v. 20, "Then shall stand up in his estate a raiser of taxes," etc.) overleaping at one bound the gulf of ages, and making a new beginning with the existing

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head of the French monarchy in the latter part of last century.—Louis XVI., according to Frere, came next in Daniel's prophetic outline to Antiochus Epiphanes,—he being the chief representative of the later Roman, as Antiochus had been of the later Grecian Empire, and famous (as every one knows, and as so many improvident monarchs have been) for the trouble he had in the raising of taxes. Then, in ver. 21, under "the vile person" that was to succeed him, comes, of course, Napoleon Bonaparte, whom Frere identified with the Antichrist in what he conceived to be its last and infidel form; in whom, therefore, were to be consummated the worst and most terrible things connected with that impersonation in Scripture. This view was set forth, not only at great length, but also with perfect confidence in the justness of his principles, and the certainty of his conclusions. He spoke in as assured a tone of the approaching future as of the recent past: "The period of the destruction of the fourth beast [*i.e.*, according to Mr. Frere, as represented by the infidel Antichrist, or Napoleon], and of its litle horn [the Papal Antichrist] being a period of 30 years, commencing in the year 1792; or, as we should rather say, being the last thirty of a period of 1290 years, commencing in the month of March, 533, it will terminate between the month of March '22 and March '23; and there can be little doubt that the prophetic hour will strike with the same precision at the expiration of this period, by the overthrow of the infidel power, the final destruction of the papacy, and the restoration of the Jews, as it did in the year 1792, by the overthrow of the French monarchy, and the commencement of the downfall of the papacy (p. 210, 2d ed). The specified period came, indeed; but with it no prophetic hour struck, such as Mr. Frere had announced. Napoleon, his infidel antichrist, died in 1821; and all that concerned infidelity, papacy, and the Jews, remained much as it had been.

Mr. Frere, however, though sadly disconcerted by the result, was not by any means driven from the field. By renewed and closer inspection, he discovered that the latter part of Daniel's prophecy was not so explicit as he had at first imagined; and though he still clung to the conviction that it was one power throughout (viz., the infidel antichrist) which formed the subject of discourse from ver. 21, yet he now apprehended it might admit of a division, as between Napoleon and some one that could in a measure be identified with him—one "so united in character and situation with Napoleon the Great, as to be considered in the prophetical writings as the same individual."—Who might more naturally be thought to hold such a relationship than his son? Accordingly, with a modification to this extent, the scheme was again propounded in a series of letters on prophecy; and in a

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new edition of the "Combined View," (1826), Napoleon, it was now set forth, had been the seventh head of the Roman empire; and the eighth, who was to be of the seven—the same, and yet different —this was young Napoleon, who must become King of Rome, and fulfill what his father had left unaccomplished. But, sooth to say, the prophetic hour again failed to strike; young Napoleon soon went the way of all flesh, and the current of events had to proceed without him. Some time after this second catastrophe had befallen his prophetical scheme, in the year 1833, Mr. Frere published three letters more, in which he confessed his former mistakes, and the discouragement they had caused him; but still declared his steadfast belief, not only in the truthfulness of the prophecies, but also of the substantial correctness of his mode of interpreting them, and his abiding expectation that some individual, having a certain connection with the dynasty of Napoleon, should yet arise in France, and establish an infidel power of the worst kind in Rome. Hence, from the time that the present Louis Napoleon grasped the reins of government in France, and proclaimed it as his peculiar destiny to carry out the ideas of his great relative, the hopes of Mr. Frere revived, and the movements of the political world became again the object of deep and earnest consideration. Here, at last, seemed to be the true successor of Bonaparte —one, too manifestly not restrained by any religious scruple from acting the infidel's part, if that should anyhow suit the purposes of his ambition. Possibly, after having established his power in France, he might aspire to be King of Rome, and, in the whirl of events ensuing, would be hurried on to overturn the papal throne, and lay claim to a universal lordship over the nations. How strangely did not something of this sort begin to loom in the political horizon when the Italian compaign of 1859 was formally entered on! Surely now the prophetic hour, so long expected, is going to strike! So Mr. Frere concluded; and in haste to vindicate his prophetic insight, which had rather fallen into disrepute, he republished some of his former letters, virtually exclaiming, Well, who is right now? Had not I good ground, after all, for announcing who was to be king at Rome? The clock most distinctly had warned; but it could not be charmed to do more; it has obstinately refused to strike the actual prophetic hour. Instead of becoming Rome's infidel and blasphemous head, Louis Napoleon remains simply Emperor of France—nay, still "the eldest son of the Church," the very prop of the papal throne; while not an infidel antichrist, but a most "Christian king," holds the scepter, and possesses the real sovereignty, of the Italian peninsula.

Whether Mr. Frere's long-cherished convictions and hopes have survived this more recent discouragement, we have no certain knowl-

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edge—though, speaking on presumptive grounds, we have no doubt that they do; for, where the mind has surrendered itself to such a spirit of soothsaying as appears in his writings, it comes under a kind of hallucination which the clearest evidence is powerless to dispel, and which successive defeats only brace to fresh and more resolute endeavors. If it be a compensation for such defeats as a prognosticator of events, to win success as a leader of opinion, that compensation eminently belongs to Mr. Frere; for there is now a considerable party, numbering many clergymen in the Church of England, officers in the army, and Christians in private life, who have espoused his distinctive tenets. Faber, in his latter days, gave up the points wherein he differed from these, and announced his belief, not only in the manifestation of an infidel antichrist, but in the present Napoleon as being at once such an antichrist, and the last head of the Roman empire. A host of little productions have appeared during the last few years, advocating the same views, and circulating, we understand, in thousands. We will briefly glance at a few of them. "Who will rule in Rome?" by James Verner, Esq., is simply an echo of Mr. Frere, being little more than a selection from his writings, and descrying in "recent events," (such as they were a few years ago) evidence so conclusive of the correctness of his views, that the writer deemed it enough to point attention to them. "The Speaking Image, or Napoleonism Prophetically Unveiled," published at Brighton in 1861, is a strong blast in the same direction. The present Emperor of France is both the image of the beast portrayed in Rev. xiii., and the eighth head of the Roman Empire; and the very name not doubtfully indicates it; for, by a little manipulation, the letters can be made to yield the number 666; and, besides, "Napoleon has Apollyon mysteriously hidden under it." Another publication related to this, "The Enigma, or the Septimo-Octavo Roman Emperorship," by Paul Fosket', only so far differs from the preceding, that it denies the propriety of applying what is written of the speaking image to Louis Napoleon, and also holds it to be a mistake to regard him as yet fully manifested in the character of antichrist; but quite concurs in ascribing this character to him, and constantly looks for its proper development. A longer treatise—indeed, a little volume—entitled, "A Brief Exposition of Daniel and St. John," by Thomas Stephen, travels over wider ground, but in regard to the points more immediately in view, arrives at the same conclusion: Napoleon is the infidel antichrist, the beast rising from "the bottomless pit of revolutionary violence" (p. 223); his occupation of Syria (about which time the book appeared) is held to be "probably the entrance on his last war against the word of God." His proceedings there were expected to

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provoke an invasion of Turkey by Russia; but, at all events, "the confederated enemies of God, under the leadership of Napoleon Bonaparte, will be destroyed in the valley of Megiddon;" and in 1864 the mystery of iniquity is to be "finally extinguished in bloodshed so great, that the apostle uses a hyperbole to describe it—'*reaching to the horses' bridles*'" (pp. 240, 241). To specify further publications of this class may seem needless; but we must still refer to one or two more, which are substantially of the same class, though they belong also, in part, to another school of prophetic interpretation—that which goes by the name of the Futurists. This school is but another development of the extreme literalism which forms the guiding principle of the writers just noticed, combining, also, with the application of literalism to the words of prophecy a most fanciful and capricious adjustment of their connection. Most of the writers belonging to it do much the same with Daniel's prophecy respecting the seventy weeks in chap. ix., as Mr. Frere and his followers have done with that respecting the successive kings, in chap. xi. Those seventy weeks, which are commonly understood to have run their complete course (as weeks of years) with the consummation of Christ's course on earth, are by this class of interpreters divided into two distinct and far separate portions: the one consisting of sixty-nine, which closed the death of Christ; and the other, of the remaining week, or seventieth, which they transfer from the beginning to the end of the Gospel age. This last seven they connect, not with Christ, but with "the prince that should come to destroy the city and sanctuary" (in v. 26), whom they suppose to be at once the eighth head of Rome and the infidel antichrist; and with the same also they connect what is said in the next verse (v. 27) about the covenant being confirmed with many for one week (properly, for many one week); the many being, according to them, the Jewish people, and the confirmer of the covenant the infidel antichrist. In accordance with this view, the whole of the Apocalypse, from the end of chap. iii., is referred by them to the last times; it is chiefly an expansion of Daniel's last week, depicting the closing scenes of the present dispensation, with its triumphant issues; whence its names and dates are all to be taken with historical strictness. Israel means simply the posterity of Jacob; the temple, the sacred building to be yet erected in Jerusalem; the two witnesses, Elijah and another prophet; the beast, a person, infidel antichrist (we rather wonder they did not smell something of figure in their interpretation here); 1260 days, 3½ years, etc., just so many days or years, etc. In the application of this historical literalism, a section of the school (headed by Mr. Burgh, Dr. Todd, and a few more) include the seventy weeks of Daniel; these are with them so many literal weeks,

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and are, not in part, as by the others, but in whole, transferred to the time of the end; they hold the entire prophecy to be still unfulfilled. This latter and more extreme section of Futurists have so far an advantage; they escape all comparison, and consequently any effectual check from the actual course of providence; for nearly all that is specific being consigned to the still undeveloped future, there is hardly anything to be compared; the whole swims like a vision in the air, and can only be tested by the rules of sound scriptural interpretation. But the other sections are greatly the more numerous and popular; with only subordinate differences, they agree respecting the final form and manifestation of antichrist, the antichrist strictly so called, and so far they stand in close affinity to the school of Frere.

To exhibit this, and to save much needless labor in the mode of doing it, we shall merely refer to a pamphlet before us, which aims at presenting in a brief compass an outline of the views generally received by the parties in question regarding things supposed to be immediately in prospect. It is that entitled, "Louis Napoleon, the Infidel Antichrist," etc., by the Rev. M. Baxter, Missionary of the Church of England at Onondaga, Canada West, 1861. The main positions of this treatise are—that the infidel antichrist will confirm a seven years' covenant with the Jews about the year 1861; that Louis Napoleon is the infidel antichrist; and that some of the living saints will be translated about 1863-64, before Napoleon's three and a half years' persecution commences. In connection with the first of these points, Mr. Baxter produces evidence from twelve writers, showing that "Daniel's seventieth week falls at the close of the Christian economy, and will be fulfilled by a seven years' covenant being confirmed between the infidel antichrist and the Jews about seven years before the end of the Christian dispensation." These twelve writers are—the late Mr. Bickerstith, T. Birks, Sir Edward Denny, B. W. Newton, Dr. Tregelles, H Kelshall, E. Taunton, C. Molyneux, C. Maitland, H. Guiness, W. Burgh, Purdon. Instead of seven years, however, some of them, as already noticed, would make the time only seven days; but this is judged a matter of minor importance. And "the great truth," says Mr. Baxter, "which is clear as the sun at noonday (such is the marvelous assurance a clergyman of the Church of England can assume on such a subject) but which requires to be made more generally known, is, that Daniel's seventieth week is the period of the last antichrist's seven years' covenant with the Jews, and its commencement is the warning signal, that in about seven years' time this dispensation will end." This last week of years, according to Bickerstith and Birks, to whom Mr. Baxter adheres with implicit confidence, was just beginning when his treatise was issued in 1861

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But he does not rest simply on their testimony; for he appeals to no less than twenty five writers—Frere, Cooper, Croly, Cuninghame, Elliot, Cumming, etc.,—as all concurring in the opinion, which their different publications have made extensively known, that the end of the present dispensation, or the period of the second advent, is to fall somewhere between 1866 and 1868. So that the seven years' compact between Napoleon and the Jews ought to have taken place in 1861 at the latest. Mr. Baxter, and no doubt many others, were quite persuaded that it would: the Jews (we were told) were to be forthwith back to Palestine; their new temple in Jerusalem was to be finished by 1865; and presently afterwards Napoleon is there to begin his blasphemies, and his general persecutions against Christians. "Popery, as a system, is to be destroyed about 1864," although the Pope and his ecclesiastics are to be allowed to linger out their existence a little longer, and go to Jerusalem, where he is to become Napoleon's false prophet, and, along with Napoleon, to be destroyed at Armageddon, and cast into the lake of fire in 1868.

So far from this writer being at all peculiar in so many specifications of time and place, we find, in another production, a little volume by Major Scott Philipps, published in 1860, even more minutiæ of the same kind. Quite agreed with the preceding writer in the main, he held that Napoleon began his special proceedings as the Antichrist in 1860; that his covenant with the Jews was to be formed in 1862; that it was to be broken off in three and a half years after; that in 1863 he is to reign as antichrist on the earth, with supreme power; subdue the territories once reigned over by Nebuchadnezzar; work miracles by Satanic agency; in 1865 begin a sanguinary persecution against the people of God; and in 1867 come to his end with none to help him (pp. 57, 98). The Major carries his military habits with him into the prophetical territory, and bravely dashes through all the difficulties that seem to stand in his way. Gog was to be drawn back by a hook of six teeth (Ezek. xxxix. 2, adopting an old and utterly false rendering), and this was fulfilled by *six* nations signing the treaty of Paris in 1856, to support Turkey against Russia.—Among other changes—changes of all sorts to be presently effected on Palestine and the surrounding regions—there are, of course, to be railroads; for in the blessing pronounced on Asher, which is then to be strictly realized, it was said, "Thy shoes shall be iron and brass," in which we have "a just emblem of a modern railway;" and a railway, accordingly, is sketched from Antioch to the Persian gulf. So, too, in "the abundance of the seas and the treasures hid in the sands" promised to Issachar and Zebulun, our author foresees a fine traffic about to be established on the Gulf of Akabah, and many a treasure-trove

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to be dug out of the sand-drifts of the neighboring deserts. Good prospects for our enterprising men of business! and so near at hand, that it might almost seem time for some London company to be taking up the matter!

Such is the character, and such are the more immediate issues, of that mode of interpretation which has of late commended itself to the great proportion of those who have been striving, and have also in great measure succeeded in their striving, to form the popular belief on the subject of unfulfilled prophecy. It is for the verification of views so singularly elicited, and so confidently propounded, that thousands, especially among the evangelical clergy of the church of England and their flocks, are daily looking with the most intense anxiety. While this temper prevails, and publications such as those we have been passing under review are flooding the land, can we wonder that works devoted to a calm, serious, and learned discussion of the subject, have almost ceased to appear? There is no longer any taste for these among the persons who interest themselves most deeply in such themes; they have come to consider themselves as approaching the consummation of an eventful drama, and must have food adapted to the state of feverish excitement in which they find themselves; nothing can appear deserving of their perusal, or be regarded as coming up to the proper measure of knowledge and discernment, which does not show how the lines of prophecy are meeting in the current events of the day. We fear that, in not a few, the picture drawn by an experienced hand more than a quarter of a century ago, is but too closely realized: "There is scarcely any sobriety of temper which can secure the mind against fanatical restlessness, when once the habit has been formed of collating daily the newspaper and the prophets; and the man who, with a feeble judgment and an excitable imagination, is constantly catching at political intelligence—Apocalypse in hand—walks on the verge of insanity, or worse, of infidelity: In this feverish state of the feelings, mundane interests, under the guise of faith and hope, occupy the soul, to the exclusion of things unseen and eternal."* The publications at which we have glanced bear unmistakable evidence of this. They are painfully occupied with the plans and projects of politicians, or the merely formal relations of ecclesiastical systems and parties, which cannot but reduce things of higher moment to a subordinate place, even though they are not wholly excluded from consideration. What is chiefly made account of by such writers, partakes almost equally of the puerile and the carnal—accidental coincidences, names and insignia, worldly relationships, the economical or political condition of States and empires, climatic

* Natural History of Enthusiasm, p. 116.

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changes, commercial or civic improvements—things which in every age have been in motion, and, at most, but incidentally touch on the higher interests of religion. Here, also, the head of gold seems to have degenerated into feet of clay and iron; what began with apparent zeal for the honor of God's word, has run out into a medley of flesh and spirit, in which the former has obtained much the larger share.

But that is not the worst; for many, disgusted by the extravagances which have overspread this portion of the prophetical field, and perplexed by the contending claims of rival expositions, which seem alike arbitrary, turn from the whole subject of prophecy, as a matter with which it is best meanwhile not to intermeddle. It presents to their view the aspect of a heaving and troubled chaos, which it is for more adventurous spirits than theirs to try to reduce to light and order. And when the veracity of the Bible is so rashly staked by being committed to expectations which the course of events may any day scatter to the winds, which it has many a time so scattered, and is at this moment scattering before our eyes,—who can tell in how many minds the recoil of unbelief may be ready to take the place of disappointed credulity? "It is putting," as was justly said by the writer recently quoted, "the credit of Christianity at pawn in the hands of infidelity, to be lost beyond recovery, if not redeemed on a day specified by the fanatic for the verification of his word." If the result of such speculations—presented, as they are, in the form of things most certainly to be believed and looked for—be not the augmentation and emboldening of unbelief, it will assuredly be due to something else than the wisdom of their authors.

There will, doubtless, be some who, like the late distinguished Robert Hall, have strength of mind and fixedness of principle sufficient to withstand the shock, and who may, perhaps, take occasion from it, as he certainly did, to rise to more correct views of the nature and proper function of prophecy, in relation to the future dispensations of Providence. A few years after the battle of Waterloo, he is reported to have said to a friend, "I have scarcely thought of the unfulfilled prophecies since that event. It overturned all the interpretations which had been previously advanced by those who had been thought sound theologians, and gave new energy to the Pope and the Jesuits, both of whom seemed rapidly coming to nothing, as the predictions appeared to teach. That battle and its results seemed to me to put back the clock of the world six degrees."* In some respects, it might justly enough be said to have done so, though only to prepare the way for safer or more accelerated progress afterwards. But if the students of prophecy had been able to discern aright the signs of the times,

* Gregory's Memoir, p. 124.

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the things which then happened would have materially helped them to a better apprehension of the subject, and saved them from the folly of repeating similar prognostications, to be inevitably followed by similar disappointments and misgivings. This effect appears to have been, in a measure, produced upon Hall; for though he never gave himself to any close or critical examination of the prophetic Scriptures, we yet find him, in one of his noblest discourses, throwing out views on the general character of prophecy, which seem to indicate a decided advance on his previous position. "The prophetic part of the word of God, while it contains some general intimation of future events, is expressed in language, or denoted by imagery, proverbially obscure. This is intended to afford some general knowledge of the future, or it would not be prophecy; but, at the same time, obscurity forms a necessary ingredient. Were it free from that—were it like the language of narrative—it would give such a distinct knowledge of the future event, as would lead some persons to use means for the purpose of accomplishing it by their own power, and tempt others presumptuously to endeavor to frustrate it. The infinite wisdom of God appears in his foretelling future events in such a manner that, when they arrive, they accurately correspond to the prophecy in a variety of particulars; while, in the meantime, the events are so darkly shadowed, that the human agents by whom they are accomplished are ignorant that, in so doing, they are, in fact, fulfilling the counsels of Heaven. Prophecy (he therefore concludes) is not intended to give men such a knowledge of futurity as to enable even the most sagacious to predict events. Those who have attempted with certainty to assign beforehand particular prophecies to particular events, have uniformly failed in their presumptuous endeavors." *

It is possible, no doubt, to point to some apparent exceptions—a few fortunate guesses which have at times been hit upon; but they are no more than might fairly have been expected out of the infinite number of conjectures that have been hazarded. As a rule, such endeavors have palpably failed, although sometimes they have proceeded from quarters, and assumed a form, to which one is unwilling to apply the epithet *presumptuous*. Yet there must be the essence of presumption in endeavors which proceed on a misapprehension of the true genius of the prophetic word, and turn it virtually, and altogether beside its proper design, into an instrument of soothsaying,—however humble the spirit of the men who may have done so, and unfeignedly desirous to learn the mind of God. It would not be easy to name a theologian by whom these qualities were more remarkably possessed than the well known Albert Bengel; and yet what has become of all

* Works, Vol. vi., p. 57.

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his anticipations of specific events and periods, raised from the prophetic symbols of the Apocalypse? Now that we know every one of them to have failed, how sad is it to read, yet how instructive, if we but read aright, some of the letters he wrote on the subject! "It is impossible for me," he says in one of these, of date 24th December, 1724, to withhold from you a disclosure, which, however, I must request you to keep entirely to yourself. By the help of the Lord, I have found the number of the beast. It is 666 years from A. D. 1143 to A. D. 1809. This key to the Apocalypse is of importance, and even consoles me with respect to the repeated losses of my infant children; for those who are born in this generation are entering into troublous times." And in another, written about the same time, "While I am computing the periods of sacred chronology, I feel astonished beyond measure that God should thus impart light concerning them to such a poor feeble creature as myself; indeed, if I at all stagger about my own computations, it is only when I wonder how it at length comes to pass that I should be the person to unfold such high and holy matters to the world." Alas! if estimated by the result, there had been found little in the discoveries either to endanger the humility or to affect the comfort of this man of God. And the many worthy and pious men of the present day who have refused to profit by the experience of interpreters like Bengel, and have in even a more assured tone adventured on the same line of prognostication, have in part already become, and shall certainly ere long as a body be found, only so many beacons to warn future inquirers from pursuing a course which, from its very nature, is fraught with uncertainty and danger. Such prognostications are formed in violation of the great principles of interpretation, which ought ever to be applied to the prophetical Scriptures; and so long as those principles are either avowedly rejected or practically ignored, cycles of fallacious divination, with their natural sequel of groundless hopes and grievous disappointments, may confidently be looked for.

(TO BE CONTINUED.)

The highest nobility is the nobility of beneficence. An honest man, says the poet, is the noblest work of God. We have no hesitation in extending the apothegm. The noblest work of God is the man who is not only honest, but who does the greatest good.

Franklin very truly observes, "The eyes of others are the eyes that ruin us. If all but myself were blind, I should neither want fine houses nor fine furniture."

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THE IMPORTUNATE WIDOW.

The parables of our Lord were all founded in the truth of things. The elements of which they were composed were found in nature, in art, and society. He recognized the constitution and verity of things as they existed around him, and never, as in the fable, did violence to them. With him, trees do not walk or talk, nor do animals reason and teach in human language. His parables harmonize with the order and beauty of the natural world, and furnish them our own living voice of instruction to the attentive eye and ear.

Few men have ever excelled, either in fable or allegory, much less in the parable. Esop among the ancients, and John Bunyan among the moderns, hold the pre-eminence; and none have ever excelled them. No department of speech requires greater genius or creative power, than what is required to give birth to the one or the other.—It demands a keen perception; great powers of analysis and synthesis; a just appreciation of the relation of things, and skill in their adjustment; and added to this, unity in design. There are many persons who can make a watch now, after having seen one, with all its parts, and their use, adaptation and construction. But there never has been a man with sufficient skill, who had never seen or heard of one, who could, out of his own mind and by his own hands, create a watch, such as many of our readers wear. It is just as difficult to excel in the fable, the allegory or the parable.

There is no more striking and convincing evidence of the divinity of the mission of Christ, than the ease and perfection with which he threw out his inimitable lessons of instruction, especially in the Parables. Without any premeditation, he as easily fashioned them as if they were clay, cast in the mould of the potter or formed upon the wheel, or like the apple tree sending rorth its buds and blossoms, and its ripened fruit. "Never man spake like this man." The external evidences may first attract the inquirer after truth; but to the convert, the internal proofs of Christianity, derived from its structure, hold him ever after in his adherence to it. Every new lesson, every precept, every maxim, every parable, is a new argument; and the whole life and labors of the Nazarene, his sufferings and death, are cumulative and overwhelming in favor of him who is both the wisdom of God and the power of God.

The parable of the "importunate widow" is designed to show the value and importance of persistent prayer. Let us look at its elements.

In a certain city, there was a judge, who neither feared God nor regarded man. He was a poor specimen of judgeship. But his case

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was by no means singular. The world has presented many of the same class. Rulers and judges are not always chosen because of their fitness, but too frequently by party cliques, and for personal ends. No one should be placed in office for his own emolument or good, but for the benefit of those whom he serves. The true doctrine of election is, that men are chosen to serve the electors; not so much for their own glory as for the glory of those who have put them in office. This is true, not only in the Bible account of election, but in human government. This judge had neither religion nor morality; neither reverence for God nor respect for his fellow man.

There was a widow in that city, who came to him, saying, "Do me justice on my adversary." For some time he refused; but afterwards he argued with himself thus: "Although I neither fear God nor regard man, yet because this widow importuneth me, I will judge her cause, lest she come perpetually and plague me."

It was not because she was a widow, and therefore demanded his aid, and appealed by her helplessness to his benevolence. It was not because she had been wronged by an unprincipled man—her adversary—that he determined to have justice done her. It was not because her plea was a just one and should be heard, or that the law was a terror to evil doers, but simply because she importuned and plagued him, and he deemed it but for his own peace to get rid of her. She was a burr that stuck to him, and he felt the troublesome points in his garments, and could not brush them off. They pricked his fingers, and greatly annoyed him. Or she was like an incorrigible dunner, who is found late and early at your door, and meets you at every corner of the street, and goes with you home at dinner time, or waits until you come home, and sits by your side, with bill in hand, sure of his pay, and not to be shuffled off. Mark, said the Lord, what the unjust judge determined. And will not God (the *Just* One) avenge his elect, who *cry* to him day and night? Will he linger in their cause? I assure you he will *suddenly* avenge them.

The nature of prayer is here set forth as a "cry;" a word expressive of the deepest emotion—the most intense feeling. It is the language of earnestness. It comes from the heart—not from the lips only. It was not for the cold intellect, but for the seething, boiling, bursting fountains of the heart. It was a "cry" of anguish, of injured right, of importunate petition. It was the cry of Peter, "Lord help me, or I perish;" or of the Savior—"Father, let *this cup* pass" —when in *agony*.

The fewest of men pray—even the most devout and pious. They talk, they repeat words. They kneel and utter sounds, and use symbols. Many utter the same old stereotyped formulas, and call this

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prayer. A godly man once said to me that he had never actually prayed but once in his life. He had *said* prayers daily for many years. Reader, look into your own heart, and you will not be surprised at this confession.

Long and eloquent prayers are mere verbiage—all sound—religious rhetoric—too often designed "to catch the ears of the groundlings." Alas, how many side issues are felt and made in public prayers—in the social meeting and in the pulpit! Prayers to be heard of men, not of God. This is an abomination. I heard a prayer once that recounted all the events in the history of the Revolution. It was a narrative for the ears of the audience of the struggles of our fathers in the Revolution. There was scarcely a word of prayer in the half hour's address! As for the spirit of prayer, it could not in any sense lay claim to it. How often, in offering thanks for an ordinary meal, are we reminded of the conventicle!—confession, deprecation, petition and supplication, and scarcely a word of thanksgiving; and so at the Supper of the Lord. The widow's prayer was a "cry"—not of tears, but but of words steeped in tears. And this is prayer. Her plea was short but weighty, and often repeated, and with increased earnestness. The story was never old to her; and she determined it should not be to the judge; and therefore she put new *animus* into it every time she came.

Observe the principles which governed the widow. She had no *faith* in the judge. His character was well known. He was not a man to be trusted. But she had the utmost confidence in the justice of her plea. She knew and she felt that she was wronged, and this nerved her heart with courage, and filled her with zeal. "I am sure that I am right," she said. "I will persevere—this is my only hope." Nothing could be expected from his sense of right, his honor or his office. But she would not let him go until her case was adjusted.—"'Unjust' as he is, I will importune and plague him into a verdict in my favor." She was a true woman. Many of her daughters have followed her example, and have found their advantage in it. Many wives have *plagued* their husbands into good acts in this way; many sisters their brothers. But it requires great skill, and the eloquence of importunate prayer.

Mark the difference in the case of God's elect, as well as the points of resemblance. They have *faith* in the living God; an unshaken confidence in his presence and power—in his willingness to hear and answer prayer. He is JUST and generous. No tear is shed by the penitent which he does not see; no sigh which he does not hear; no groanings of the spirit, however inarticulate, which he does not interpret; no prayer of faith which he does not answer.

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They know that their plea is good, because it appeals to infinite compassion, and is warranted by the words of the Father. They know that it is just, because not offered in their own name, but in the name of him who is the *Just One* and the Savior. The Father can deny him nothing. They ask for such things as he has promised to give, and only waits to be inquired of, to bestow them. They seek not anything from his hand to squander away upon their lusts, or to gratify their pride, their voluptuousness or love of ease. They do not ask to be independent of God by having bestowed upon them exorbitant wealth or fat livings. They wish no provision to be made to place them above want, that they may live "without God in the world."—Do you think a man can pray for his daily bread who has a hundred thousand dollars in Bank Stock, and a dividend of ten thousand a year in safe investments? He may speak the words, but he does not "cry." He does nothing for the cause of God or his fellow man;—or if he does, it bears no proportion with what he has in hand, and is always careful to reserve enough, and more than enough, to throw himself upon—God or no God! I do not object to wealth, but the Savior has said that it is extremely difficult for those who have great riches to enter into the kingdom of God. To one he said, "Sell all that thou hast and give to the poor, and then come and follow me." He knew his man, as he knew every man, and the demand he made upon him was the true test of his sincerity. He loved his possessions more than the kingdom of heaven.

The "elect" cry to God day and night. This is the characteristic of "the election." Without this no one is regarded as "elect;" and this will settle the doctrine of election, so far as we are personally concerned. Unlike the unjust judge, God will not linger in their cause. He will speedily avenge them. But the Savior throws out a caveat, with reference to the existence of "this faith"—when the Son of man cometh. As though he would say, such cases will be extremely rare. We are near that day; certainly much nearer than the apostles were; and "*this faith*" but few have. "Lord, increase our faith."

JAMES CHALLEN.

DAVENPORT, IOWA.

An ignorant minister having remarked in the presence of Dr. Sout, that "the Lord needeth no man's learning," that preacher replied "Still less has he need of man's ignorance."

When the heart has been opened by the power of God's truth, the mouth will be opened in the celebration of his glory.

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From the "Christian Pioneer."

SEVEN GOOD RULES OF SCRIPTURE INTERPRETATION, ILLUSTRATED BY EXAMPLES.

RULE I.—Scripture is the best interpreter of Scripture; or, The Scriptures are their own best interpreters.

Remarks.—This is acknowledged by all, of every party or denomination, to be one of the best rules for the interpretation of the Scriptures; and is therefore valuable from having the consent of all; and all should be ready to abide by its decisions. *Application.*—If it admits of application to the writings of one part of the Bible, it will to all the others—if to those of the Apostles, it will admit of equal application to those of the Prophets—if to the New Testament, it will to the Old: always taking into consideration the writer of any part; the people or persons addressed; the dispensation of religion under which they were; any changes of circumstances by which they were surrounded; and everything of this character.

Examples.—James addresses his epistle "to the twelve tribes which are scattered abroad." Now were we look no further, or nowhere else, we might infer that he meant all the scattered Jews among the nations, both believing and unbelieving, irrespective of condition or character; but the address that follows, "My *brethren*," shows that it was only the *disciples* of Christ among them that are meant.

Again, our Savior said on one occasion (Matt. xvi. 28,), "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Now in the first part of the next chapter we learn that Peter, James and John were the "some standing there," and his *transfiguration* what it was meant they should see.

In Matt. iii. 11, we hear John the Baptizer(not the "Baptist")saying to the multitude: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier that I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Now, by turning to the original, (the Greek Testament,) we will find that it reads when correctly translated, "I indeed baptize yon *in* water *into* reformation. * * * * He shall baptize you *in* the Holy Spirit and *in* fire." But as there is a difference of sentiment about the meaning of the word *baptize*—some contending that it means to immerse, and others to *sprinkle* or *pour*, let us turn to verse 6, of the same chapter, where we are told that the people were baptized by John "*in* Jordan," and to verse 16, where we are told, that Jesus, when he was baptized, "went up straightway *out of* the water," (Greek, "as

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he *arose from* the water,") both passages implying *immersion*, and rendering *pouring* and *sprinkling* improbable. But to decide positively, let us turn to Rom. vi. 4, 5: "Therefore we are buried with him [Christ] by *baptism* into death: that *like* as Christ was *raised up* from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in the *likeness* of his *death*, we shall be also in the *likeness* of his *resurrection*."—This completely decides the question, and makes the action of baptism an *immersion*, representing the burial and resurrection of Christ and nothing else.

But to escape the force of this reasoning, the advocate of *sprinkling* contends that it is the baptism of the Holy Spirit that is meant; and is a moral or spiritual, and not a *literal* baptism in water. This can also be easily decided, according to our Rule, by the Scriptures themselves. Let us turn to the 2nd and 10th chapters of Acts, and we will find that there were never but *two cases* of this baptism of the Spirit, as recorded there, what they were, and that they were entirely miraculous—so that this baptism in the 6th chapter of Romans is that of *water*.

Rule II.—When the meaning of a term is in dispute, the correct meaning can be ascertained, by substituting the different meanings contended for, in the place of the word itself; when the one which will *make good sense* is the correct definition.

Remarks.—This is as good a rule as the preceding one, and one of as general applicability; though not so generally admitted, in consequence of its being so much in the way of religious error.

Examples.—It is contended by Paidobaptists, that *sprinkling* and *pouring* are, each one of them, valid baptism; but by Immersionists that *immersion* alone is. Now let us try Matt. iii. 6, by this Rule: "And were *sprinkled* of him in Jordan"—"were *poured* of him in Jordan!" the idea of John's *sprinkling* or *pouring* the Jews in Jordan, would be supremely ridiculous! But, "were *immersed* of him in Jordan," would make good sense, and be in harmony with the context and connection. Rom. vi: 3, 4, and Col. ii: 12, would be still worse: "so many of us as were *sprinkled—poured*—into Jesus Christ were *sprinkled—poured*—into his death. Therefore we are *buried* with him by *sprinkling—pouring*—into death," etc. What absurdity, what nonsense, and how ridiculous, the idea of being *sprinkled* or *poured* into Christ!—and of being *buried* by sprinkling or pouring!! But: "so many of us as were *immersed* into his death;" and: "we are *buried* with him by *immersion*," make good sense, and make immersion the only proper and correct action of baptism. But, say the Paidobaptists, do we not read of persons being "baptized *with* water"—

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with the Holy Ghost and *with* fire;" and will not that destroy your rule? By no means. The Greek word rendered "with" is *en*, and equivalent to our *in*, as we have already shown, which probably came from it; and our Rule not only holds good there, but makes worse havoc, if anything, of sprinkling and pouring? "I indeed *sprinkle* you in water!" "He shall *sprinkle* you *in* the Holy Spirit and *in* fire!!" Even letting it stand as it is, in the Common Version, to apply it in all three cases, is just as bad; for if we can say with good sense, "I indeed *sprinkle* you *with* water," we cannot say, "He shall *sprinkle* you *with* the Holy Spirit and *with* fire," without its being equally as absurd and nonsensical. Nothing but *immerse* and *immersion* will make sense.

RULE III.—"Where salvation is promised to a person, or affirmed of him, on certain named conditions, though it may depend on *more* conditions than those named, it never can depend on *less*. REMARKS.—I am indeb ed for this rule to Bro. M. E. LARD, of St. Joseph, Mo. in his work on Jeter. It is a most excellent one, and as just as it is good. It is one which will hold everywhere throughout the Bible, as it is based upon facts and truth. ILLUSTRATION—Jesus said, in the commission in Mark, "He that believeth and is baptized, shall be saved. Here are two conditions of salvation from sin, *faith* and *baptism*; but we know from other places in the New Testament, that *repentance* (or reformation,) and *confession* are both required, though not named here, and that it therefore depends on *more*. But as it cannot depend on *less*, we cannot affirm salvation of faith alone, but we find that baptism is equally necessary. This illustration is pertinent and sufficient.

RULE IV.—When but one, or two, conditions of justification or salvation are expressed, all the others are implied and understood.

REMARKS,—This rule is of our own construction, and was suggested by the foregoing rule from Bro. Lard. It is one of extensive application, as on the converse of it the sectarian doctrine of justification by faith alone, as avowed in the Methodist Discipline, is based.

ILLUSTRATION.—When the Jailor at Philippi asked Paul and Silas what he should do to be saved, they replied to him: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Now when we see the connection of *repentance*, *confession* and *baptism* elsewhere with salvation as conditions, it would be most absurd and inconsistent with the Bible to predicate it of *faith alone*, because no other condition is mentioned here; as they are all *implied*. The same can be said of the passage: "Wherefore being justified by faith, we have peace with God through our Lord Jesus Christ," where nothing but *faith* is mentioned; and also of many other passages we could name; but these are sufficient.

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RULE V.—"Like things always typify their like."

Remarks.—This is a short but good rule, which we find in Baldwin's "ARMAGEDDON;" and one that will hold true everywhere in reference to the types of the Bible.

ILLUSTRATION.—We will let him illustrate it: "thus, a person used as a type, typifies a person; an event typifies an event; a thing typifies a thing; a country typifies a country; a period typifies a period; a church typifies a church; a State typifies a State; a bondage typifies a bondage; a deliverance typifies a diliverance; a probation typifies a probation; a war typifies a war; a priest typifies a priest; and a king typifies a king,"

RULE VI.—Whatever is spoken in the Bible, in reference to one Dispensation of religion, cannot be applied to another, and a different one.

REMARKS.—This is a rule of great importance; and if it were generally observed, would save an abundance of misapplication and misinterpretation of Scripture.

ILLUSTRATIONS.—Thus what is spoken in reference to the Mosaic Dispensation is not applicable to the Christian, and *vice versa*. For example, the commandment in the Decalogue to observe the Sabbath, is not applicable, as such, to the observance of the Lord's day, which is a different day and intended to commemorate the resurrection of Christ; while the Sabbath was to commemorate God's rest from creation. To apply the *sprinklings* under the law to Christian baptism, would be just as unwarrantable. And so of any thing else.

RULE VII.—A special case of any kind, does not admit of a general application; nor a general case, of a special application.

REMARKS.—This is a rule of as great imporance as the preceding one; and its observance would save as much misinterpretation and misapplication of Scripture.

ILLUSTRATIONS.—The case of the thief on the cross is often brought forward by sectarians, to show that men have their sins pardoned, and are saved from them, without baptism; from their not considering that this is a peculiar case, one that occurred under the Jewish Dispensation, and before the law of pardon under the Christian had been announced, as it was by the Apostle Peter, on pentecost; and therefore have no bearing in the case, and cannot legitimately be adduced as a proof-text for remission of sins without baptism. Besides, our Savior never told the thief that his sins were forgiven him, but "to-day shalt thou be with me in paradise;" and the presumption of pardon is based upon that—so it is not a case in point

Another similar case, and more in point, is where Jesus said to the man sick of the palsy, when he healed him, "thy sins be forgiven

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thee." This was also under the Jewish Dispensation, special a case, occurred before the law of pardon was proclaimed: was spoken by Jesus in person; and is no precedent and has no application in the case—contains not a particle of authority for the doctrine! So with all other instances and precedents of this kind. J. R. H.

EXTRACTS FROM THE THIRTEENTH ANNUAL REPORT OF THE AMERICAN BIBLE UNION.

At length, after long years of toil and patient waiting, our eyes are greeted with the first issue of revised Scriptures from the Final Committee. The dawn of a new day is welcomed with emotions of heart-felt gratitude to the Father of Lights, the Giver of every good and perfect gift. In the beams of light which now gild the horizon of our prospects, it is not difficult to foresee the future glories of our enterprise. If in the estimation of philosophers a man does not live in vain who causes two spears of grass to flourish where only one before could grow, what meed of commendation shall be awarded to a successful effort to plant numerous facts, truths, and principles, communicated by God, in versions in which they have not hitherto existed. Each one is a plant from the garden of Paradise, and it is destined to bear perennial fruit while man lives and time endures. Nothing that comes from the Most High is of slight import. Every revealed fact and principle contains within it the stored elements of moral power, incomputable and inexhaustible.

Prophecy foretells of the waters that come forth from the sanctuary, that they shall spread wider and deeper as they progress, until they reach the sea, and the sea itself shall be healed by them: and whithersoever the rivers come, everything shall live. Fraught with the blessings of spiritual life, every truth is a fountain, a well of salvation, ministering to the health of God's people, and contributing its influence to heal the Dead Sea of sinful sentiment whose malarious atmosphere spreads destruction over the world. Such a fountain of life, a well of salvation, is opened, whenever the covering of obscurity is removed from any revelation of God to man.

What is it that distinguishes the present age from that dark period in the history of Christianity, which for so many centuries after the death of the Apostles and their immediate followers, spread heavily its funeral pall over the nations of Europe? It is the opening of the wells of salvation to the common people in vernacular translations of sacred Scriptures more or less generally circulated. To this, under God is to be attributed the wide diffusion of religious knowledge, the purification of public morals, the missionary efforts characterizing this period, and the general growth and stability of the churches of the

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saints. What results, then, may we not anticipate when the errors and defects of these versions are removed, and the truth, as it is in Jesus, flows through them pure and unadulterated?

Man cannot create. He can only use and employ what God has given him. But if the gold and the silver, the iron and the coal, which occupy the deepest recesses of unexplored mines, are useless to him that walks upon the surface, so hidden and useless are the momentous truths infinitely more valuable than all the minerals of earth which are covered over from view by the faults of translation. And where error is substituted for truth, the case is lamentably worse.—Dross is gathered and treasured for pure gold. Fountains of bitter waters, wells of poison, spread disease and death on every side.

Recommendations of the Board.—We have now reached a period in which it becomes indispensable that we should adopt a well-defined policy with regard to circulation. Hitherto, in the English language, every revision has been regarded and treated as incipient, to be circulated as much at least for the purpose of showing what has been done, and calling forth criticisms upon improvements thus suggested, as with the direct object of doing good by diffusing the knowledge of God's word. We are now at a stage of progress in which we may circulate the Gospels, and we hope soon to add the rest of the New Testament, for the direct object of doing good by the spread of revealed truth, more free from error than we before attained in our veranacular tongue. The demand for such Scriptures will largely depend upon the form and manner in which they are offered to the public.—We believe that the cheapest forms, all other considerations being duly regarded, are the best. Therefore, we would advise that the New Testament be printed without notes, as the Gospels are now presented to you, in every variety of cheap form to suit purchasers, accordingly as means may be supplied without involving the Union in debt, and that the consideration of larger and more expensive forms be reserved till the growth and the resources of the Society will warrant such outlays.

We advise, also, that when any part of the German, or the Spanish, or the French Testament is so thoroughly revised as to be deemed suitable for circulation, that the experiment be made of printing on opposite pages the English and German, or English and Spanish, or English and French, as the case may be, from corresponding plates, so far as such experiment can be made with small expense, and that the demand for such works be the criterion by which to determine the propriety of continuing and extending such experiments.

And we further advise that so soon as the New Testament is completed, and sooner if found expedient, the Officers should use all suit-

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able means, in conjunction with the Agents, to raise up and organize in churches and other communities auxiliaries for circulating the revised Scriptures, especially among the poor.

Conclusion.—The circumstances to which we have referred, and the measures which we have suggested, will properly constitute the commencement of a new and most delightful era in our history. Hitherto, the great body of our supporters have lived in a state of expectancy. They have been constantly called upon to contribute with reference to the good that was to ensue; but they have had no active part in the labors performed. From this date each of them will have the opportunity of doing as well as giving. While they continue to pray and to impart of their substance for the prosecution of the work they may begin to distribute and to do good as the Lord may grant them opportunity. They may go forth and labor, bearing the precious seed, with the confident expectation that they shall return rejoicing, bearing their sheaves with them. Two considerations may encourage them in the distribution of the revised Scriptures.

1. They will be read by many who would not otherwise be inclined to peruse the Word of God, for the purpose of discovering the changes and improvements that have been made.

2. Attention will be particularly attracted to the variations from the common version, and thus the truths therein communicated will be brought out in bold relief, and will make an indelible impression on the memory.

3. These truths themselves, having been hitherto concealed, obscured, or perverted, will now, appearing in their purity, have a freshness and vividness about them which will aid to render them attractive and effective.

We do not in this overlook the necessity of prayer and faith, and the influences of the Holy Spirit in such labors; but we speak of the advantages which the distribution of the revised version will have in the attention which His book is sure to command from those who purchase it or who receive it gratuitously.

With these encouragements, then, brethren and friends, let us all cheerfully engage in this new work, trusting in him who hath said: "My word shall not return to me void, but shall accomplish that which I please and prosper in the thing whereunto I sent it."

Wm. H. Wyckoff, *Corresponding Secretary.*

To know the pains of power, we must go to those who have it; to know its pleasures, we must go to those who are seeking it; the pains of power are real, its pleasures imaginary.

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THE ENGLISH BIBLE.

The following forcible remarks upon the influence of our English Bible in conserving the English language, are the conclusion of Dr. Hart's little work on "The Bible as an Educating Power."

That version of the Scriptures which has become the common heir-loom of all English speaking Protestants, is by common consent the noblest monument of our mother tongue. The English Bible is the accepted standard of the English language. It has done, and is doing, more to keep the language to its moorings, than all other causes combined. If, in the startling rush and progression of new ideas, the language do not drift entirely from its moorings, so that Bacon, and Milton, and Shakspeare, will have to be read by our descendants, with the help of a Lexicon and a commentary, as native Greeks have now to read Plato and Demosthenes, it will be because, through all coming generations, every English speaking lip shall be trained from infancy to the golden accents of the English Bible. Of the more than seventy millions who now speak this wonderful tongue, there is not one whose dearest household words are not drawn from that priceless depository. The writer or the speaker among us, who wishes to utter his thoughts in words which shall have power to stir the public heart to its lowest depths and its widest circumference, should give his days and nights to the study of the English Bible. He who wishes merely to enrich his own mind should allow it to be steeped, as it were, in the very words of that marvelous book.

If any one would appreciate fairly the influence of the English Bible, in keeping the language from drifting away from its standards, let him reflect that in this respect, now, at the end of two centuries and a half, we are not farther from Shakspeare, whose writings were contemporaneous with King James' Version, who was only some twenty years his predecessor. The change in two hundred and fifty years since the publication of the English Bible, has not been as great as it was before in less than a single generation. Had it not been for the influence of this marvelous book, Shakspeare might even now be to us the almost sealed book that Chaucer is; and Dryden's translation of Chaucer would itself need to be again translated into more modern English. In fact, down to the time of James I., the language was in a constant state of flux. The authors of one generation became obsolescent to the next generation, and obsolete to the third. But all at once, this onward and downward tendency was arrested. This wandering island became fixed, a solid and enduring continent in mid ocean, receiving from all quarters increments and additions enriched

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and enlarged by contributions from every clime, but retaining, in its center and heart, all its primeval elements, towards which every wandering bark might safely direct its course, as to a haven of rest.

To this benign result, there can be no doubt that our English Bible has contributed more than all other causes combined. Ii has done for the English what no societies of the learned, no autocracy of letters, or of science, has been able to do for any other tongue. It has given to our language a fixed point, immovable as the everlasting hills, a solid, granitic formation of rude, homely, elemental Saxon. No floods of change can ever disintegrate or wear away this enduring mass.—There it stands, like the upheaved form of our own Alleghenies, with no more depression of its height, on more deflection of its line, than when the rude savage still hunted at its base. Whether our race shall survive for two centuries or for twenty centuries, the great oack bone of the language, the central stock of its elements, its household words all the grand old terms by which the heart still continues to tell its joys and sorrows, will still be the same that you and I now use, and that our forefathers and foremothers have used for more than ten generations. No legislation, civil or ecclesiastical, can ever weed out from the heart, or banish from the tongue of the English-speaking race, the words of its English Bible. While infancy still continues to learn at its mother's knee, in its first lisping accents, to say, "Our Father who art in Heaven;" or old age with its last expiring breath shall say with Simeon, "Now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation;" while the lyric pathos of David, the lamenting wail of Jeremiah, the trumpet notes of Paul, or the subdued majesty of John the Divine, shall find an echo in the devout believer's heart, the words to which these glorious thoughts have been wedded, shall live, and shall be a common medium of thought to all the unborn millions who shall speak this dear English tongue of ours to the end of time.

THE PRESENT CONDITION AND ASPIRATIONS OF THE JEWS.

The "Bristol Times" reports a lecture delivered at the Stroud Church Missionary Auxiliary Meeting, by the Rev. C. E. Oakley, rector of Wickwar. His subject was "The Missionary Opinions amongst the Beni-Abraham, both Ishmaelites and Jews," and the lecturer included the following fancy sketch on the present condition, social and mental, of the Jews, especially on the Continent and in Africa, in which the reverend gentleman has evidently largely drawn on his imagination.

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He was able to speak with some amount of certainty about both, because within the last four years he had been thrown, in Europe and Africa, among many persons of both those great classes. First, as to the Jews, his own conviction, and that of those who watch them carefully in Africa and Europe, was that they are fast approaching to a great national change. Wherever of late he had met the Jew—whether living in Scandinavia, in continental Europe, in England, or on the edge of the great North African seashore, or in the deserts of the South, he had always this great feature to mark and distinguish him from the Jew of the past,—that he was looking with his face toward Jerusalem, and expecting speedily to return there. Nor was this all. God was bringing the Jew in every part of the world, in a marvelous manner, from the degradation of ages to the very highest position in society. Take, for example, the country of revolutions, where the Jew, naturally a man of peace, would be expected to be crushed and trampled down. But in what rank was the Jew found in France? The greatest of their *tragediennes* was Rachel; their greatest financier, M. Fould, was a Jew; Cremieux, the prince of advocates, was a Jew; the greatest of Napoleon's marshals was Soult, a Jew. Who were guiding the press of France in some of the greatest French papers? They are known to be Hebrews. Who are holding the strings of monetary power? They were the Rothschilds and other rich Jews. Take, again, that other country without unity except in name. What was the great class in Germany which to-day is making the deepest impress on the mind of the people? They are Jews. Take the universities of Berlin, Leipsic—how many of the professors are Jews? Take the three greatest names now influencing the religious opinion of that country, Stahl, Neander, and Cappodose*—they are all Jewish names! He spoke in contempt of the way in which the Jew in England had gratified the miserable ambition of sitting in the House of Commons. He was less surprised that we, as a great nation should give him a place there, than that the Jew—the descendant of Abraham—should seek to take his seat with the members of the House of Commons. In Africa the Jew, less brought into contact with European civilization—he had almost said less contaminated with European opinions—was emphatically at this present time rising to greatness. When France gained, in 1830, a new dominion for Europe over the great Libyan land—when little by little, as men thought by a strange providence, freedom, national existence, the rights of nations, became trampled down beneath the army of France dominant on this side of the Atlas, from the frontier of Morocco to where the sea washes the shores of Tunis—what was, after all, the class which benefit-

* These three men were converted Jews. The two former have fallen asleep in Jesus.

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ed by that occupation? That class was the Jew, and from that time they had begun to be great as they are in Europe. A Jew said to the speaker in Algiers in 1859, "I have lived here from a boy, and known many revolutions in the native governments. I have watched the French governments under the various conditions of a Constitutional Monarchy, a Republic, and an Empire. I have seen only one stable thing in Africa all this time, and that has been the character of my people. There has been only one fixed ruling idea, perpetually waxing in greatness and increasing in power, the idea prevading our race that we are soon to become a great nation again, and so return to our own land." He (Mr. Oakley) asked him if he carried that out in acts, by assisting with his wealth to carry his countrymen back. He replied that many Jews along that seaboard were forming themselves into a community for that very purpose. They were sending their poor brethren to Jerusalem, and laying out their money there before going themselves. He would add a single fact which he told me on the authority af a dignitary of the church, from whom he heard it. One of the great Jewish financiers of Europe recently had an interview with the French Emperor. After talking for some time of great monetary speculations, the financier was about to depart, when the Emperor stopped him abruptly, "Well Jew, and when is your nation going back to Palestine?" "When your Majesty is prepared to lead them there." The Emperor asked, "Is your race prepared to receive me as a Messiah?" To that the Jew gave no answer, but it was a conversation pregnant with much thought. No man who watches the Jew carefully could doubt that he is reading the prophecy of old in a different way from what he had read it for 1800 years. That high, pale forehead, that flashing eye, that bushy beard, that curious, eternal countenance, which meets the traveler in the pyramids of Egypt, in the entablatures of Nineveh, the tombs of Babylon,—this type of Jewish mind, these features of the Jewish race, are kindling to a new national life. They are taking to read their own book—the book they have too long neglected—the story of the prophets, which has comforted many of their best men, and always been a talisman to keep the worst from commingling with the world; and they are reading with curious comments such passages as this: "Lo, the winter is past, and the rain is over and gone; the flowers appear in the earth; the time of the singing of birds is come." "Arise, saith Jehovah, arise my people and come away." These words he heard at a synagogue at Algiers, before the passover in 1859. He afterward read them with one of the ablest and most learned Jews of North Africa; and the interpretation and connection of the words was first suggested to the mind of the Christian hearer by the Jew, who taught him the meaning of the prophecy. [*Jewish Chronicle.*

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IMPORTANCE OF THE DEATH OF CHRIST.—NO. 2.

BRO. A. CAMPBELL—*Dear Sir*:—When I first came to Kentucky, in 1823, the first persons I associated with were Calvinist Baptists.—They were my religious friends, and your enemies, and they prejudiced me against you. They made me believe that you were a Unitarian, and denied the Divinity of Christ. When I arrived at my old uncle's house, Jacob Creath, Sr., I saw the first No. of the Christian Baptist, and I read your Introduction and Preface, and some of the first Nos., and I determined to read it and see what you would say.—Your foundation and start were good. I knew that the Bible alone is our polar star, to guide us to heaven. After forty years of co-operation, I now believe that if I were allowed to choose *only* two books, they would be the Bible first, and secondly, the Christian Baptist.—I believe a person can acquire more knowledge of the Bible from that book, than from all the commentaries I ever read. So much for my introduction to the second letter.

Psuche, Life.—Matt. 20. 28, The Son of man gave his *life* a ransom for many. I lay down my *life* for the sheep. John 10. 15. Because he laid down his *life* for us. 1 John 3. 16.

Kotara, Curse.—Being made a curse for us. Gal. 3, 13.

Now take all these passages bearing on and descriptive of the death of Christ, and what must be the inference? Is this the death of an ordinary martyr? Why is the death of Christ thus selected and thus dwelt upon, and as it were the whole stress of the gospel laid upon it? Why does Paul pronounce Christ crucified an epitome of the gospel? Why does Paul glory in the cross of Christ, rather than in his life, his example, his crown, or his image? Why is it, in Apocalyptic song, not the Lamb that was born, that lived so holy, died so meekly; but the Lamb that was slain? Why is so much stress laid upon the blood of Christ? There is something so peculiar, so singular, so unlike everything else, in the death of Christ, that it was a propitiation made, the just for the unjust, that sinners might be forgiven and saved.

Christ is said (*Lutroo*) to redeem us from all iniquity or sin. Titus 2, 14. We are not redeemed with corruptible things. 1 Pet. 1, 18.

Lutrosis, Redemption.—By his own blood he entered into the holy place, having obtained eternal redemption for us.

Apolutrosis, Redemption.—Being justified freely by his grace, through the redemption that is in Christ Jesus. Rom. 3, 24. In whom we have redemption through his blood, forgiveness of sins. Eph. 1, 7; Col. 1, 13. That by means of death, for the redemption of the trans-

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gressions that were under the first Testament. Heb. 9. These passages refer to the purchase of captives in war, and to the price paid for slaves from slavery.

Agoradzo, to Buy, Price.—For you are bought with a price. 1 Cor. 6. 20. Thou hast redeemed us to God by thy blood. Which were redeemed from the earth. Rev. 14. 4. These were redeemed from among men. Christ has redeemed us from the curse of the law.—To redeem them that were under the law, until the redemption of the purchased possession.

The above passages prove that the death of Christ must have something peculiar and significant in it. They teach us that we are redeemed from all sin, from the curse of the law, from condemnation.—They teach us we are bought with his life, his blood, himself; not with his teaching, nor his miracles. We are purchased, justified, redeemed, washed, accepted, through his death. There must be something peculiar about the death of Christ to warrant such phraseology, and so much of it. The marrow and fatness of that most erudite and profoundly deep Epistle of Paul to the Hebrews, is the sacrifice of Jesus Christ, and his eternal and unchangeable priesthood, and intercession for us at God's right hand. See from the first chapter to the the tenth, inclusive.

Ierosune, the Priesthood; Ilaskomai, to Reconcile by Expiation.—To make reconciliation for the sins of the people. Heb. 2, 17. He is the propitiation for our sins. 1 John 2, 2. Sent his son to be a propitiation for our sins. I John 4, 10.

Ilasterion, Propitiation.—Whom God has set forth a propitiation through faith in his blood. The Lamb of God that takes away the sin of the world. The blood of Christ, as of a Lamb without blemish or spot. 1 Peter 1. 18, 19. Worthy is the Lamb that was slain. Washed their robes and made them white in the blood of the Lamb. The Lamb slain from the foundation of the world.

Thuo, to sacrifice; Pascha, Passover.—For even Christ our Passover is sacrificed for us. Hath given himself a sacrifice and offering to God for us. Eph. 5, 2. Hath offered to put away sin by the sacrifice of himself. Heb. 10, 12. After he had offered one sacrifice for sins Through the offering of the body of Jesus once for all. For by one offering he hath perfected forever them that are sanctified. Who through the eternal Spirit offered himself without spot to God. So Christ was once offered to bear the sins of many. After he had offered one sacrifice for sins. This he did once, when he offered up himself.

To make intercession for us.—Seeing he ever lives to make intercession for us. Heb. 7. 25; Isa. 53, 12. To make intercession for the

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transgressors. Daniel 9, 24. He has entered into heaven itself, now to appear in the presence of God for us. It is Christ that died, rather that is risen again, who is even at the right hand of God, who also makes intercession for us. Rom. 8, 34.

Parakletos, Advocate.—If any Christian sin, he has an Advocate with the Father, Jesus Christ the righteous. 1 John 2. 1.

These passages prove that his sacrifice is inseparable from his death. These phrases are borrowed from the ancient Jewish economy. That economy was distinguished by sacrifices. The idea of sacrifices was inseparable from that people. In every sacrifice offered by the Jews, there was a transgressor, a victim—a lamb, a goat or a bullock—the blood of which was sprinkled on the altar. There was a priest, who slew the victim, shed its blood, and sprinkled it on the altar; there was the imposition of hands on the head of the victim.—The idea inculcated was, that the guilt of him who laid on his hands, was transferred, directly or indirectly, to the victim that was slain, or to the goat that was sent into the wilderness. The whole Jewish economy was pervaded with the idea of sacrifice and expiation. The great lesson taught in all their sacrifices was, that without the shedding of blood *there was no pardon of sin.* These expressions are applied to our Lord Jesus Christ. He is our propitiation, our priest, our sacrifice, and our altar. He did not die as a martyr, or as the prophets, or to teach us to die meekly; but as an offering, that the sins of the guilty might be forgiven. Yours truly,

PALMYRA, Mo. JACOB CREATH.

THE EXTENT OF CREATION.

The distance of the nearest fixed star has been ascertained. It was the achievement of the illustrious Bessel. To reckon the distance of that star would only bewilder. We must assume another unit, namely, the velocity of light. In eight minutes light rushes from the sun.—From the nighest fixed star it comes not in less than ten years, and would require thousands to cross our galaxy. Employing this standard measure, the lecturer sets forth, in a way we have not space to report, the vast *extent* and wonderful *duration* of God's works, and their probable unity as one unspeakably grand system with a common centre. On this point of a common centre for all creation there might be two opinions; either the whole revolves about a common centre of gravity—a mere geometrical point—or round some wondrous body or mass sufficient to sway the whole into harmony; the only immovably thing that is—of magnitude past utterance, unimaginable, a boundless orb, surpassing in its own stupendous solidity all the firmaments

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of immensity together rolled—a region of God-born resplendence, of light inaccessible and full of glory, the heaven of heavens, the home of light, the holy of holies, the throne and the sanctuary of the ineffable I AM;

Before that awful throne I leave you. I leave you there to wonder and adore. I leave you in the great presence of the Omnipotent. I leave you to look upon the Ancient of Days, who was before all things. But while I leave you thus, in awful reverence prone, and penetrated with the insignificance of yourselves and your dwelling place, I put in remembrance that the Creator's love is as boundless as his power as lasting as his eternity, and that he has been pleased to choose this little world of ours as the scene of the most marvelous work that Creation has ever beheld, and frail man as the subject of a restoration even more glorious than the rearing of a firmament; for a living mind is better than a dead universe, and the raising of a new creature from the ruins of a lost soul is at once the grandest and the costliest achievement of Omnipotence.—*Professor Nairne.*

BREAD 1800 YEARS OLD.

An important archæological discovery has just been made at Pompeii, of a mill with a great quantity of corn in excellent preservation, and an oven with eighty-one loaves, arranged in rows, and but slightly affected by the heat of the lava, having been protected by a quantity of ashes which had covered the iron door fitted to the mouth of the oven.—These loaves have all been got out entire. A large iron shovel, for introducing the loaves into the oven, has also been found on the spot, with a remnant of its wooden handle. This is the first discovery of the kind on record. Not far from this place, 53 silver and 561 bronze coins have also been found.

TEACH YOUR CHILDREN TO TELL THE TRUTH.—Dr. Johnson said: "Accustom your children to a strict attention to the truth, even in the most minute particulars. If a thing happen at one window, and they when relating it say it happened at another, do not let it pass, but instantly check them: you do not know where deviation from truth will end. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world.

Love, like a cold bath, is never negative, it seldom leaves us where it finds us; if once we plunge into it, it will either heighten our virtues or inflame our vices.

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OLD FRIENDS AND DISTANT.

[We welcome to our pages the following beautiful poem, *in memoriam*. We recognize in it, with peculiar pleasure, the genius from which we were led to expect so much while the author was with us, as a student of Bethany College.—In the eventful years that have gone by since his return to his island home, we have often wondered if he was letting his rare gifts run to rank weeds of vulgar growth, or still, as of old, holding high and holy communion with the spirit of letters and song. We feel that we have a right to put ourselves among the "old friends and distant" to whom the poem is addressed, and can assure the author "that our hearts accordant beat,—with kindred feelings come to meet, and mingle in fraternal love," with him and his; and that we shall hope to receive other tokens of his fidelity to the literary espousals of his youth, in which we saw so much promise of glorious fruitage.—W. K. P.]

'Tis sweet to know that now and then,
Though time and distance come between,
Yet there are often moments when
Our friends think of us, though unseen;
That, far beyond their reach or ken,
We're not forgot by those we love,
But spoken of with anxious care,
And haply, subject of a prayer,
Directed to the throne above!

Let's sometimes pause in life's swift tide,
And rest awhile upon our oars;
For, without effort, soon we glide
Far from those bright and sunny shores,
Where Youth and youthful friends abide!
Let mem'ry come with magic power,
And backward roll the laden years,
Cause thoughts to rise "too deep for tears,"
And to the Past give but an hour.

The Past, so rich in promise early,
And hopes so long and fondly cherished!
Hopes bearing fruit, alas! but rarely,—
Oft'ner blighted, crush'd and perish'd.
Prospects op'ning, seeming fairly,
But wreck'd upon misfortune's rock;
Spite of labor true and clever,
Spite of desperate endeavor
To withstand the impending shock.

And yet we turn our weary gaze,
Strain'd and painful, vainly peering
Into those years of mist and haze,
Toward which we're blindly steering;

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That Future all a gloomy maze,
Which to our young and ardent eyes—
By some enchantment doubtless given—
Seemed scarcely less than erst was Eden,
And bright with hues of Paradise,—

And look far back to childhood's hours,
Or op'ning manhood's joyous time;
The paths of life then strewn with flowers,
And every gift in fullest prime.
And wand'ring through these fairy bowers,
Filled with heart-thrilling memories,
Fairer than Fame's or Fortune's bruit,
Hangs as of yore the golden fruit,
In these the true Hesperides!

Oh! nearer, dearer to the heart,
These sunny gardens of the soul,
Than all the Present can impart—
Than all the Future would unroll—
Than all the joys of Wealth or Art,
Are these rich souv'nirs of the Past!
If later friendships we may know,
Like passing hours they come and go;
We cling to these unto the last.

And as the traveler in the East,
Who late has left the palm-tree grove,
Where for a time from toil released,
Verdure beneath and shade above,
His weary train had held their feast,
Looks longing, ling'ring back, while still
One graceful Palm, the token true
Of hidden fountains, is in view,
Or glimpse remains from distant hill,—

So, from Youth's *Happy Valley* wending
Our weary way along life's plain,
Year after year, with toil ascending,
We often bring to mind again
The days we once thought were unending!
And sweet the thought—all thoughts above—
That other hearts accordant beat,
That kindred feelings come to meet
And mingle, in fraternal love!

Or, as a sunbeam softly falling
Within a dark, secluded court,
Or into light and gladness calling
The ruins of some gray old fort,

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So does the thought, all thoughts forestalling
Of all the world holds chiefest treasure,
That kindly words and wishes thus
Are wafted lovingly to us,
Fill the fond heart with purest pleasure.

Old Friends! dear Friends! since last we met
Long years have passed, and wide between
The broad Atlantic rolls, but yet
Your memories live, still fresh and green.
And moons may wane, and suns may set,
But never can my heart forget
Those memories, treasured well and long!
Like thrilling strains of some old song,
A breath, a word, awakes them yet.

MOREE, IRELAND, Jan. 1st, 1863. EDWARD S. TENER

PROGRESS OF REFORM.

DETROIT, MICH., March 2d, 1863.

DEAR BRO. PENDLETON:—Since you were here, we have baptized six others. The attendance is good, the interest lively, and the prospect encouraging. The unsolicited notices of the city papers have been highly favorable; and our co-religionists in the city seem disposed not to prejudge us uncharitably. We hope to chronicle a steady increase.

At Muir, Bro. Wilcox has recently baptized three. Bro. J. B. Crane has commenced pastoral and evangelical labor at Ionia, where the church is in a thriving state. ISAAC ERRETT.

LONDON, Feb. 7th, 1863.

BELOVED BRO. CAMPBELL:—I am happy to state that the work of the Lord is still prospering in my hands. At Nottingham, last month, I closed my meeting with 15 additions to the church of Christ. Four others were baptized soon after I left. At this place (London) the prospects are quite cheering.—Our audiences are large and attentive; 5 persons have "put on Christ;" 5 others have made "the good confession," and will shortly obey; and several other persons we hope will soon follow their example. We have been cheered by the presence of our beloved Bro. and Sister Barclay at our meetings.

Previous to my visit, Bro. Barclay delivered some excellent discourses, but for some time past he has been afflicted with a bronchial affection, so that we have been deprived of his valuable services. I am glad to state he is now much better, and we hope he will shortly be able to co-operate with me in the good work. They both join with me in Christian affection to you and Sister Campbell. Yours in Christ, HENRY S. EARL.

MOUNT VERNON, O. Feb. 28, 1863.

DEAR BRO. PENDLETON.—Reports for December and January from preachers in our missionary field, show 196 baptisms, 27 other accessions, and two churches organized. Our labors this year are directed largely to the weak

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churches. We deem it better to "strengthen the things that remain," than to extend our efforts into new fields, that we cannot cultivate. In many districts we suffer from want of laborers. R. R. SLOAN, Cor. Sec. O. C. M. S.

Bro. David Ayres, Spring Hill, Fulton co., O., Feb. 25, '63, writes: Bro. Benjamin Lockart, of Bellville, O., recently held a meeting in this place, which resulted in 25 additions to the army of the faithful by confession and immersion, and 3 from the Baptists. The brethren were greatly encouraged.

Bro. A. S. Hayden, Cadiz, O., Feb. 2, '63, writes: I have been in this little city now ten days. Amid all discouragements of mud and rain, a good audience is gained, and 3 additions. I go to-morrow to Nottingham for a week, thence to Hopedale for a day, or a week, thence home.

Bro. D. Crawford, New Glasgow, Prince Edward's Island, Feb. 4, '63, writes: The cause of the Redeemer is progressing on the Island. We greatly need more evangelists. I made a visit of a few weeks, last fall, to a church that was without a preacher, and while there baptized 24.

Bro. A. B. Green, under date of Feb. 14, '63, reports 14 additions at Painsville O., by confession and immersion.

OBITUARY NOTICES.

Died in Pittsburg, March 11th, William Church, in his thirty-eighth year.—He had been many years attached to the church, and died as he had lived, a firm believer and consistent follower of Christ. His last manifestations of consciousness were in answer to the questions and Christian greetings of his afflicted wife, who read to him the Scriptures and communed with him concerning his hope in Christ, during his last hours. His sun set in brightness.

Bro. William Church was the eldest son of the departed and revered Samuel Church. The intimacy of this servant of God with the better known and now sainted Walter Scott, was cemented by the marriage of the eldest son of the former and the only daughter of the latter. "The fathers, where are they? and the prophets, do they live forever?" Gone to God and glory! and now William has followed, leaving Emily Scott Church in the midst of her five fatherless children, a sorrowing relict. Good Shepherd! comfort the mother, and keep the tender lambs in thy bosom!

Sister Church, the widow of Samuel, has had much sorrow mingled in her cup within a few years. After the loss of her husband, whom she will never cease to mourn, within three years past she has followed three of her own children and three other near relatives to the grave, and she herself scarce past the meridian of her days!

It was my privilege, strangely, perhaps providentially bestowed, to preside over the funeral services. By a storm on the mountains, our train was kept behind time, on the night of the 11th, and I was compelled to go to the Monongahela House at 3 A. M., and upon learning the sad news, I was induced to wait for the funeral yesterday. The Lord appoint to the mourners beauty for ashes, and the garments of praise for the spirit of heaviness

March 13th, 1863. D. S. BURNET.

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Fell asleep in Jesus, March 16, 1862, John Croskey, of Greene, Harrison co., O., aged 86 years, 7 mos. Also, Catharine Croskey, his wife, Jan. 22, 1863, aged 81 years, 7 mos.

They were among the first emigrants to the new State of Ohio, having made their way through the dense forest to the place where they lived, early in the spring of 1803. From that time till their death, a period of about sixty years, they never changed their dwelling-place. They bore their full share in all the hardships and labor incident to a pioneer life, when the red man of the forest still haunted the habitations of the approaching whites, and in the establishment of the various institutions of civilized and Christian society.

There were elements of character displayed by them both, perhaps more manifestly by her, worthy of a longer sketch. A resolution which gathered strength under difficulty, an energy which never wearied, a readiness of mind equal to any emergency, and a force of will almost boundless, were combining elements in a character which, for acuteness, enterprise and perseverance, has few parallels, even among the earlier population of our country.

All these displayed themselves in the position which she took about thirty-five years ago upon the gospel of Christ. At that early day, when the appeal for the restoration of original Christianity came to her heart, without hesitation she committed herself to the holy cause. Years rolled by, during which only herself and three or four others struggled to maintain the ground. To this constancy much is due for the ultimate establishment of the gospel in its present permanent and flourishing condition in Hopedale and its vicinity.

She died in Demoisne City, Iowa, whither she had gone on a visit to her daughter. The remains were brought home on the 31st of Jan., and laid by the side of her sleeping consort. A. S. H.

Dear Bro. Pendleton:—The little band of Disciples meeting at West Liberty, Va., was deprived of the society of two of their number in one week, recently.

Sister Sarah Jane McCausland, daughter of William and Sarah McCausland, died on the evening of the 10th of February. She was in the 33d year of her age, and had for a number of years been a worthy member of the church of Christ. Notwithstanding her afflictions by that terrible disease, Consumption, were protracted, she bore them with great Christian fortitude, and with entire resignation fell asleep in Jesus. Her parents and several brothers and sisters are left, with numerous other friends, to mourn her loss. Still we sorrow not without an abiding hope, for

"There is a world above,
Where parting is unknown;
A vast eternity of love,
Home of the good alone:
And faith beholds the dying here
Translated to that glorious sphere."

Also, Sister Eliza Cox, wife of Abraham Cox, and daughter of our worthy and venerable brother, James Foster, of Marshall co., Va., died on the evening of 14th Feb., in, I believe, her 40th year. From early in life she had devoted herself to the Savior, and died in the full triumphs of the Christian faith. She

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was a noble woman, a devoted Christian, wife, mother. Her husband and children, of whom there are eight, have sustained a very great loss in her departure. The church, too, will feel her vacant seat, and the community has lost a worthy member. She was preceded in death but a few days by an infant babe, both dying of the Measles.

"Thus star by star declines,
Till all are pass'd away;
As morning high and higher shines,
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in heaven's own light."

I had the privilege, on several occasions during the illness of these sisters, of visiting them, conversing with them of their faith in Christ and hope of heaven, and praying with and for them. Each seemed resigned to the will of the Lord, and in a very solemn and affectionate manner bade their friends farewell. I trust that those who were near and dear to either of them who have never given themselves up to the Savior, will be warned by this divine stroke, and seek pardon while it may be obtained. A. E. M.

WEST LIBERTY, VA., March 11th, 1863.

Died, in Johnson co.. Ind. on the 3d day of December, 1862, Elizabeth, wife of J. M. Woodruff, in the 46th year of her age.

She was born in Shelby county, Kentucky, May 26th, 1816, but removed with her parents to this State when quite young. Here she heard, believed and obeyed the gospel at an early age, and a life faithfully devoted to the service of the Lord, was the result of her obedience. In society at large, in the church and in the family circle, her work was well performed.

Death came, in this instance, unattended by his usual warnings. She had started in company with a son, to visit some relatives. When but a short distance from home, the horse they were driving suddenly taking fright, ran away and threw them both from the buggy, killing the mother instantly, and slightly injuring the son.

A funeral discourse was delivered on the occasion, by the writer, from Mark 14: 8. to a large assembly of relatives and friends. The object was to show that Sister Woodruff had not lived in vain; but that having been true to her mission, the Lord will say of her as he did of the woman referred to in the text, "She hath done what she could;" and no higher commendation than this will be given to any one.

Home will be desolate without her; for no one, as a wife and mother, exerted a more unbounded influence over her household than she did. Husband and children will miss her in the morning, miss her at noon, miss her at night, miss her all the time. But they, having the utmost confidence in the Lord's promise, "them that sleep in Jesus God will bring with him," need not sorrow as others who have no hope. Only let them live as she did, and they shall meet her in that land where this mortal shall put on its immortalities, and death shall be swallowed up in victory. JNO. C. MILLER.

MADISON, IND., Dec. 15, 1862.

I had the pleasure of becoming acquainted with Sister Woodruff when accompanying Mr. Campbell on his tour in Indiana, in 1860. I recollect the impression made on my mind that she was a warm hearted and an affectionate Christian sister. May the Lord comfort the hearts of the bereaved family by the recollection of her virtues and her devotion to the "Truth." S. H. C.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VI.] BETHANY, VA., *APRIL*, 1863. [No. IV.

HEAVENLY VISIONS.—NO. 1.

Faith, Hope, and Love are the three most soul educating, soul transforming, and soul aggrandizing gifts or graces ever possessed by mortal man. They are the unwasting sources of all true and real enjoyment.

"O happiness, our being's end and aim!
Good, ease, content, whate'er thy name,
That something which still so near us, yet so far off lies,
Rejected, o'erlooked, seen double, by fool and wise;
Reason's whole pleasure, all the joys of sense,
Lie in three words—health, peace, and competence."

So sang the prolific muse of that sweet English rhymer, Alexander Pope.

But a greater than he—Solomon, the wisest of men and the greatest of princes—who made the greatest experiment chronicled on the pages of time came to a far different conclusion, and that from the largest premises ever possessed by mortal man. Let us hear the result of his experiment. It is summed up in one period: "Fear God and keep his commandments, for this is the whole happiness of man." *

* The common version of Ecclesiastes makes a palpable blunder in making Solomon answer to another question than that propounded. His question was not what is *the duty* of man? but what is the chief *good* or *happiness* of man?—His words are, "I examined my own heart, whether I should embrace folly or wisdom, that I might know what is *the good* which men should pursue all the days of their life." Ecclesiastes ii. 3.

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He then challenges the world, saying, "What can the man do who cometh after the king?" "That which has been formerly done." Ecc. 2, 12.

We need a telescope of greater power than ever was created by an uninspired man. And we need an observatory more magnificent than that of the Royal Observatory of Greenwich, England, perhaps the most splendid and magnificent in the world. But the naked eye of faith, with the noonday light of the Sun of righteousness, looks far beyond the last sun or star in the material universe. That star has no eclipse!

The eye of faith is a strong eye. The telescope of faith reaches far beyond the milky way, or galaxy paved with suns, whose blended light, with radiant brightness and glittering splendor, paralyzes the power of human vision. But the heaven-enlightened eye of faith, energized and illumined with the noonday light of the Sun of righteousness, can gaze upon these scenes with rapturous joy, unspeakable and full of glorious hope, assured that it is no optical delusion, no dreamy fancy, no *ignus fatuus*, no inflammable gas, beguiling the heaven-bound pilgrim from the path of light, and life, and glory everlasting.

Methinks we hear with more enrapturing delight the angelic melodies of that song of songs—"Glory to God in the highest heavens, and on earth peace, and good will among men;" and "Blessed be the king who cometh in the name of the Lord: peace in heaven and glory in the highest places." Luke 19, 38; Boothroyd's version.—Or, as in Bernard's edition: "Blessed be the king who cometh in the name of the Lord! Peace in heaven, and glory in the highest."

We cannot think with Shakspeare in his objections to the doctrine of heavenly recognition. He says:—

> ——————"I have heard you say,
> That we shall see and know our friends in heaven;
> If that be true, I shall see my boy again!
> For since the birth of Cain, the first male child,
> To him that did but yesterday suspire,
> There was not such a gracious creature born.
> But now will canker sorrow eat my bud,
> And chase the native beauty from his cheek,
> And he will look as hollow as a ghost;
> As dim and meager as an ague's fit;
> And so he'll die, and rising so again,
> When I shall meet him in the court of heaven,
> I shall not know him: therefore, never, never,
> Must I behold my pretty Arthur more."

This is, indeed, very expressive of a very tender affection on the

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part of the immortal bard. But what does it prove? Parental affection, which is commensurate with humanity, with a very few exceptions.

Without this man would be a brute, and even worse than a brute. But who informed him that he would not know in heaven what he knew on earth! His own children! So far from this, "we shall see as we are seen, and know as we are known." The Great Teacher, in his parables, or in his communications, never taught this lesson, nor do any of his apostles.

The scenes on the mount of transfiguration would, to even a very superficial observer, methinks, quiet every doubt as to personal recognition. We are not informed of any introduction of any one of the parties to another; though in this case, if in any case, it would have been necessary. There were two most illustrious personages present, who had never met before on this earth. There were Moses and Elijah talking with Jesus in the presence of Peter, James and John. And had it been needful or expedient, Abraham, Isaac and Jacob might have been there with Moses and Elijah But there is much suggested to us in this selection, peculiarly apposite, as we conceive of it. Abraham, Isaac and Jacob were unofficial persons. Moses and Elijah were of the highest official rank. Moses was a prophet, a priest, and virtually a king.

Elijah—a name most admirably magnificent, equivalent to a "strong or mighty lord"—was a famous prophet. He predicted a terrific famine, during which he was fed by ravens. He most heroically opposed idolatry and the worship of Baal, then glorified by Jezebel and the wicked Ahab. He was taken up into heaven in a whirlwind.—He was a type of John the Baptist, as interpreted by the Lord Jesus Christ. "Behold," said the Lord by Malachi, "I will send you Elijah the prophet before the coming of the great and terrible day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come" [or otherwise I should come] "and smite the earth with a curse." Mal. 4: 5, 6.

Our Redeemer is the antitype of many a type; the subject of many a prophecy; the object of many a promise; the consummation of many a glorious anticipation;—the Sun of righteousness to the spiritual universe, and the Alpha and the Omega of the whole creation of God. To him be all blessing and praise, all glory and honor, all admiration and thanksgiving, now, henceforth and forever and ever.—Amen and amen. A. C.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.—*Colton.*

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From the North British Review for November, 1862.

POPULAR PROPHETICAL LITERATURE.

1. *Combined View of the Prophecies of Daniel, Exodus and St. John.* By JAMES HATLEY FRERE, Esq. London.
2. *Three Letters on the Prophecies.* By JAMES HATLEY FRERE, Esq. London.
3. *The Great Tribulation.* By the Rev. JOHN CUMMING, D. D.—London.
4. *Who Will be in Rome.* By JAMES VERNER, Esq. London.
5. *The Speaking Image; or, Napoleonism Prophetically Unveiled.*—Simpson. Brighton.
6. *The Enigma; or, The Septimo-Octave Roman Emperorship.* By PAUL FOSKETT. Brighton.
7. *Exposition of the Prophecies of Daniel and St. John.* By THOMAS STEPHEN. London.
8. *Interpretations, &c.* By MAJOR J. SCOTT PHILLIPS. London.
9. *Louis Napoleon, the Infidel Antichrist, etc.* By the Rev. M. BAXTER. Canada.
10. *Uses of Prophecy;* A Lecture. By Rev. W. C. MAGEE, D. D. London.
11. *Prophecy the Key of Providence.* By R. BAXTER, Esq. London. 1862.

(CONCLUDED FROM PAGE 119.)

It would be out of place to enter into a formal examination of the principles in question, or to do more than very briefly refer to them.—Yet, without *some* indication of their nature, the discussion we have gone into would be left without an appropriate conclusion; and we will therefore notice what we take to be a few of the leading points, though we must do so under the disadvantage of having to leave them without any adequate illustration. We must be viewed, therefore, rather as suggesting hints, than attempting to establish a series of thoroughly digested rules.

What we are disposed to place first in order, and to regard as an indispensable preliminary to all safe progress in prophetical interpretation, is a renunciation of the principle that prophecy is just history written beforehand, and must be read like history. This idea has been the fertile source of numberless extravagances in interpretation, and is that which now at length has reached its proper culmination in the almost incredible absurdities of the extreme section of the Futurists. Of course, prophecy might have assumed, and in some particular cases did assume, very much the aspect of anticipated history it could

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make its announcements, when circumstances so required, in the plainest and most direct language. Such, for example, were Elijah's announcements, that for certain years there should be no dew or rain in Israel but at at his word; and that dogs should lick the blood of Ahab in the vineyard of Naboth, and of Jezebel by the wall of Jezreel. Such, too, were the specific announcements of our Lord to his disciples, in the latter days of his ministry, that he was going to be betrayed by one of their own number, rejected by the chief priests at Jerusalem, crucified, and on the third day raised again from the dead. But cases of this kind were somewhat exceptional, and were called forth by the peculiar urgency of the occasions. For the most part, as already stated in the course of our remarks, it was necessary for the higher ends of prophecy that a certain disguise should be thrown around its intimations of the future, and that, like the prefigurations of type, it should still partly conceal, even while it in a measure disclosed, the events and objects to which it pointed. Hence it naturally clothed its prospective delineations to a large extent in the language of figure and symbol. Language of this sort, which necessarily has something of the poetical in it, arose also from the circumstance that, though not always, yet in the great majority of instances (and indeed according to the rule, Numb. xii. 6–8), the revelations of prophecy were given in vision, when the mind of the prophet was in an ecstatic condition, and was conscious of frames and feelings that are closely allied to the poetical. A poetical or figurative element, therefore, in the form of their communications, was just as natural to the prophets, as it is foreign to the simple and unadorned narrative of the historian. Not unfrequently it occurs in modes of representation which it is scarcely possible for the most stupid or prosaic mind to misapprehend,—as when Ezekiel represents Israel as having had the Amorite for his father, and the Hittite for his mother; when Jeremiah speaks of hearing the voice of Rachel weeping for her children; or when Isaiah portrays the approaching descent of Babylon into the chambers of sheol, and the reception of its monarch there among the ghosts of the departed. The common defect lies in failing to assign to this principle either the deep ground or the breadth of application that properly belongs to it; and this especially in the exposition of the Apocalypse, where the property in question finds its highest exemplification in a continued drapery of allegory and symbol. To read this book after the fashion of the Futurists, and of some others not materially different, betrays an incapacity for the interpretation of such writings, that reminds one of the peer, in Queen Anne's time, who took Gulliver's Travels for a literal history, and is reported to have

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said, that, for himself, he really could not bring himself to believe all that was in that book!

We hope that a reaction on this point is already beginning to work in those who, on subjects of a religious nature, are assuming the direction of the popular mind. A symptom of it, we are willing to believe, appears in a lecture delivered during last season in Exeter Hall, on the "Uses of Prophecy," by Dr. Magee, rector of Enniskillen,—a very sensible and spirited production throughout; for while, at the place we refer to, he is speaking only of the impropriety and evil consequence of looking at prophecy and its fulfillment with too exclusive a respect to the evidence it affords of the divine authority of the Bible, he, at the same time, draws attention to the excess into which interpretations have been carried on the side of literalism. "The result has been," he justly says, "not only that we have lost sight somewhat of the religious use, but have actually weakened the evidential value, of prophecy. We have strained, perhaps, the words of some prophecies; have insisted too strictly always on literal fulfillments: have sometimes turned metaphor into fact, and poetry into prose, while we have overlooked that mighty evidence which lies in the very fact of this progressive and continuous religious teaching of the prophets." Very sensibly, and we may add, very temperately spoken, considering the enormous mass of crudities that must have been in the speaker's eye.

It is possible, however, to admit the figurative character of many of the delineations of prophecy, and yet so circumscribe its range or limit its application, that no satisfactory or certain result is attained. We therefore hold it to be another point essential to success in prophetical inerpretations, that there be a consistent and harmonious explanation of their style of representation, especially of that which is more peculiarly characteristic of each writer. The prophets, as well as the other inspired penmen, have their respective peculiarities of form and method; they are distinguished one from another by their greater or less resort to symbolical and figurative language, and also by the way and manner in which it is constructed. We must consequently endeavor, as far as possible, to make each prophet his own interpreter, in order to catch the minuter shades of meaning, and the precise aspects of things, which presented themselves to his mind. But since there could manifestly be no certainty in the prophetic language, and no safeguard against arbitrariness and caprice in the interpretation of it, unless there had been some principle of order, some consistent method regulating its use, no interpreter can have any reasonable prospect of success, who, regardless of this, isolates particular passages, and gives to their imagery a sense or application that accords

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ill with other parts of the writings to which they belong. The confusion that has been brought into the interpretation of the Apocalypse from this source alone, is endless; it is to be met with, in different degrees, no doubt, but with very considerable frequency, in all the productions formerly referred to, in Elliott also, and others of the higher class. We find them understanding mountains in one place literally, in another figuratively; the star falling from heaven figuratively, but the waters into which it fell literally; Babylon they take in the spiritual sense, but its river Euphrates in the literal; the sea which was seen no more when the former things had passed away, is figurative, but the city which comes down from heaven is literal;* a spiritual Israel, often also a spiritual Jerusalem, but a literal Armageddon, etc. It is perfectly inconceivable that the Apocalypse should have been written in a style so utterly incongruous; for had it been so, the fundamental laws of the kind of composition to which it belongs had been violated, and certainty as to the meaning, had been precluded by the very structure of the vision—guesses more or less probable is all that the most careful exposition of its contents could have reached. The Spirit of God, we may rest assured, will make himself known as the author of order in the prophetic revelations which he gives to the churches, not less than in the government he establishes among them.

If the violation of this principle, however, has been more marked in regard to the interpretation of the Apocalypse than most other books of prophetical Scripture, there has also been no want of examples of it in reference to them. These occur especially in connection with the announcements of a sort of repetition of the past to take place in the future, which are taken, some one way, and some another, as it suits the fancy of the interpreter. Israel, for example, is threatened on account of sin with a return to Egypt, or to the wilderness; then he has the promise of a flourishing condition in Canaan, with David for a king to reign over him. Again, in another connection, Elias is spoken of as going to come back, and many places and peoples also of the olden time—Moab, Tyre, Babylon, even Sodom and Gomorrha. Now, such representations are plainly of a piece; they belong to essentially the same style of address; and it stands to reason, that if one or more of them are to be viewed as figurative modes of speech (presenting what is to be as *relatively* but not actu-

* So, at least, Dr. Cumming, and a considerable part of the later writers.—"Why should it not be a literal city?" asks the author of "The Apocalypse Expounded," Nisbet, 1861. He scouts the idea, that it violates the proper laws of interpretation to take the words literally; for, "is there anything absurd in the supposition in God's letting down a city from above?"

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ally the same with what has been), so also should the rest. It will not do, as many have done, and are ever doing, to take what is said of the return to Egypt, and the wilderness, of the raising up again of David, or such like, in a figurative or relative sense; but to insist on a literal Elias, or a literal rebuilding of the cities of the plain, and a literal restoration of the ancient centers of population and influence. The establishment of sound principles of interpretattion, with their consistent application, will assuredly drive such arbitrariness off the field; and those who have studied the subject with some care, and have made themselves acquainted with the essential nature of prophecy, can have no doubt which of the modes of explanation should in such cases be made to rule the other. Often in the history of God's dispensations has the new had its prototype or shadow in the old, but never has the old itself actually reappeared; even the bodiss of God's people, which are again to be restored to them, shall come back very different from what they were in the past. Nowhere is there a formal repetition.

It would, we may add, contribute not a little to this proper and consistent explanation of the symbolical language of prophecy, if the writings of the prophets themselves were studied more, and less regard were paid to human authorities,—in particular, to the fathers.—For, in respect especially to unfulfilled prophecy, the tendency has ever been (in patristic as well as later times), to isolate particular predictions, and judge of their import by appearances, which might seem for the time to have a partial conformity with the terms, though possibly not such as could ever yield a proper fulfillment of what was spoken. The fathers, too, it must be remembered, and earlier writers generally, however privileged in some respects, stood here at a certain disadvantage; for, above all other parts of Scripture, the prophetical writings have light thrown upon them by the march of providence, and nearness to the fulfillment gives the better opportunities for knowing what kind of fulfillment to expect. This was long ago well expressed by Warburton, in regard to a point on which the popular writers of the present day have, we are persuaded, got entirely into a wrong track, and have been in great part misled by the crude speculations or hasty inferences of some of the fathers. We refer to the subject of the antichrist, and specially to the notions that this portent is to take the form of outrageous infidelity or atheism, and in that form culminate in a single individual, such as the French Napoleon. We believe such a notion to be destitute of any proper support from the language of Scripture, when fairly interpreted; but there can be no doubt it derives countenance from comments found in the patristic writings. The Spiritualist party among the Franciscan monks were

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the first distinctly to apply the description of the antichrist to the head of the papacy: they did so in their violent contests with successive popes during the fourteenth and fifteenth centuries. And as betwixt them and the early fathers, who took a different view, Warburton, in opposition to Grotius, draws attention to an important distinction, which ought to be kept steadily in view. He says, "In a *history of things past*, and recorded in the learned languages, the languages of the times, the best scholar and most sagacious critic, without doubt, bids fairest for the best interpreter; and the earlier he is to the subject, the better chance he has of being right. But in *a prophecy of things to come*, foretold in all its circumstances, common sense assures us, that he is most likely to interpret best who lives latest, and comes nearest to the time of completion; for he who has seen one part already fulfilled, a part which gives light to the remainder yet unfulfilled, will certainly be best able to judge of the whole, and best understand to what object it capitally relates. The most exalted genius, with the exactest knowledge of antiquity and skill in languages, could not enable the early fathers of the church to form any tolerable judgment of a thing at that time almost totally hidden in futurity; especially if it were (as was the case here) in a matter of which the mind of man, for want of the knowledge or experience of any thing similar, could have no conception. On the other hand, the profoundest ignorance, in the want of all these accomplishments, could not hinder the most stupid monk from seeing what was before his eyes,—antichrist in pontificals, and the man of sin arrived at his full stature. Thus the Franciscans, without a miracle, had the honor of starting antichrist in his form, which, without a miracle, the Origens and the Chrysostoms must hunt after in vain." * Greatly higher authorities than our popular writers on prophecy would do well to mark, and reflect a little more on the principle involved in this distinction.

Another important element in prophetical interpretations, certainly not inferior to those already noticed, has respect to the predominantly moral or spiritual aim of prophecy, especially as seen in the fulfillments given to its grander announcements at the Gospel era, and necessitated for all future time by the change then introduced into the form of the divine administration. It was so, indeed, even before this period. The prophets were, from the first, much more teachers of religious truth than foretellers of future events; they were the more select representatives of Heaven to their people and age, and as such necessarily became bearers of communications which had respect mainly to the great principles of truth and duty. These ever were

* Works, vol. x. 194. Disc. on 2 Pet. i. 16, 21.

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the primary interests they had in view; whatever they might disclose of things to come, could be nothing more than subsidiary. But in this respect, as in others, everything took a fresh start, and entered on a higher development at the commencement of the Gospel. And of that formative period nothing can be more manifest than that the things which chiefly contributed to render it what it was, took far less of an outward and carnal direction, and had more of spiritual grace and life, than the Jewish people, or even the better portion of them, as represented by the disciples, expected. It was here, indeed, that their most serious mistakes and disappointments originated; and what happened then was designed to serve as a perpetual instruction and warning to the church of future times. The work and kingdom of Christ, it was found, concerned themselves but little with the interests of flesh and time; they touched only incidentally on political relations, and soared quite above the ambition of earthly states. Jesus, indeed, as ancient prophecy foretold, had a mighty conflict to wage, a victory to win, a people to form to himself, a temple to rear for the glory of the Father; but they were all effected without a sword being drawn, a fleshly weapon of any kind employed, or the least dependence placed on worldly schemes and political organizations. It was throughout spiritual in its nature and results; it was spiritual truths he taught, spiritual interests he secured, a spiritual kingdom he set up; and for the one grand purpose of reconciling sinners to God, and preparing them for the inheritance of his glory. It is as if men forgot all this, and returned again to the weak and beggarly elements of pharisaical folly and earthliness, when, in attempting to forecast the future of prophecy, they fall to discourse about the intricate plots and movements of worldly kingdoms, watch with anxiety the ambitious projects of godless potentates, contemplate the formation of canals and railroads, and other such things pertaining to the merely physical or economical well-being of commonwealths. The kingdom of God does not consist in these, nor, we may be sure, does his prophetic word to the church occupy itself much about them; and the endless details into which we are led respecting them, especially by writers on the Apocalypse,—nor these only, but the stress laid on such comparatively unimportant things as the successive constitutional changes in the old Roman empire; the pedigree even, the attire and insignia, of some of its heads; the decrees of individual emperors or particular councils; the horse-tail standards of the Turks; the three-frog arms of ancient France, etc.,—altogether look more like a burlesque on the prophetical Scriptures, than a proper and becoming illustration of them. Prophecy, as an exhibition of the mind of God, must look far deeper, both for the evil and the good of which it speaks; and

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schemes built on such shallow foundations can never prove more in the future than they have done in the past—castles in the air. In particular, it is not the Pope's external sway at Rome, but the sway of popery itself over the hearts and consciences of so many people, which, either in its existence or its overthrow, can materially affect the kingdom of Christ, and consequently can enter much into the intimations of prophecy. Rome may pass through many a change before the desired result in this respect is accomplished.

Once more, it should be borne in mind that prophecy, from its very nature—especially from the mode of its revelation by vision, and the studied symbolism under which it is delivered—cannot be understood to intimate very definitely the time and relative order of coming events. Successive visions passed before the spiritual eye of the prophets; but the realities to which they pointed were not necessarily successive in point of time; they might be—sometimes (as in the two dreams of Pharaoh, and some of the visions of Daniel)—we know that they were contemporaneous rather than successive, and differing chiefly in respect to the particular aspects they presented of the kingdom of God, or of other kingdoms in relation to it. Even when successive, the periods between one stage and another might be great or little, according to the nature of the movements delineated, without any specific notes of time being given in the prediction, because none were furnished in the vision. And still further, when intimations of time *are* given, the very form these are usually thrown into bears on it an enigmatical impress; while it affords materials for inquiry, perhaps supplies grounds for probable expectation, it carries with it an admonition to the exercise of a cautious and prudent reserve. Calculations made out with arithmetical precision, and announced with oracular confidence, betray their own folly.

But we shall pursue the subject no further. We have only indicated a few of the greater landmarks in this difficult and perplexed field of inquiry. Even were such generally recognized and observed, there would still, doubtless, be reason for differences of opinion, among persons of independent judgment, on many particular points. But these might gradually lessen or disappear, if only the fundamental principles were agreed on. And till this be done, we augur nothing but fresh manifestations of that rash and hap-hazard spirit of soothsaying, which has wrought so perniciously in the past, and has seldom been more busily at work than it appears to be in certain quarters at the present time.

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THE MESSIAH SINGING HALLLEL.

Translated from the German.

* * * * * We return to our narrative at a solemn moment.—The Lord Jesus has just instituted the sacred ordinance of his love—the Lord's Supper—and according to custom at the feast of the passover, he commences with his disciples, in the silence of the night, the "Hallel," or great song of praise, which consisted of Psalms cxv. to cxviii. It is the first time that we find our Savior singing; for the original Greek word admits of no other interpretation. The Lord, thereby, forever consecrates vocal music in his church. Singing—this language of the feelings, this exhalation of an exalted state of mind, this pinion of an enraptured soul—is heaven's valuable gift to earth. Adopted into the service of the sanctuary, how beneficial and blissful is its tendency! Who has not experienced its power to raise us high above the foggy atmosphere of daily life; to transport us so wondrously, even into the precincts of heaven; to expand and melt the heart; to banish sorrow, and burst the bond of care? And it can effect greater things than these when the Spirit from above mingles his breath with it. A thousand times has it restored peace in the midst of strife, banished Satan, and annihilated his projects. Like a genial gale of spring, it has blown across the stiff and frozen plain, and has caused stony hearts to melt like wax, and rendered them arable and capable of receiving the seed of eternity.

We find the Lord of glory singing with his followers. Oh! if David, who wrote those Psalms, could have supposed that they would experience the high honor of being sung by the gracious lips of Him who was the supreme object of his songs and the sole hope of his life, he would have let the pen drop in joyful astonishment from his hand. But what a seal does the Lord impress upon those psalms, as the real effusions of the Holy Spirit, by applying them to himself, while thus singing them in the most solemn hour of his earthly course! Would he have sung them, especially at that moment, if they had not contained the pure words of God? The Lord's singing them, therefore, is a powerful proof of the divine inspiration of the Holy Scriptures. In fact we are only treading in his footsteps when we resign ourselves unhesitatingly to this sacred word. And ought not this consciousness greatly to encourage us, and to overthrow every fresh doubt that may arise? What happiness to have been permitted to listen to that peaceful nocturnal chant! Doubtless the holy angels lay listening, with silent attention, in the windows of heaven, while the human soul heard, in those sounds, the cradle and inauguration hymn of its eternal redemption.

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Miliions in Israel had already sung the great "Hallel" after the feast of the passover, during the thousand years that had elapsed since David; many, such as the prophets, and the more enlightened among the people, assuredly with profound emotion and zealous fervor. But with feelings such as those with which the Lord Jesus sang it, no one has ever joined in it; for the four psalms treated of himself, the true Paschal Lamb, and of his priesthood and mediatorship. His sufferings, conflicts and triumphs, first gave to these psalms their full reality. The psalm cxv. praises the blessings of divine grace, for which a channel to our sinful world was to be opened up by the Messiah's mediation. In psalm cxvi., the Savior himself lifts the veil from off the horrible abyss of suffering to which he was to be delivered up for sinners: "The sorrows of death compassed me, and the pains of hell got hold upon me," is its language. But the psalm also praises the glorious deliverance which he should experience after enduring those agonies: "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." The psalm cxvii. calls upon the nations to glorify the riches of divine grace with hallelujahs, which they were to derive from the atonement of the divine High Priest.—The psalm cxviii. concentrates what had been previously testified—first, as regards the cross: "They compassed me about like bees; they are quenched as the fire of thorns. Thou has thrust sore at me that I might fall." Then the Redeemer's confidence: "The Lord is my strength and my song. The Lord is on my side, therefore will I not fear. I shall not die, but live, and declare the works of the Lord."

Then the deliverance: "I will praise thee, for thou hast heard me, and art become my salvation." Then the redemption which resulted from the offering up of himself: "The voice of rejoicing and salvation is in the tabernacles of the righteous. The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. Open to me the gates of righteousness; I will go into them and praise the Lord. This gate of the Lord (that is free of access), into which the righteous shall enter." And, finally, the victorious and all-subduing power of the kingdom of his grace upon earth: "The stone which the builders refused, is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes."

These are all features in the portrait of the future Messiah, and references to what would befall him on earth, and to the work he would accomplish. And he, in whom all this was to be fulfilled, had now appeared, and his foot already trod the soil of this world. The Lord Jesus beheld his own image in the mirror of the words of prophecy

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generally, as in these passover psalms in particular; and he sang the sacred verses with the clear and full consciousness of his position as High Priest, Redeemer, and Mediator. After the singing he went out to the Mount of Olives. What great things depended on this eventful and mysterious walk! We exclaim: "Earth, which he is about to rescue from the curse, salute his feet!—Hell, against which he is buckling on his armor, tremble! Heaven, for which he is going forth to gain a new population, look down, and be astonished at his amazing undertaking!"

THE FIRST DAY OF THE WEEK AND THE FIRST DAY OF THE UNIVERSE.

There is a remarkable analogy, or resemblance, between the first day of the week and the first day of the universe. *Light was the sole offspring of both.* But there are two kinds of light in this universe. These are commonly called material and immaterial light. Material light was the sole product of the first day of time. Spiritual light was the sole product of the first day of the week of Christ's resurrection. The light of immortality burst forth from the awful darkness of the grave, at the dawning of the first day after the consummation of the Jewish age.

Adam came out of the earth by a Divine oracle on the sixth day of the first week of time. And the incarnate word came out of the grave on the first day of the first week after his sacrificial death. These are suggestive facts of transcendent importance; and superlatively worthy of the most profound contemplation and reflection.

The first day of the universe and the first day of the week are, of all first days inscribed on the pages of time, the most sublime and suggestive. Light, and light only, is the sublime product of both.—Material light is, indeed, but the symbol of spiritual light, and this material light is the life of every living thing.

An analysis of light, in its innate and diversified powers, has never yet been given to mortal man. Light material, indeed, is but the shadow of God; and therefore is physically unapprehensible to man.

Material light is ineffably sweet to man. Spiritual light is, however, incomparably sweeter.

There are but two suns revealed to man, and but partially revealed at best—the sun of the material universe, and the Sun of the spiritual universe, called most appropriatdly "the Sun of righteousness."—The natural sun is the natural fountain of every form of material life. The Sun of righteousness is the spiritual fountain of every form of spiritual life.

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Analogy was and is a rudimental institution of our heavenly Father. There is, in fact, no possible approach to the unknown but through the known. This being so, was the occasion of all the fables of hoary antiquity. And it was the occasion of all the symbols of the Patriarchal and Jewish types, and the occasion also of all the Savior's parables. This is, and has been with us, for many years, a sovereign key of interpretation.

Moses with his types, and the Lord Jesus with his parables, are, with us, demonstrations of their utility and importance. They are not mystical or obscure, but illustrative, and apposite to the edification and development of the masses whom we address, or with whom we intercommunicate in the social circles of church or State.

To call "the Lord's day," or the "first day" of the week, a *sabbath day*, is wholly unauthorized in the Christian Scriptures. It has no sanction from the Head of the church, from apostles or prophets.

The week is beyond all doubt or debate a Divine institution. It antedates any and every other distribution of time known to history, sacred or profane. It has never been found outside of the Bible, or of the Bible institutions. It is a word not found in ancient or modern Pagandom. It is now an institution five thousand eight hundred and sixty-seven years old, contemporaneous with the exile of Adam and Eve from the garden of Eden.

Redemption is now in its eighteen hundred and thirtieth year.—There are, in all human probability, one thousand one hundred and thirth-three years before the resurrection of the dead;—making a week of millenniums—the whole area of time, and the finale of the gospel age. A. C.

RELIGIOUS CENSUS OF THE WORLD.

The New York Methodist culls from a table recently prepared by Prof. Schem, editor of the National Almanac, the following interesting particulars in relation to the relative strength and progress of the Roman Catholic and Protestant population of the world:

"According to the statements of the census in Europe in 1862, about 137,982,000 souls, out of a total of 282,809,000, were in connection with the Roman Catholic church; in America, about 38,499,080, of a population of 69,763,000; in Australia and Polynesia about 280,000, out of 2,500,000. In Asia, a population of about 4,167,000, and in Africa about 1,113,000 may be set down for the same church. For these two latter divisions of the world, we have, in calculating the Roman Catholic as well as the Protestant population, to rely on the statistics of the European colonies, and the reports of the mis-

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sionaries. Thus, the grand total of the Roman Catholic population of the world amounts to about 182,041,000 souls. How little attention is commonly paid to these statistical exhibits, may be seen from the curious fact, that as high a functionary of the Roman Catholic Church as Archbishop Kenrick, of Baltimore, in an article on the Roman Catholic Church, prepared by him for the *New American Encyclopedia*, says of the total number of Roman Catholics only:—"Above 160,000,000 are estimated to belong to it." We have shown above that in America, Europe and Australia alone, where nearly all the figures rest on the authority of an official census, the population claiming to be considered as Roman Catholic, amounts to more than 175,000,000.

Under the head of Protestants, it has become customary in works on ecclesiastic statistics, to embrace nearly all who do not belong to either the Roman Catholic, Greek, or some other Eastern Episcopal church. Some of the Baptists have protested against their being embraced under the name of Protestants, and the name is equally repudiated by a party in the Protestant Episcopal Church, but it has been hitherto generally retained in statistical works, in default of a better one. It comprises also the Rationalists no less than the evangelical sects, whom it is impossible to separate statistically, as in the greater part of Europe they belong to one and the same church. In this widest sense of the word, the Protestant world embraces about 27,347,000 souls in America, 64,790,000 in Europe, 1,100,000 in Australasia and Polynesia, in Asia about 429,000, in Africa 719,000. Total, 94,385,000. In comparing the number of Protestants with that of Catholics, it will be found that they are in advance of the Roman Catholics in Australia, that they are rapidly coming up to the first rank in America, where probably a few more years will suffice to give them a numerical preponderance, but that they still fall considerably behind in Europe. In Asia and Africa they are at present likewise inferior in number to the Roman Catholics, but the rapid expansion of the colonial possessions of the Protestant nations, is likely to secure to Protestantism in both of these divisions of the world a numerical preponderance.

The Greek Church has a population of about 74,633,000 souls, of whom 59,000,000 live in Russia, and 11,000,000 in Turkey. The probable expansion of the Russian Empire in Asia, and the overthrow of the rule of the Turks, are likely to be followed by a considerable increase of the membership of this church, although it is more likely than either Roman Catholicism or Protestantism to undergo great internal changes.

The total Christian population of the globe, counting in all the sects laying claim to the name, is about 357,000,000, out of a total

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population estimated at about 1,300,000,000. About one-fourth of the human race may therefore be said to be at present brought up under the influence of Christianity. A little more than half of all who bear the name of Christians, are in nominal connection with the church of Rome, but the rapid growth of the Protestant countries and of Russia will soon leave the Roman Catholics in a decided minority. Since the beginning of the Present century, the increase of Protestants compared to that of the Roman Catholics, has been as two to one.

IMPORTANCE OF THE DEATH OF CHRIST.—NO. 3.

Bro. A. Campbell—*Dear Sir:*—One of the most comprehensive verses in the New Testament is that which says, Jesus Christ is made to us wisdom, justification, sanctification and remption. And another verse says, we are complete in him who is the head of all principalities and powers. Col. 2. 10. Through this man is preached unto you the forgiveness of sins. Acts 13, 38. In that he died, he died for sin once. Rom. 6, 10. In the likeness of sinful flesh, and for sin condemned sin in the flesh. Christ died for our sins. 1 Cor. 15, 3.—Hath made him to be a sin offering for us, who knew no sin, that we might be made righteous persons. 2 Cor. 5, 21. Redemption through his blood, forgiveness of sins. Col, 1, 14; Eph. 1, 7. Hath by himself purged our sins. Heb. 2, 17. To make reconciliation for the sins of the people. To put away sin by the sacrifice of himself.—Heb. 9. 26. He was once offered to bear the sins of many. 9. 28.—After he had offered one sacrifice for sins. 10, 12. Bear our sins in his own body on the tree. 1 Pet. 2, 24. He hath once suffered for sins. 1 Pet. 3, 18. The blood of Jesus Christ cleanses from all sin. 1 John 1, 7. He is the propitiation for the sins of the whole world. 1 John 2, 2. He was manifested to take away our sins. 3. 5. He sent his son to be a propitiation for our sins. 4, 10. God has set him forth to be a propitiation for our sins, through faith in his blood. Rom. 3. 24, 25. His name shall be called Savior, for he shall deliver his people from their sins. He was delivered for our offenses, and raised again for our justification. Rom. 4, 25. That by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promised inheritance. Heb. 9. That he might redeem us from all iniquity. Titus 2, 14.—While we were yet sinners, Christ died for us. Rom. 5, 8. Christ Jesus came into the world to save sinners. In due time Christ died for the ungodly. Rom. 5, 6. For Christ has once suffered, the just for the unjust. 1 Pet. 3, 18. When we were enemies, we were reconciled to God by the death of his Son. Rom. 5, 10. I lay down my

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life for the sheep. I have power to lay it down and to take it again. The church of God which he purchased with his own blood. Acts 20, 28. Christ loved the church and gave himself for it. To make reconciliation for the sins of the people. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. If one died for all, then were all dead, and that he died for all. That he by the grace of God should taste death for every one. Behold the Lamb of God, that takes away the sin of the world. My flesh which I give for the life of the world.

All the phraseology and usages of the ancient Levitical economy are applied to the death of Christ. He is said to have died (*uper*) for us; (*anti*) instead of us; and (*peri*) in behalf or concerning us. It proves that sin is removed by his death, and that we are blessed by his death. The Son of man came to save that which was lost. That the world through him might be saved or have life. I came not to judge the world, or to condemn it, but to save the world. Christ Jesus came into the world to give life to the world. Being justified by his blood, we have peace with God through our Lord Jesus Christ. By whom we have received the reconciliation. We were reconciled to God by the death of his Son. Who hath reconciled us to himself by Jesus Christ, that he might reconcile both in one body by the cross. Yet now hath reconciled in the body of his flesh through death.

In these passages we have the end of Christ's death; he came to put away sin and to save sinners. The result is expressed by the words salvation, forgiveness, remission, justification, redemption and reconciliation. All these passages prove his death was expiatory: He that spared not his own Son, but delivered him up for us all. Him being delivered by the determinate counsel and foreknowledge of God, you have taken and by wicked hands have crucified and slain. For to do whatsoever thy hand and thy counsel determined before to be done.—For God sent forth his son into the world that the world through him might be saved. The Father sent the Son to be the Savior of the world. All the blessings of the gospel are associated with his death, justification, sanctification and salvation. It becomes a matter of the deepest importance to sinners to know how they are to be interested in the death of Jesus Christ—how they may be saved by his death—how they may become his people and he their Savior, according to the New Testament. Let our Savior, Jesus Christ, himself decide this important, this momentous question, how shall I, a poor, lost and ruined sinner be saved, pardoned and accepted of God? He that believes in Jesus Christ, or the gospel, and is baptized, shall be saved. Mark 16, 16. Matt. 28. 19, 20, Go, teach all nations, baptizing those you have taught into the name of the Father, and the Son, and the

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Holy Spirit. This is the way all the Christians were made who were saved by the apostles. This is the way the apostles preachedand executed their commission. Acts 2. They preached Jesus Christ crucified, the three thousand believed on him and were immersed, were saved or pardoned. As these three thousand were saved, so were all the apostolic converts. There is but one way to save a man, according to the New Testament. There is no other name under heaven whereby we must be saved, than the name of Jesus. Acts 4, 12. There is salvation in no other, and there is no other way of salvation. The Samaritans were saved in this way. Acts 8. The Ethiopians were saved in this way. The Gentiles or nations were saved in this way. Acts 10. The jailer and Lydia were saved in this way, and all the converts made by the apostles. If the paidobaptists think they can be saved by reversing the order of God, by receiving baptism before faith, or in unbelief, then faith afterwards, how much more safe and certain are we who believe first, then repent, then are immersed on our own profession of faith, then pardoned, then receive God's Spirit to bear witness with our spirit that we are the sons and the daughters of the Lord Almighty. God will save men in his own way and on his own terms, and not on our own mistakes. This way is so plain that a wayfaring man can find it. Getting religion, going up to be prayed for, joining some church, are very different things from obeying the gospel, from being buried with Christ by immersion into his death, as all the ancient Christians were. Rom. 6; Col. 2, 12. If any man or angel preach any other gospel, let him be accursed, says Paul. Gal. 1, 9.

Yours truly, JACOB CREATH.

FALLACIES ABOUT THE RACE OF HAM.

BY REV. I. N. TARBOX.

There is a current notion, floating about in the world, and especially in this country, respecting the race of Ham, which as nearly as it can be stated in a few words, runs somewhat as follows:—

"The race of Ham, one of the three sons of Noah, had a curse pronounced upon it at the beginning, whereby through all time, this particular branch of the human family was to be kept in an inferior and servile condition—was forever to furnish hewers of wood and drawers of water for the rest of the race."

Hence the gratifiying conclusion, that we, the favored children of Japheth, are only doing the will of the God, when we use this accursed race according to its original destination.

We need not stop here to discuss the philosophy or theology of the doctrine, that when God issues a curse against an individual or a

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nation, that of itself constitutes a warrant for our rushing in to kick and abuse on our own private account. We need not stop to insinuate, that those who reason in this way, are somewhat more zealous and pertinacious to do what they call the will of God, in this particular line, than they are in anything else.

It is only needful to say that the whole theory is false, and an assumption at the very outset. No curse stands recorded in the Bible against the race of Ham. The curse in question was pronounced upon Canaan, one of the four sons of Ham, whose descendants settled in the hill country, called after his name, along the east end of the Mediterranean Sea. There they dwelt for several centuries, and built up a corrupt and idolatrous civilization, until they were dispossessed of their inheritance by the invading hosts of the Jews. By this invasion, vast numbers of this Canaanitish race perished, and those who survived (with the exception of the Phœnicians, about whom we will say a word more in the sequel) were brought into an abject department and servile condition. In the overwhelming ruin, by which this race was thus visited, the curse pronounced upon them, would seem to have been adequately fulfilled, and in this opinion, doubtless, mankind would quietly have rested, had it not been that a vast scheme of human wickedness and cruelty needed to be bolstered up on every side, and especially by supports taken from the Bible.

This perversion of the passage is the more noteworthy from the fact, that while Ham is the offender, on account of whose conduct the curse is pronounced, so that the reader is naturally looking for some manifestation toward him personally, his name does not appear. The curse though three times repeated, falls steadily upon Canaan, one of the four sons. And there are some most delicate and singular touches in this connection, in the few verses of the 9th and 10th chapters of Genesis. When the three sons of Noah came forth with their father out of the ark, the historian stops just to throw in this—"and Ham was the father of Canaan." True, so he was, and he was the father Mizraim, and Cush and Phut. Shem, too, was the father of five sons, and Japheth, of seven, but nothing is said at that time about all these, only "Ham is the father of Canaan." And so when Ham enters upon the scene of his lowlived and irreverent wickedness, it is "Ham the *father of Canaan.*" And what is perhaps still more noticeable, when the curse is passed, and the historian in the next chapter takes up the genealogy of the race after the flood, and shows us the first founders of kingdoms and nations, the only instance in all that long list where he stops to give us the boundaries of any people, is in this case of Canaan. "And the border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza; as thou goest unto Sodom and Go-

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morrah and Admah and Zeboim, even unto Lasha." This particularity in the case of the Canaanites, taken in connection with modern theories and notions, is certainly a most singular fact. It seems as if God took special pains to set the people, who were to be cursed, apart from the rest, so that there need be no doubt who they were, and where they lived.

But if we take the race of Ham generally, we shall find that for two thousand years after the flood, it constituted by far the most noticeable and conspicuous of the three branches. For some reasons, the early developments of civilization were almost entirely in this race.—Egypt and Assyria, by far the grandest empires of antiquity, were both of this Hamitic order. Mizraim the son of Ham, is the reputed founder of the one, and Nimrod, a grandson, of the other. So obvious was this fact, at lest, as respects Egypt, that it is familiarly called in the Scriptures "the land of Ham." "Israel also came into Egypt, and Jacob sojourned in the land of Ham." And again, "He sent Moses his servant, and Aaron, whom he had chosen. They showed his signs among them, and wonders in the Land of Ham."

The Phœnicians, who were of this stock of Canaan, occupied a narrow territory along the east end of the Mediterreanean Sea. Their chief cities were Tyre and Sidon. They were the great merchants of antiquity, and seemed to have been saved from the destruction which came upon the rest of the race, by their more vigorous and healthy life on sea. From the Phœnicians Cadmus brought the Alphabet, consisting originally of thirteen letters, into Greece,—and this fact has had very much to do with the glory of our modern civilization. Solomon could not build his Temple, according to his wishes, without calling in the aid of these Phœnicians, and obtaining from them matirials for the structure, and men of skill to prepare and finish them. His league with Hiram is a model for dignity and curiosity, and reveals in the Tyrian king a high culture and magnanimity—a freedom from narrow prejudices, such as he had probably derived from his enlarged intercourse with the nations, in his commercial enterprises.

Carthage, in the north of Africa, was an offshoot from this Phœnician stock. It was planted by a Tyrian colony, nearly 900 years B. C. Virgil, in his famous Epic, has followed the romantic fortunes of this Tyrian colony under Dido, its queenly leader. Hannibal who stands confessedly as *one* of the three or four greatest militaiy leaders of the world, was of this stock.

All this outgrowth of civilization, Assyrian, Egyptian, Phœnician, Carthaginian, was of this Hamitic order, and it was the prominent and noticeable civilization of the world, almost down to the time of Christ. It was not of a very high order, indeed, in a moral point of

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view, and is not in and of itself to be very highly praised. But it is such as it was, and it is of a kind, natural in the beginning of empire, in such a world as ours. But it shows the utter folly of the sentiment, that the race of Ham has always been kept in a mean, abject, servile condition.—*Congregationalist.*

From the Adviser, published at Torouto, C. W.

FIRST PRINCIPLES.

The death of Jesus for our sins is one of the most soul stirring facts of the Bible. It was the subject of prophecy—the theme of the apostles, and one to which the Son of God frequently adverted while discoursing to the people. Had not the Almighty "*found* a ransom," had not He laid our help upon one "who is mighty to save"—had not he given his dear, his "only begotten," his "well-beloved Son to die for us,"—O, if Jesus had not become our "sin-offering"—had not "borne our sins in his own body on the tree," what a melancholy, forlorn, hopeless and helpless state ours would have been! Not a *ray of hope* of future bliss could have beamed upon our hearts. Dark, doleful, lurid; nothing but miserable prospects would have been ours. The offers of infidelity, come from what quarter they may, are chilly, cold, *unfriendly*, and afford no relief to the thirsty, aching hearts of the sons and daughters of men. All pictures presented to a blind man are about the same. The vision must be restored, the distemper cured, the sight perfectde. All the pictures offered by infidelity, philosophy and many religionists are valueless. We need our hearts changed, illuminated, our understanding irradiated. We need the appalling malady (sin) removed, ere we can see by faith the delight or paradise.

The gospel effects this change for us. What is better fitted to mellow a sinner's heart into tenderness—to inspire in it love to God—to enable a poor sinner to behold himself as he is—to discover to him his danger, his position of rebellion—his base ingratitude to God, and his utter inability to redeem himself from condemnation, the diminion of sin and slavery to Satan, than the preaching of the cross! To tell a poor sinner that Jesus was not only the "Son of man," but "the Son of God." That he suffiered many privations, was wearied and fatigued—his visage marred more than any man; yet legions of angels were at his command. He was so poor he had not where to lay his head; yet *heir of the universe.* Uncared for by man, "despised," "rejected," "a man of sorrows and acquainted with grief," while his heart was full of sympathy—full of philanthropy—full of benevolence and kindness—all, and much more, evinced in his acts of

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love and pity towards the children of men. He was treated with contempt and derision, while he had "all authority in heaven and on earth." The "crown of thorns" and "purple robe," were indications of man's malevolence; but of his long suffering he endured them all from creatures "who were made by him and for him." What infinite extremes meet in the beloved Jesus!

Proclaim the excellencies, beauties and glories of Jesus to poor, wretched and undone sinners. Tell them that the "precious blood" of "the Son of God," "was shed for the remission of their sins;" and what kind of hearts have they, if not moved by the tender compassion, pity, mercy and love of Jesus! So soon as the heart is affected by the love of God manifest in the "gift of his dear Son," by the love of Jesus in "giving his life a ransom," a "sin-offering" for the perishing sinner, will he not love the Savior, confide in him, become penitent and wish to serve him? That heart must be exceedingly careless, thoughtless and full of stoical indifference, or hard as adamant, that will not be affected by "the gospel of the glory of Christ."

Jesus was "buried and rose again." The death and burial of Jesus do not complete the gospel. Without his resurection there would have been a blank. What had become of Jesus? would have been a question of the deepest import. But we are relieved from all anxiety, while we have such indubitable evidence of his being raised again. Blessed Jesus, he is alive and lives forevermore! The resurrection of Jesus is proved, not by abstract reasoning, but by eye and ear witnesses. Such evidence as is best calculated to convince the world, learned or unlearned, of its truthfulness. The gospel or good news, based upon the facts embracing the death, burial and resurrection of Jesus, commends itself to all who need the aid of the Great Physician. Well might Paul say, "it is the power of God unto salvation." Reader do you believe the gospel? Do you believe Jesus to be the Son of God! Do you believe he died for you? Can you not then trust him with your soul's salvation? O, venture upon him; rely with unshaken confidence upon his power and willingness to save you. Can you not do so *now?* If so repent and be baptized in his name and live *for him* through future life. SIMON.

Man is an embodied paradox, a bundle of contradictions; and, as some set off against the marvelous things that he has done, we might fairly adduce the monstrous things that he has believed. The more gross the fraud, the more glibly will it go down, and the more greedily will it be swallowed, since folly will always find faith wherever impostors will find impudence.

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ARISTOCRACY.

An aristocracy is a government in which the supreme power is lodged with some principle person in the State. In such communities orders and titles abound, which ordinarily pass from father to son. By some means this word has gained currency in republican America; and is applied to such as King Mammon, in his way, has elevated above the common people. In this land *blood* does not entitle a man to rank with the aristocracy, nor yet *brains*, but the accidents of wealth and position. Neither does any degree of intellectual or moral requirements elevate one to the aristocracy. It has no moral, nor religious, nor scientific grade, but the money grade. It is comparatively harmless to the inheriting of titles, and position, and ruling power from a parentage

> ——"Whose ancient but ignoble blood
> Has crept through scoundrels ever since the flood."

But still it is a thing injurious, and foolish as injurious. It resembles nothing good, only that it hides more sins than even charity. We hate the thing most sincerely.

There is indeed a difference in society, and the good will always have a preference for some above others, because some are more worthy, and that because they are better. There are in society, the good, the better, and the best; the bad, the worse and the worst—six grades at least. But aristocracy, or upper-tendom, is not graded by merit.—Neither religion, nor morality, nor science, nor any intellectual acquirement whatever, furnishes the qualification to be a genuine aristocrat, but pride, self-sufficiency, "fullness of bread," tinselry, artificial and conventional airs and customs.

To belong to this class one must appear what he or she is not; hence it requires a great amount of deception. Its friendship is the "vanity of vanities," hollow, deceitful, from the lips: the heart is seldom concerned in it: for let one of the *caste* fall from his or her high estate—"riches take wings and fly away," the mansion be exchanged for the humble residence, sons and daughters be compelled to resort to some useful employment—then how does friendship cool! A genuine aristocrat is incapable of real *heart* friendship. The finer feelings of the soul are corrupted in the initiation. Aristocracy is based upon the "lusts of the eye and the pride of life," and is purely of the world. There is no true refinement about it. The noble in human nature is corrupted by it. It is hateful in the sight of Heaven, and most corrupting in the world and in the church. It affords no friendship where most needed, and stands the farthest possible distance from the benevolence of the gospel. It is enmity with God.

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A rich man is not necessarily an aristocrat—he need not be such.—There are thousands of honorable exceptions—thousands who know how to maintain good sense, and Christian principle, and possess great power to do good, and do it. They are a blessing to community and to the church. They are rich, and yet true men and women, true friends and neighbors to rich and poor, and true to the Church.—They are true to their better natures, and should never be confounded with those poor, misguided, pride-bloated somethings, known as the aristocracy. They are not so mole-blind, as to see no merit, no goodness—nothing worthy of their association unless hung in jewels.

A real aristocrat is the most hopeless of sinners. The drunkard, the fornicater, the liar, the thief, have been turned from their sins and made humble, devoted christians. But what *gospel* is adapted to the aristocrat? Where are the instances in which the puffed up worshipers of mammon and caste have been induced to forsake their follies? The god of this world effectualy blinds their minds. They are the devil's *reliables—his own*; and they serve him best when they steal a portion of the "livery of heaven."

Convert them! Never! Some churches need them, however, just as they are, on account of their *influence!* So we have aristocratic churches, with aristocratic preachers, dealing out pretty, aristocratic sermons, in aristocratic style; which means in a manner not to disturb the conscience of ungodly hearers. What has the religion of the meek Nazarine to do with such people? A company of devout, praying saints would form a contrast with them, as light with darkness, as heaven with perdition. Aristocracy and Christianity! Between the two there is neither affinity nor likeness.

The Church used to be a great leveling institution, which brought down, and raised up, and made the rich and the poor one, placing them on a common level. This is one of the glories of the Christian religion. An aristocratic member of the Church is a burlesque upon the religion of Christ. "Let the brother of low degree rejoice in that he is exalted: and the rich, in that he is made low, because as the flower of grass he shall pass away."

Among the Christian Brotherhood the aristocratic malady has not prevailed to so alarming extent as in other communities, for the reason that where principle is to be accepted at the expense of popularity, there is little to attract the *artificials* of society. We occasionally see the inkling of things which we would rather not see, as when it is reported that some of the *first citizens* of the place, or some of the *most wealthy* and *influential* have embraced the gospel. They hence bring a letter of commendation from the world to the Church with them. On it is incribed, "Wealth"—"First citizen." No such let-

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ters are called for. They are worth nothing. Out of Christ all are poor, lost sinners, and they never obtain a commendation worth a penny till, through faith and humble obedience, God calls them his sons and his daughters. As to *influence*, that is to be seen afterward. They may prove a curse to the church, while some of "the poor, whom God has chosen to be heirs of the kingdom," whose induction into the Church was never hailed by flourish of trumpets, may prove the greater blessing. When God makes no difference let no man make any, else the charge of "evil-reasoning judges" may be justly sustained in the High Court above. The language, before noted, sounds Babylonish. The apostles were not very successful in getting the "first citizens" according to the world's standard; for, like the Master they preached a gospel adapted to the *poor*, and such were most ready to receive it: and they met with as joyful a welcome into fellowship with the apostles, as did they of Cæsar's household.

A christian man degrades his high and holy profession and degrades himself when he stops to pay homage to wealth or caste. He makes himself liable to pay undue honor to those whom God will not honor; and to despise whom God delights to honor. On earth there is a God-honored, nobility, styled "a chosen generation, a royal priesthood, a peculiar people," sons and heirs of God. For them are prepared *mansions* in the heavens, and they are entitled to the *wealth* of the universe. The pride-distracted aristocrats of this world who spurn many of them here, as they would have spurned the Lord Jesus himself, are too low, too degraded to wear titles like theirs. And when they shall have gone to their own place—taken their fit abode with the devil and his angles, those whom they had despised shall walk the field of light in company with God's angels.—*Evangelist* A. C——N.

SHALL WE PRAY FOR OUR ENEMIES?

A conscientious brother writes to us that the precept of the Savior enjoining upon us the duty to pray for our enemies, is causing him much perplexity under the existing state of our public affairs. He is particularly puzzled to know whether he ought to pray for the "rebels, who are striving to overthrow one of the best governments on the earth." We do not see why there should be any difficulty on this subject. Certainly the precept is very plain. Surely the word "enemies" is wide enough in its comprehension to embrace "rebels," and we need be at no loss to understand the meaning of the command *to pray for them*. The Savior has nowhere given us license to erect our hatreds for a particular class of enemies into a barrier to the divine duty of love towards all mankind. If we love them that love us,

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what do we more than the publicans? It is a selfish love. But the divine love causeth *his* sun to shine upon the evil and the good, and sendeth *his* rain upon the just and the unjust. Let us be perfect, even as our Father in heaven is perfect.

The Savior not only gave us the precept, he has also taught us by example, how to fulfill it. For his worst enemies, amid the tortures and agonies, the confusion and perplexities of the cross, he lifted up his voice in tender appeal to the Father. "Forgive them; they know not what they do!"

It appears that the Cretians, who had become Christians, fell into a kind of Pharisaical conceit of themselves, and looking with contempt upon the heathen round about them, forgot their duties towards the principalities and powers, and indulged their indignation at the vices of their "unwashed" contemporaries, by speaking evil of them, and brawling, in a very ungentle manner, with them. This was a natural reaction of their first moral enlightenment. But it fell short of the perfect law of love, and the apostle instructs Titus to remind them that they, too, had been no better, and were saved, not by works of righteousness which they had done, but by the mercy of God, our Savior, which had appeared toward mankind. Justified themselves by grace, he exhorts them to be gentle, and to show all meekness unto all men. "The merciful shall obtain mercy," is the eternal law of the divine government.

We do well in times of high human excitement, when passion is so widely and fearfully provoked, to turn with humble docility to the divine oracles, and tune our spirit to the tone of their teachings.—They are adequate to instruct us in all things pertaining to godliness. What can be more explicit than this heaven-born exhortation: "Let supplications, prayers, intercessions *and* giving of thanks be made for all men: for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come to the knowledge of the truth. For [over all] there is but one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." 1 Tim. 2. 1-6. What a sublime benevolence breathes in these sentiments! How high above the petty spirit of selfish resentment do they soar! What a heavenly light do they throw upon the dark pathway of our sinful life! They were necessary words when Paul spoke them; they are not without their power, I trust, in many thousand true hearts to-day. God, and the love of God, are not forgotten by all. The Lord has a people yet, who can love as He loves, and pray for all men.

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This was hard to do when the apostle gave this exhortation—hard at all times, perhaps, for most of us—but I think harder *then* than *now*. Paul wrote these words when the fiddling Nero sat upon the throne of the Cæsars. He wrote them when the imperial purple was incarnardined with the blood of the saints. He wrote them while yet the monstrous usurpations of Tiberius, Caligula and Claudius were festering in the hearts of an outraged people; when assassination—regicide and patricide and fratricide tainted the blood of legitimacy, and hung in revolting clots upon the sceptered hands of merciless tyrants:—then it was that Paul said, "Pray for kings,"—make supplication, prayer, intercession and thanksgiving for them! This we know many of the Christians did not feel disposed to do—that some, in fact, felt quite like resisting these monsters and madmen.—But the Holy Spirit, through Paul, saw and taught a better, a diviner way. O, well for Christianity that it did not stoop to the weapons of earth's warfare! Well for the world, that it sought not to grapple with Nero in the fierce demand of an eye for an eye and a tooth for a tooth! It conquered through endurance, and triumphed by love.

Perhaps we exaggerate our difficulty in regard to this precept, by mistaking in some measure its meaning. It may be thought by some, that to pray for an enemy is to ask for the success of his efforts and aims. But this cannot be the meaning. When Paul exhorted to pray for kings and all that are in authority, he could not have meant that the Christians should ask for the success of these rulers in persecuting the saints. He could pray *for them* and *against* their *measures*. The import of the prayers that should be offered is not stated, but the object or end *is*. It is, "that we may live a quiet and peaceable life in all godliness and decency." It may sometimes happen that it is our highest duty to pray for the restraint and confusion of wicked and inhuman *counsels*, even in rulers or men in authority, and yet equally binding upon us to pray for *them*, both as persons and as officers.

How much do the rulers of a people need the guiding wisdom of God, and yet how little, often, is he or his will in all their thoughts! They acknowledge his authority in nothing. They profane his name, despise his precepts, unite not in his worship, or insult his honor by commending it, merely as an expedient for winning favor with the people, or for exciting the adulation of a time-serving ministry. It is true now as of old, that "the prayers of the wicked are an abomination before God." What else, therefore, can save the earth, if the prayers of the Lord's people be withheld! Ye are the salt of the earth. But to be prayerless concerning the earth's destiny, as it is committed to the hands of its rulers, is for the salt to lose its savor.

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Let the true men of God, therefore, lift up their hearts as one man, all over this land, for all men, to the end that *we* may lead a quiet and peaceable life in all godliness and decency, and that *they* may be brought to the knowledge of the truth; and cherishing the spirit of gentleness and meekness, abstain from brawlings, evil speaking, and the spirit of strife and vengeance; and better days will come, and God will lift upon us again the light of his countenance, and give us peace. To this end, I am happy to say, I lift up my heart constantly and hopefully before Him. W. K. P.

SEVEN PARAMOUNT WORDS IN THEOLOGY AND CHRISTOLOGY.

Testimony, faith, repentance, regeneration, justification, sanctification, and adoption.

We do not dogmatically affirm that these *seven words* are placed in their essential order, or in the invariable order of necessary antecedents and consequents. But we presume to say that, in our opinion, if not altogether in their essential order, they are a near approach to it.

The position of *testimony* and *faith*, is an immutable position.—Testimony must, in every case, precede faith. *No testimony no faith*, is as evident as *no light no sight*, or as, no sound no music. No generation no regeneration, no alienation no reconciliation, no commandment no obedience, are also unquestionable truisms, and safe and sound positions. The recognition of them is of much importance to the earnest student of language, science, law, and Christianity.

The proper definition of terms in the sciences and in the arts, useful and ornamental, is essential to a respectable scholarship and standing in the rank and file of teachers and leaders of the people of any community, in literature, science, law, politics, or religion.

Still, as there are special callings, essential to the present condition of the now-existing world, it is expedient, indeed essential to social progress and aggrandizement, that an education consonant to the genius, conditions and prospects of existing society should be inaugurated.

If "KNOW THYSELF" be the primary duty of every human being, next or secondary to it is, know our generation or contemporaries, in all their positive differential attributes and characteristics. We, indeed, in this our day and generation, should adapt education not so much to antiquated prescription and example, but rather to the genius, character, progress, and superlative advantages of the epoch in which we live; and rather anticipate advances and improvements, than to

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suppose that we have already reached the goal or apex of human progress.

We have, indeed, achieved much in some particulars; but he who supposes that we have attained the zenith of human attainment and of legitimate aspiration, reckons without his host. "*Know thyself*" is not the lesson of a few months or years. If "the patriarch pupil may be learning still," and "dying, leave some lessons yet unlearned," how superficial in the sciences of Divinity and humanity must be the great mass of students, who, when diplomated, place upon their shelves their text-books, consigning them to the mercy and discretion of starving insects!

But we have in our horizon not a very few who thus bury their talents in the earth; and, therefore, we would, as we should, endeavor to awaken and arouse their energies.

In order to this, we shall place seven paramount words before them, as indicative of their course of study and preparation for public usefulness. These are, *reading*, *writing*, *speaking*, *thinking*, *preaching*, *teaching*, *exhorting*. These are very common and popular words, and indicative of special action and energy. We need not to interpret them. There is no profit, honor, usefulness nor happiness in the mere possession of these powers and faculties. But in the proper and legitimate use and employment of them, there is always a concomitant pleasure, and oftentimes a great reward. It is, indeed, a well-established fact in the constitution of Christ's kingdom, that it is always "*more blessed to give than to receive.*" Hence the word *miser* indicates a *wretch*, a sordid wretch. "The liberal man," said Solomon, "shall be made fat, and he that watereth shall himself also be watered."—"One distributeth, and the more increaseth; another withholdeth more than right, and yet becometh poor." Proverbs 11. 24, 25. "The liberal man deviseth liberal things, and by liberal things shall he stand," said Isaiah (chap. 32; 8). And what did the Lord himself say on this subject? Let Paul respond; "Remember the words of the Lord Jesus, that he said: 'It is more blessed to give than to receive.'" Acts 20. 35.

A. C.

Much may be done in those little shreds and patches of time which every day produces, and which most men throw away, but which, nevertheless, will make, at the end of it, no small deduction from the life of man. Cicero has termed them *interciva tempora*, (cut up times) and the ancients were not ignorant of their value; nay, it was not unusual for them either to compose or to dictate, while under the operation of rubbing after the bath.

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THE ALLEGED POTENTATES OF THE WHOLE UNIVERSE.

God, *Lord*, *Cherub*, *Seraph*, *Spirit*, *Angel*, *Man*, *Demon*, *Devil*, *Satan*. These, with one exception, are the names or titles of the three times three tenantries of the whole physical, intellectual, moral and spiritual universe of universes.

We have heard something, thought something, read something, spoke something, and written something on these ten ranks of intellectual, moral, spiritual, demoniacal and religious impersonations.

Number and variety characterize and distinguish all the manifestations of the three times three developments of the Divine attributes of the Author, Creator and Governor of that to us incomprehensible REALITY represented by the word UNIVERSE. Like our sun, in our astronomical conceptions and representations of that transcendently glorious idea by common consent named THE UNIVERSE OF GOD, it is the center of all the centers of all the systems of that transcendently sublime and awfully glorious term, THE UNIVERSE OF GOD.

But we have been asked, again and again, what is the center of this universe of universes? Has it been discovered, and if so, *what is it*, and where is it? Two questions, indeed, of the most intense curiosity and interest to the querist, of whatever age, or nation, or language he may be.

Our systems of astronomy, however learned and philosophical they may be, have not yet found a sun or a star in the heavens which they dare to affirm is the central sun or star, around which all other suns and stars in the universe of universes move, in never ending and in never varying circles.

In horizontal circles there, perchance, might be a possibility of ascertaining one star or sun, said a virtuoso, that might be a central orb, of such position and power as to command all within its area to move around it. But who has ascertained either its area or its attractive or commanding power! This is, indeed, more fanciful than real or reliable.

We religiously affirm the conviction that there is but one central power, one central sun, in the universe of universes:—"*The Sun of Righteousness*,"—or the sun of justice and mercy, which two constitute *righteousness*, in its evangelical sense; and that his *will* is the central power of the whole universe of universes. No matter whether we call it *physical* power, *spiritual* power, *intellectual* power, or *moral* power, it is the power of God to the salvation and sustentation of the

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whole creation of God, physical, intellectual, moral, spiritual, or religious.

We admit there is no power but of God. He, and he alone, is omnipotent. He, and he alone, can create something out of nothing.—He needs no extrinsic power, no foreign aid, no foreign materials.—He was before anything was. His first oracle, reported in the material universe, was comprehended in two monosyllables, "LIGHT BE;" or still more eloquent, simply, LIGHT!

He called for Light, and Light was. His command was instantly obeyed. This is, was, and evermore will be, beyond all angelic, seraphic or cherubic comprehension or conception.

The morning stars became vocal with joy. That pealing oracle created an ecstasy whose echo still fills the spiritual universe, and which will live forever in the ears and hearts of all the peers of glory in the heaven of heavens. It is the first note of an anthem whose echo still resounds in the heaven of heavens; and will ever be an anthem of more than seraphic rapture, more than any language can express, more than finite mind can ever appreciate. "Ceme, then, expressive silence, muse his praise"!!

It is felicitous in the superlative degree to ponder upon this enrapturing theme. "God was manifest" in human flesh, justified by the Holy Spirit in person, attended by angels, announced to the Gentiles, as well as to the Jews, believed on by Jew and Greek, gloriously exalted to the throne of the universe, and then crowned Lord of the whole creation. A. C.

LETTER FROM J. T. BARCLAY TO A. CAMPBELL.

1 WOBURN, RUSSELL SQUARE, LONDON, Feb. 5, 1863.

MUCH LOVED BROTHER:—

Thanking you, from the very bottom of my heart for every word of your kind favor, from first to last, and particularly for your Baxterian (*lady-like*) Postscript of "more last words," I no longer deny myself the pleasure of testifying my grateful appreciation of such an exhilarating "feast of wine well refined upon the lees."

I am truly thankful to the Lord that I can so fully sympathize with the views and feelings to which you give expression in all you say so admirably about that blessed Book of books whose "beatifying influences are so superlatively accumulative," and ungrateful indeed would I be were I not to avow that to your pen more than to any other and all other agencies beside, am I indebted (under God) for the soul-stirring emotions excited by the unqualified reception of that vivifying

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volume of the Book. Is it an over indulgence of the inner man to become so much absorbed in heavenly contemplations as scarcely to know whether one is in the body or out of the body? Surely it is our privilege, while enjoying the answer of a good conscience, so far to realize the *spiritual* condition of the proto-martyr at Jerusalem or the exile of Patmos, as to see "a door open in heaven," and have a fore*taste* as well as a fore-*sight* of "the power of the world to come!" Truly the sweetest hours that e'er I spend, I spend them with evangelists and prophets, reposing on the summit of Olivet, gazing thence down to the dell of Gethsemane and the declivity of Calvary, as well as upward to the opening heavens!

"In such a frame as this
My willing soul would stay,
And sit and sing her soul away
In everlasting bliss!"

Query—my dear brother, is there any other theme (as yet unelaborated by your pen) more worthy of your quill than the sublime theme to which you allude—in the last chapter of the Apocalypse—upon which you say you never yet have "heard a discourse, in the old world or the new!"

Allow me to say, in relation to the regret you express as to my "withdrawal from the missionary field," that I am quite sure no one can more deeply regret it than I: but I felt morally constrained, in view of the onerous taxation and other grievous drawbacks to which the brethren would be subjected on account of this most lamentable of all wars, to afford the Board the unembarrassed opportunity of discontinuing a mission which it was but too obvious, also, from occasional paragraphs which met my eye, was waning in favor with some of the brethren, inasmuch as the fruits of such culture could not be discerned at a distance of 7000 miles. Under these circumstances, you may well conceive the appreciation I set upon the declaration of the revered President of the Missionary Society—that my "presence in Jerusalem amongst the population and the visitors that flock to that flock to that ancient and venerable city, would have, directly and indirectly, had in favor of the great cause of primitive Christianity, had not a single son of Abraham been converted." Fully impressed with the high importance of having the Christianity of the Bible fairly represented at a place so endeared to us by the soul-cheering reminiscences of the past, and the fond anticipations of the future, I can but indulge the hope that Providence will yet open the way for my return.

Many, many thanks for your kind wishes of success in relation to the paper which, you are correctly informed, I propose publishing in

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the Holy City. I fear, however, that I shall not be able to "get it up" as soon as I am desirous of doing. * * * * *

I am sorry to say that the hope you express about my "laboring successfully in good old London," is not by any means fully realized; for, as yet, I have only baptized three persons. They are noble spirits, however—two of them ladies of position in society, with highly cultivated intellects and hearts. Another, to whom my wife gave a tract on baptism, soon won over her husband entirely to the cause of Truth, and now reports several more of her family almost persuaded to become old-fashioned Christians, and divers others seriously impressed. Such has been the state of my throat for several months that I have not only been compelled to decline all invitations from the country, but to restrict myself merely to occasional preaching in conversation style, from house to house, or at my own lodgings. I spoke three times, however, on Lord's day before last, and suffered so little inconvenience from so doing, that I can but indulge the hope of being soon relieved. I am truly glad to inform you that our esteemed and talented Bro. Earl is still laboring successfully in the Camden Quarter of the city, as is also our zealous and fervent Bro. Exly in the Chelsea District. Bro. Earl has already baptized twenty, amongst whom are several valuable members from the ranks of the pious and zealous "*Brethren*" of Plymouth. Valuable additions, also, from the Baptist ranks.

Of all the marvels to be seen and heard in this great city, there is not one half so marvelous to me as the austounding ignorance of the glorious theme of "this great salvation," that seems to pervade all classes! No wonder, therefore, that Bishop Colenso's pu rile quibbles are upsetting many unstable souls. Is it not astonishing that there is not power enough in all the Anglican Hierarchy to cast this Achan out of the camp ecclesiastic, though aided even by the strong arm of State authority! I have had occasion to deliver a lecture (by request) upon some of his quibbles and cavils touching oriental matters, and I venture to say his fallacies were abundantly exposed. I suppose that after stopping the mouth of that specious, philosophic gainsayer, your "old friend of Lanark," you don't care about measuring arms with this wily Zulu prelate. Yet I cannot help thinking that a brief review by yourself or Bro. Pendleton, would be both acceptable and profitable.* One thing I have found, to my sorrow and surprise, during my intercourse with the ecclesiastical magnates of London: i. e., that instead of great men (so yclept) being infallible, it just takes great men to make great mistakes! Witness Dr. Cum-

* An essay once written by Bro. P. would also be very timous if re-published in the Harbinger.

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ming's great blunder about Armageddon!—with whom, by the way, I have had several short but stiff discussions on matters civil and ecclesiastic, as well as prophetic.

Another awfully gloomy day—fog like Egyptian darkness, that may be felt—a fact that I mention by way of apology for my rather hieroglyphic chirography. You will be surprised to learn that not a single flake of snow has fallen upon this mirky city the whole winter.

In my sober, republican estimation, the extraordinary infatuation that has seized upon all classes of Londoners in the extravagant preparations in celebration of the approaching nuptials of the Prince of Wales, is but little short of idolatry! A tailor in this vicinity, for instance, gives 900 pounds for the illuminating apparatus in front of his establishment! A banker gives 700 for the rent of a single room on the line of procession! and *poor* persons eagerly pay from one to five guineas for the privilege of sitting a few minutes at a window commanding a view of the procession!! And if this savors somewhat of man-worship, how much more do the proceedings of the "tag-raggery *extermination* meetings" now being constantly held in "Protestant England," savor of rebellion against the Lord—ignoring, as their resolutions do, alike the laws of Moses and the Great Prophet like unto him—even though countenanced by such men as "the *Hon.* and *Rev.* Baptist Noel!" *O tempora! O mores!*

I have much on the point of my pen that I could wish to express, but knowing the value of your time, refrain from longer appropriating to myself any portion of that precious commodity which you still find so much pleasure in consecrating to the general weal of the good cause. Upon some of these matters, however, you are perhaps already informed, through Sister Campbell, to whom my wife has several times written during our stay here. I scarcely need say that she unites with me in warmest sentiments of Christian love and personal esteem for all the endeared Bethany family. I must not omit to mention that Bro. Earl, who called in a few minutes ago, sends a similar missive of fraternal affection, and is apprehensive that a communication he sent you some time ago, from Nottingham, has failed to reach its destination.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth:" and "*the work of your hands*," may the good Lord *establish* it! Most sincerely yours, in Faith, Hope and Love.

J. T. BARCLAY.

The more any one speaks of himself, the less he likes to hear others talked of.

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LIFE OF J. T. JOHNSON.*

This is the second book of biography for which the brethren and the public are indebted to the industry and pious zeal of our beloved Brother John Rogers, of Carlisle, Ky. Barton W. Stone and J. T. Johnson—names illustrious with the lovers of primitive Christianity—have both been brought into greater and dearer intimacy with our hearts by the faithful and loving pen of the author of these biographies, and we desire for ourselves to render public thanks for these offerings. We echo, doubtless, the feelings of many others. The life of Father Stone has been published for some years, but it will not be amiss to call attention afresh to it, as a work calculated to excite, through the recorded deeds of an eminently pious and able man, a noble emulation in the hearts of the generous and good among the Lord's people.

The Biography of Bro. J. T. Johnson was published in 1861. Our failure to notice it sooner has been merely accidental. Its value and interest demand of every admirer of the noble and good man whose life it presents, as well as of every friend of the truth, a most cordial and grateful welcome. Bro. Rogers has brought to our homes, in this duodecimo of 408 pages, one of the remarkable men of the religious world. Some men live in their books, others in their public measures, while a nobler class live in the hearts of their fellow-citizens. This is the fame of J. T. Johnson. He loved mankind with a divine-heartedness, and worked for the glory of God in the good and happiness of man. And for this his generation loved him, and his name shall be embalmed in grateful memories, while fidelity and zeal are held to be noblest among the virtues of men.

We like to look at the inner life of a man like this. It quickens our confidence to go about in company with one so mighty through faith. It brings us nearer to God to see how consciously he stood always in his presence, beholding his glory and drinking of his fullness. There was no sham about this man. He was free from cant and from cowardisce—a genuine man—a strong link in the chain of God's mighty ones, by which he binds the earth to the throne of his grace, and makes it possible for men yet to be saved. We feel, as Bro. Rogers takes us about with his beloved subject, that the Reformation could not have done without John T. Johnson. His whole Christian life was great, because it was honest, enlightened, indus-

* Life of J. T. Johnson, by John Rogers, Carlisle, Ky.; 12mo., 408 pages.—Sent by mail, *postage prepaid by the author*, to any one in the U, S. within 3000 miles, for *One Dollar*

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trious, and true to God. It should be seen and read of all men. I exemplifies the power of faith in God, and demonstrates the reality of the divine life in the heart of the regenerate. The qualities which made Paul colossal in the world, were, many of them, shared in a pre-eminent degree by J. T. Johnson. Unflagging zeal, golden purity, Christian charity, dauntless courage, indomitable energy, care for the churches, confidence in the power of the gospel, singleness of purpose, fidelity to Christ, reverence for his authority, trust in his sustaining aid, a restless ambition to be useful in his service, an unclouded vision of the things not seen, and an earnestness, in all, that almost consumed his heart—these were some of the elements that made up this noble life, and put upon his brow the stamp of its nobility.

Many are the noble deeds upon which we might dwell, in illustration of these high qualities of a true Christian hero; but for these we must refer the reader to the pages of the Biography. For ourselves, we think of nothing, just now, greater than his labors, in "suggesting and bringing about," to use his own language, "a union between the Christian churches and that large body of Baptists who had abandoned all humanisms in religion." Truly did he say, years afterwards, "the mighty and glorious results of this union are developing more and more." It was, indeed, a work of true Christian love, and like all such, must expand every day into fuller evidence of wisdom, and ripen into nobler and more blessed fruit.

We had but little personal acquaintance with Brother Johnson.—His name has been a household word with us, however, from boyhood. We learned to reverence and love it, through the reverence and love of a venerated father, now long gone to his reward; and we count it a special favor that we are furnished, through this biography, with the means of knowing him more intimately. It is the great charm of a work of this kind, that it places its subject before us in his own proper person: and if any one is curious how I, that knew so little of Bro. Johnson, can affirm so many distinguishing traits of his character, we answer, Let him read the life, and he will understand. He will, perhaps, feel, as we did, a little regret that the picture does not reveal some few phases of this noble character a little more fully; but even here, will acknowledge, no doubt, that the desire for more is excited by the quality of that which is given, and rest contented with the reflection, that an affectionate interest once excited, can never be quite satisfied, no matter how long nor how good may be the story.—Let us be thankful to Bro. Rogers for what he has so lovingly done, and read his book. It will do him good, for he loves the love of the brethren, and it will do us good, for it will bring us into company

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with one of the noblest and most earnest of the children of light. Let the life of J. T. Johnson be studied, and the good that he did live in the hearts of his brethren! W. K. P.

LETTER FROM A CONVERTED BLACKSMITH.

MUMFORD, N. Y., April 15th, 1863.

MY DEAR BROTHER:—It seems almost too much, too high a privilege to be permitted to call you a brother, but as I have a right by the authority of the Lord Jesus Christ, I claim the privilege. By his appointed means, I have become your brother, have been buried with him in his emblematic grave. I have been buried to sin, and risen up as a subject of his glorious kingdom. I will endeavor to be worthy of this relation henceforward, God helping me. I look at the past, *only* to humble me; and if the privilege of having the great and good of this earth as brothers and sisters be such an honor, what is it to have our Lord and Savior, Heir of the Universe, King of kings, to whom all power in heaven and on earth is given, as our eldest Brother,—to be called the sons of God—to become heirs of immortality, love and happiness! Here I fail to find words fitting for an answer; nor, indeed, is it conceived in the heart.

I write to you on this occasion with a different feeling than that of my former letter. Then I had many misgivings as to the propriety of writing, but I shut my eyes, as it were, and put my fingers in my ears, and wrote. But on receipt of your kind letter, all doubts vanished, especially as the reading of it progressed; for I had to carry it awhile in my pocket before I took courage to open it. I thank you for the letter, for the corrections and directions in it. My duty became clearer, but where was the proper person to introduce me into the kingdom of Christ? In this state of mind I received the January No. of the Harbinger. There I read a letter from Syracuse, N. Y. by one Belding. I waited till the Feb. No. came to hand; again I saw a notice of Belding's labors. I wrote to him, and he kindly acknowledged my letter, cheerfully consenting to come. I wrote to him to come. He came, and delivered a discourse on last Friday afternoon. From the meeting house we went to the water; and then and there, not only myself, but my wife, and shortly afterwards my brother, were immersed, by the authority of the Lord Jesus Christ, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins. We had again the pleasure of hearing Bro. Belding in the evening. Early on Saturday morning he left us, and departed for Syracuse. I thank my God and Father that I have seen his name, for he is *the* man I wanted. Clear as was the head, his heart kept pace

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with it. Forgetting his standing and learning, (for notwithstanding the boldness with which I write to you, I am but an humble black-smith,(I began to consider him as a companion.

I know I have a life-battle before me, and that I have only put *on* the armor, but are not the forgiveness of sins and the aforementioned privileges inducements enough to fight it? Heretofore I could behold, and in a measure appreciate, the beauties of nature; but the chilling thought that they did not belong to *me*, would always cross the mind. I was ever on the shady side of the mountain, but now *everything* belongs to me. The robin sings for me, and far sweeter than before.—The anvil, which seemed like a gravestone—its ring is music. Even the dull, muffled sound of the bellows fills the chorus.

The "Christian Baptism" and "Christian System" came to hand. To speak of them, would be but an exhibition of weakness. I speak the most in their favor, and more eloquently, by warming myself with that Sun of Righterousness whose rays they permit to pass through the hazy atmosphere—that mystical mist of mystic Babylon. But in simple justice, is it not a privilege, that by studying these books a poor, illiterate blacksmith may know as much of the gospel of Christ—its symmetry and fullness—as many of the learned, who have spent the most of their lifetime in institutions of learning? The belief that Jesus is the Christ, and our subsequent duties as subjects of his kingdom, how plain! But these simple truths have become so obscure, and so befogged in the mind by foreign elements, that they seem like mountains. Add the indifference of men to know their duty to the difficulty of scaling the steep to know the reason WHY the learned should differ about a thing so plain, and the confusion is in a measure explained. * * * * * * * *

Yours in Christian love, D. PURDIE.

MEETING IN IOWA CITY.

IOWA CITY, April 2, 1863.

DEAR BROTHER CAMPBELL:—Having returned from Baltimore, I came to this city to dedicate to the truth and the God of truth the house of worship lately owned by the Protestant Methodists, on the avenue fronting the City Park, occupying the geographical center of this town of 6000 inhabitants.

This property, for which six thousand dollars had been refused at one time, was purchased by my old friend, Col. K. Porter, who invited me to be present on the occasion of its opening. May the example of such brethren as Porter, Hawley and Campbell of Detroit, be followed by others! There are many quite as able, and some more

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able than they. There seemed to be, for a time, a fixed purpose to checkmate my efforts by indifference and non-attendance. However, I gathered about thirty from the town and country, and constituted a church on the 28th. The next day I baptized eight persons in the Iowa river, in the presence of an immense concourse of witnesses.

At the beginning of this meeting, I met the Rev. Dr. James Lillie, now Professor of Latin, Greek and Hebrew in the State University. I had previously met this gentleman in New York, at the Bible Union, by which institution he was employed. Some years since you, Bro. Campbell, enjoyed his hospitalities in the city of Toronto, and was greatly delighted with his learning and catholic spirit. He at once took a great interest in the discourses, and most feelingly observed, "A gracious Providence has brought us together, my dear brother." We had daily interviews, and he made several public prayers, and on the 30th he came forward and made "the good confession," and at my request, gave his reasons *in extenso* for his change of position. He goes on his way rejoicing like a young convert. His age and experience learning and influence will be of great advantage to the cause in this city. I had previously baptized his son, a lad who has made great proficiency in Greek and some modern languages, and whose life, I trust, will be consecrated to the cause of Christ. Such I know is the desire of his father. Unfortunately, Bro. Porter's ill health prevented his more than occasional attendance on the meetings, and deprived me of the aid of his social influence among the citizens, by whom he is greatly respected. Bro. Samuel Lowe, just moving into town, was present most of the time, and added to the interest of the occasion by his songs and prayers. He addressed us on the occasion of the first celebration of the Supper. He will take charge of the church. Bro. Bonham, late Speaker of the House in the State Legislature, was with us one or two days, leading our prayers. At this writing, the church numbers largely over sixty, and several brethren who had entered other churches, are expected to unite shortly. To-day several are to be baptized, and the end is not yet.

Yours in the Lord, D. S. Burnet.

Davenport, Iowa, April 14th, 1863.

Dear Bro. Campbell:—I closed my meeting in Iowa City on the 6th, and went into the interior. I regretted leaving, as the interest seemed on the increase. The whole number that day was eighty-five. On the 5th, I ordained Brethren Samuel Lowe, a good preacher, and Jas. Lillie, D. D., as the Overseers, and four Deacons, with fasting, prayer, and imposition of hands. I have taken three confessions here.

Yours in the Lord, D. S. Burnet.

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It is with great pleasure we present to our readers the foregoing communications from Elder D. S. Burnet.

I was happy in forming an acquaintance with Dr. James Lillie several years ago, when on a tour in Canada West, and have since been in correspondence with him. I formed a high estimate of his learning and talents, as well as of his broad, catholic spirit as a Christian. I rejoice in his accession to the good old cause. We hail him with joy into the ranks of our brotherhood, believing that he will enjoy good, and do good, in advocating the cause of primitive Christianity. May his days be long, and his sun go down in peace! A. C.

THE OHIO CHRISTIAN MISSIONARY SOCIETY.

ITS NEXT ANNIVERSARY.

The next anniversary of the O. C. M. S. will be held at Shelby, Richland co., O., commencing on Tuesday, the 26th of May. We expect during its sessions, addresses on the following themes:

Missions—B. Franklin, of Cincinnati.

The Death of Christ a Necessity—By J. M. Henry, of Dayton.

The Preacher and his Work—Joseph King, of New Lisbon.

Sunday Schools—Robert Graham, of Cincinnati.

The Purposes and Prospects of our Mission—J. P. Robison, of Bedford.

The Christian Ministry—Isaac Errett, of Detroit, Mich.

The Men for these Times—A. S. Hayden, Collamer.

The Love of Christ the Theme and Constraining Power of Evangelization—D. S. Burnet, of Cincinnati.

In addition to the above, we confidently expect Brethren A. Campbell and C. L. Loos, of Bethany, Va. We expect an interesting meeting, and by consent of the brethren at Shelby, and in their behalf, we invite a large attendance.

Preparatory to the meeting, we request of the brethren three things: 1st, That Preachers in employ of the Society report *by the first of May* to the Secretaries of the Districts respectively in which they have labored. Let this be an exhibit of monies collected, labor performed, and results obtained. Let it be *full* and *prompt*. A comprehensive summary thereof the District Secretaries will please report *immediately* to me. 2d. All dues to the Society should be paid by the first of May. Let Members, Directors, and others in arrears on their pledges, remit *immediately* each to the Secretary of his own District. Let this be done with *Christian* fidelity and promptness. 3d. We ask of the brethren pecuniary assistance, and a remembrance of

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us in their prayers. We ask this of *all*. We want the sympathy of a *united* effort. Will they set apart the 1st Lord's day in May for *special* prayer and a *special* contribution for our Mission? We need $2500. What is that among 300 churches? From the public collection of that day we should realize that sum. A dime apiece from every member will make it. Will the churches take up this collection? Will they *all* make the effort? Will every member do something, *just according to ability?* Your contribution, however small, accompanied with a report of your statistics, please remit direct to me at Mt. Vernon, O., as early in May as possible. But if any withhold their contributions, let them not withhold their prayers.

April 10, 1863. R. R. SLOAN, Cor. Sec.

From the Christian Pioneer.

THE ROMAN SOLDIER.

In excavating the Italian city of Pompeii, buried beneath burning lava by an eruption of Mt. Vesuvius, a Roman soldier was found guarding one of the gates of the city, armed with his weapons of warfare. A more sublime example of fidelity than this was perhaps never known.

Fair Pompeii's towers and minarets,
Each column, arch, and massive wall,
By flame and fire, and lava's weight,
Were doomed to swift destruction all;
Yet faithful and fearless to the last,
The Roman soldier stood his ground,
Though the red mountain's mouth of fire
Hurled desolation thick around.

Armed with the breastplate and the shield,
The helmet, and the sword of might,
He guarded well the city's gate
From foes who lurked around by night:
Courageous and heroic still,
He died the martyr's glorious death;
Nor would he leave the post of trust
Till yielding up his latest breath.

Oh, soldier of the lowly cross!
Oh, watchman on Mount Zion's wall!
Oh, pilgrim down life's weary way,
Where Satan's poisoned arrows fall!
Have you the Christian armor on?
Are you resolved unmoved to die,—
To "watch and wait" beside the gate,
Though storm and tempest fill the sky?

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Let not the fleeting things of time
Beguile you from your sacred post,
Lest worldly care shall lure you on,
Till heaven and all its joys are lost;
Be faithful and unyielding still,
Till life's brief day of care is o'er,
And Jesus bids you welcome home,
To watch and wait on earth no more.

BETHANY, Mo., EDWIN R. MARTIN.

PROGRESS OF REFORM.

WEST LIBERTY, VA., Jan. 6th, 1863.

DEAR BRO. PENDLETON:—About four years since, I accompanied Father Campbell, at the request of some brethren, to Morristown, Ohio, to which place he had been strongly urged by many brethren and citizens to give a few discourses. Through this part of the State his father had labored much in the first efforts of our brethren early in the present century, and he himself not unfrequently made tours of even weeks in duration.

But for many years past, his labors having been chiefly expended in other and larger fields, and the good seed of the kingdom which was sown in these early times having germinated and even borne to maturity a large crop of fruit, there was a very general and urgent request for a visit from him; and the largest house in the place, at that time, being secured, his visit drew together a very large audience, to whom he delivered one of his most felicitous and powerful discourses on the divinity and authority of the Lord Jesus Christ. After the second day I was left to continue the meetings for a few evenings, as the indications of Providence should suggest. During this week we learned that several persons, among them some of the leading Presbyterians, whose house he had occupied while he remained, were not pleased with a part of his discourse; especially that part that related to the authority of the Savior. It was urged that he placed Jesus Christ above the Father. This objection struck me with great force, inasmuch as he had most generally been represented by his opponents as denying the divinity of Christ. I was then very forcibly impressed with the adage, that "a drowning man will catch at a straw."

We secured a good audience during the week at the Baptist church, which was kindly tendered us for the occasion, and from the central position and indications of the audience, urged our brethren of the old Stillwater congregation, which met a few miles off, and whose house was dilapidated, or at least would soon have to be rebuilt, to secure the co-operation of the Aubern brethren—a small congregation on the other side of the village—and put up a good, substantial house of worship in the town, where they could all meet and worship, retaining the Aubern house as a "station house." This they finally did, and in the latter part of May last we were sent for to open the new house with a suitable address. We found a good, substantial building, with rooms and baptistry all well arranged. The zeal of these brethren for Christ is certainly commendable, and has already added interest to the cause in that region. We were engaged to labor with them monthly, and assist in furthering the cause of the Lord. At our last visit, we protracted our meeting from day to day for nine

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days, with a fine audience, good attention, and an immediate result of eleven baptisms. The church was very much refreshed and encouraged, and we all hope to see many others in that community consecrating themselves to the Lord during the season. Your brother in Christ, A. E. MYERS.

BOONE Co., Mo., April 10, 1863.

BRO. A. CAMPBELL:—After spending several months with that agreeable and pleasant congregation at Eminence, Ky., I took my leave of them on the 23d ult., and reached my home in this county on the 26th, finding my little family in usual health. I have not been well myself since my return. I was subjected to some vexatious detentions, in not making proper connections; and the loss of three consecutive nights' rest, in rainy and unpleasant weather, was too much for me. But by the blessing of the Lord, I am improving, and on last Lord's day I spoke twice in Columbia, and on every night since, to large audiences. Five have already confessed the Lord, and the indications are favorable for a large ingathering. Bro. J. K. Rogers, President of Christian College, has been present, and lends a helping hand, with his usual ability. He has written for other preachers, who are daily looked for, to protract the meeting. Affectionately your Brother, T. M. ALLEN.

Bro. L. P. Streator, Washington, Pa., April 21st, 1863, writes: "I am still canvassing the great field in South-western Pennsylvania. Have had up to the present, since my last communication, a good hearing in various places, and some additions to the faithful."

OBITUARY NOTICES.

Died, in his 54th year, at his residence in New Orleans, Jan. 15th, 1863, Bro. E. C. Payne—a native of Mason co., Ky.—and more than twenty years a resident of New Orleans.

It is sad to speak of departed excellence. Bro. Payne was well known, both in that city and in Ky., as being possessed of the most ennobling attributes of the gentleman and the Christian. He has left behind him the testimony of a well spent life. His illness was protracted and painful, but during its earlier period, the interest he took in religious conversation, prayer, and Bible reading, affords to all a well grounded hope that to him "to die was gain," and that the consolation of the Christian's hope shed its luster around him while passing through the valley and shadow of death. Bro. Payne was one of those spirits (alas! now too few) in whom the principles of the Reformation took early and deep root. Few men, by nature and grace, were ever better adapted for being a ruling Elder of a church than he. It is within the memory of very many how he labord to build up the cause of Christ in that city; how he visited from house to house, and by prayer, Bible reading and instruction, inculcated a more wholesome moral influence on all. His work was eminently successful. A commodious house was erected, and for a time this church was indeed a Bethel —a house of God.

He was pre-eminently a religious man, and took a leading part in all the benevolent enterprises of the day. The poor and friendless always found in him a ready and sympathising friend—not only in word but in deed—in frequent and unostentatious visits to their abodes—where his hand and purse were freely

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opened to supply their wants; while at his own home, the abode of hospitality and kindness, the Bible and its themes were the subjects of his meditation. In business, he was emphatically diligent, and during the long period he was actually engaged in commercial pursuits, none stood higher, or had a fairer name for honesty, promptness and urbanity. The war and its distractions pressed heavily on him; and this, superadded to anxiety for portions of his family absent, operating on his nervous and excitable temperament, superinduced the disease which terminated his life. He is doubtless at rest among the blest; and to his interesting family and numerous connection he has left the legacy of his good name, and character of a Christian gentleman. W.

We tender our kindest sympathies to the afflicted family of our dear Brother Payne. The loss of such a man is a heavy calamity at any time, but especially now. We knew him well, and have enjoyed his hospitality and seen his piety at home, and his public benevolence abroad. He had much suffering from bodily afflictions in this life, and, we feel assured, in his translation to a brighter world, has realized for himself the assurance of the apostle, that to depart has for him been far better than to remain. May the kind and tender Heavenly Father comfort and console his bereaved family, and fit them for a re-union in the mansions above, where there shall be no more parting forever!

W. K. P.

It becomes the painful duty of the chronicler to record the almost instantaneous death, by apoplexy, of our beloved friend and fellow-townsman, C. M. Cullis.

The day of his decease, the 6th of the present month, brought no premonition to him that his hours were numbered, or that the grim monster was at the door to seize his prey. His friends had never seen him more cheerful, nor full of lusty life, than he was an hour before the dread event. How shocked were they, then, when terrified witnesses whispered that he who, a few moments before, had been so strong in his manhood, was now prostrate on the earth, a corpse.

C. M. Cullis was born, 58 years since, in Louisa co., Va., and graduated with honor in William and Mary College, during the palmy days of that institution. He was a man of extensive learning in many departments, but in ancient and modern classical lore he was pre-eminent. Loving knowledge for itself, he was a constant student of the works of the master minds of the world. With ample time and means to gratify this ardent passion for learning, the best literature of the age was at his command, and he used it nobly; for not content with drinking at this pure fount himself, he wished all around him to enjoy the same delight. His extensive library, consequently, was circulated with a generous zeal, which many literary men, jealous of their treasures and selfish in their enjoyments, could not bear to contemplate.

But the literary affluence of this man was not his highest excellence. His clear and polished intellect was totally eclipsed by the graces of his gentle, loving, benevolent heart. Though a staunch and uncompromising lover of his country and government, and a hater of treason in all its phases, his philanthropy was a stronger, grander feeling within him than his patriotism. Distressed humanity never appealed to him in vain. Like the good Samaritan, his large heart throbbed with sympathy for every sorrowing child of Adam; nor did he ever stop to ask of the country, or party, or color, of the sufferer.

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We cannot estimate the loss we have sustained in the death of such a man. Many poor widows and orphan children will miss him sadly, for he was their constant friend. A large circle of friends will not easily find an influence so genial, so refined, so bland, so life-giving, as that which he diffused around him in social life. The whole country will not shortly find another to fill his place, for men of his stamp are rarely to be met with in these degenerate days.

His loving wife and children—his relatives and friends—the poor and the needy, the sick and afflicted—the stranger and the home-born—all who knew him, mourn his loss, and would endorse this small tribute of affection to his praise.

HOPKINSVILLE, KY., Feb 21st, 1863.

Died, in Bazetta, Trumbull co., O., on the 13th ult., in the full hope of the resurrection of the just, MARION C. HAYDEN, wife of Eld. W. S. Hayden, in the 30th year of her age.

The deceased was the daughter of Bro. Samuel Collins, of Chagrin Falls, O. She turned early in life to the Lord Jesus, and she cherished the good hope of the gospel with unwavering fidelity ever afterward. She possessed much of the grace of a meek and quiet spirit; and this estimable quality of manners was sweetly blended with a decision of character which left no scope for doubt that the teachings of the gospel were the ruling principles of her heart and life.—Her dutiful, cheerful life, and the patience with which she bore her sickness, much of the time very painful, of four years' continuance, gave ample proof and display of an almost heroic fortitude and faith.

From a pen that knows well what it describes, I quote a brief statement of her feelings and final hours:

"She was perfectly conscious that her end was approaching. From the first of her so severe sickness, she told us she would not recover: and though she clung with a deathless grasp to her husband and child, yet she longed to go.—Her constant prayer was, "O Lord, for rest where thou art." "Come, Lord Jesus." She often asked us to read some of the sweet promises of God's word. Her chief of favorites from the Hymn Book was,

"In all my Lord's appointed ways," &c.

And she gathered strength from his throne to say,

"Through trials and through sufferings too,
I'll go at his command,"

and as the last verse was sung, at her oft-repeated request, her soul seemed to rise with the melody to the very gate of heaven.

She often called for the hymn,

"The angels that watched round the tomb";

and the last whisper that we caught from her dying lip, was a failing effort to say,

"Jesus, lover of my soul,
Let me————"

but the last part of the line was only heard by our Elder Brother, or the angels that came to answer the prayer ere it was spoken."

Truly, "Blessed are the dead that die in the Lord." A. S. H.

March, 1863.

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Departed this life, at Chagrin Falls, Ohio, on Tuesday the 10th ult., ALEXANDER C. HAYDEN, only remaining son of Elder William Hayden, in the thirty-second year of his age.

He died after a severe sickness of about five weeks, leaving a tenderly affectionate wife to mourn her sudden, early widowhood. And how severe the stroke on his feeble parents, who have four times suffered the like bereavement! And now especially severe, when Bro. Hayden is reduced almost to the extremity of feebleness—a creeping paralysis having nearly disabled the use of his speech and his muscular system.

May God sustain him with his rod and his staff, and bear all sufferers up to the land where tears are wiped from all faces. A. S. H.

March, 1863.

EDS. HARBINGER—DEAR BRETHREN:—A few days ago I found in my box in the post office the Feb. No. of the Harbinger, addressed to Mrs. Lucy Baker, who departed this life on the 12th Nov., 1862, at the residence of her only surviving son, Dr. Alfred G. Baker, U. S. A., Barry in this State.

Mother Baker was a native of England, and a sister of Admiral Dickinson, of the Royal Navy, and although she was in her 85th year, was remarkable for her energy of character and possession of a taste and ability in reference to matters of art, that was truly wonderful. But ever since the sacrifice of her talented and distinguished son, Gen. E. D. Baker, Senator from California, at Ball's Bluff, Va., she appeared desirous to leave this world, often remarking to those around her that her departure must be at hand, and that she was now in the way; and yet she remained cheerful, as only a devoted Christian could.—She loved the meetings of the church, her membership being with the congregation at this place, where she had resided for some two or three years, with her only daughter, Mrs. Jarome. She was a faithful and prompt member of the church, and exerted a good influence in favor of the cause of Christ, and although dead, she yet speaketh. In her transfer to that upper and glorious kingdom on High, the church at this place sustained a great loss: for wherever she was known, her influence was felt in behalf of the cause of the Savior. She was no sectarian, but on the contrary, was ever ready to endorse "the Truth," and cheer on the meek and lowly, and mildly to rebuke the high-minded; and being blessed with intelligence of a high order and great vivacity of spirits, she was greatly beloved by all that formed her acquaintance.

I have been expecting to see some notice in the Harbinger of her decease, and an obituary by some friend better acquainted with her early history, but no notice appearing, I have been induced to give you the above sketch for the satisfaction of her many friends who may yet be ignorant of her death; and in conclusion, my prayer is, that our end may be as peaceful and calm as hers.

WINCHESTER, ILLINOIS, March 12th, 1863. L. HARLAN.

Died, April 6th, 1863, at the residence of his son, Mr. Dabney Proctor, of Randolph co., Mo., R. T. Proctor, in the 63d year of his age.

Bro. Proctor was born near Lexington, Ky., A. D. 1800. He resided there for 36 years. He was married to Miss Diana Chapman, A. D. 1822. Previous to this event, he had entered into the bond of a loftier, holier, and more im-

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portant fellowship, by becoming the devoted friend of the meek and lowly Jesus. In 1836 he removed to Randolph co., Mo., where he has resided ever since. Soon after he emigrated to this State, the Antioch Christian congregation was organized, of which he was one of the first members, as he has continued to be one of its brightest ornaments. On a late visit to Independence, Mo., where his son, Elder A. Proctor, and two others of his children at present dwell, he became seriously indisposed, in consequence of a bad cold, which increased in violence until it brought his earthly career to a close. So far as the writer of this humble notice is acquainted, we have never had in this portion of Missouri a more complete exemplification of all the lovely virtues which constitute a true Christian, than the life of this esteemed and beloved brother in Christ afforded.

Bro. MYRON SOULE, of Russell, Geauga co., O., fell asleep in Jesus March 23, 1863, aged 57 yrs. 2 mos.

The sufferings of his last sickness, brief and severe, were borne with great patience and resignation. He was possessed of thorough business energy and judgment; he was obliging as a citizen, of tender and benevolent feelings, and a strictly honest man.

For twenty-three years he maintained the character of a consistent, zealous Christian. For years before his death, and at the time of his demise, he was the principal support and leader of the church. He has bequeathed the legacy of an honorable and spotless life to his amiable, mourning family, and to the community where his virtues are justly appreciated. "The righteous shall be had in everlasting remembrance." A. S. H.

Bro. WM. PANGBURN, of Massillon, Ohio, sweetly fell asleep in Jesus on the evening of the 4th of April, in the 73d year of his age.

He was one of the early converts to the ancient order of things under the preaching of Bro. Wm. Hayden, some 35 years ago, since which he has remained a faithful member in the church of Christ.

About a year ago, it became evident that Consumption must end his days; but death, to him, had lost its sting when God for Christ's sake had forgiven him his sins. As death drew near, he would say with a smile, "I am going home." He has gone. "Blessed are the dead who die in the Lord."

RAVENNA, O., April 14th, 1863. A. B. GREEN.

Died, April 7th, 1863, at the residence of Henry Brown, Esq., Donoughmore, County Tyrone, Ireland, Mary, daughter of the late Mr. Thomas Carr, of Newry, aged 65 years.

Sister Carr was the aunt of our brother James A. Campbell. It will be gratifying to her scattered relations in this country to know that she died in the consolations of her faith, and in the midst of the kind attentions and sympathies of her kindred at home. She lingered for some time after a severe stroke of paralysis, and was thus delivered from the affliction of sudden death. With full warning, and amid the religious influences of a pious home, she went to her rest in peace. W. K. P.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

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A TRINITY OF NATURES IN MAN.

We have, in fact, a trinity of impersonations of Divinity and of humanity. There is in the Greek New Testament once found, and only once, the Greek word, *Theiotees*, Romans 1. 20., translated "Godhead."

We have also the Greek word *Theios*, an adjective, three times.—It is translated, Acts 17. 20, the Godhead. In Peter's second epistle 1st Chapter, and 3d and 4th verses, it is translated divine. This whole family is found in these cases.

We have not found the words Trinitarian, Unitarian, nor Arian in the whole Revelations of God—Patriarchal, Jewish, or Christian!—We, therefore, as a community, have always negative !, or rejected them, because *uncanonical*, *unintelligible* to the masses, roots of bitterness and apples of discord. We as firmly believe in the *Divinity*, as we do in the *humanity* of the Lord Jesus Christ. We adore him as IMMANUEL—as God in man or man in God. Through him we hope to become as immortal as he is—sons and daughters of the Lord God Almighty—heirs of eternal life, eternal glory, eternal honor and eternal blessedness! We truthfully can say with Paul;—Eye hath not seen, nor ear heard, neither have entered into the heart of man the things prepared for them that love him. 1 Cor. 2. 9. Riches, honor, glory, and blessedness, without limit, infinitely transcendental and eternally enduring. Do we believe it? Do we realize it? If we do, most assuredly we cannot but give all diligence to make our calling and our election indubitably certain.

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When we place before our intellectual vision the scenes of glory, honor and eternal blessedness, that most certainly, most assuredly, and most enduringly shall be ours, what manner of persons ought we to be in all holy behavior and godliness; looking for and hasting to be ready for the coming of the day of God, on which the heavens shall pass away with great noise and the elements shall melt with fervent heat!

But there is one blessed *Nevertheless*, in the memory and heart of the Apostle Peter. It is this:—We according to his promise look for new heavens and a new earth, in which dwells righteousness."

But, methinks, I hear a deeply interested soul exclaiming, what is righteousness? Pray what is Righteousness? It is not, we respond, mere justice, nor mere mercy. In the Bible currency of this word (some five hundred times.) it is neither justice nor mercy, but it is *mercy and justice combined.* Such is its Hebrew currency, as is abundantly obvious to, and admitted by, the most learned critics and expositors.

It is right, or righteous, to show mercy and kindness even to our enemies. The Lord who is both infinitely just and merciful, is good and kind to all. He causes the sun to shine, and the showers to fall upon the sinner and the saint. His loving-kindness and his tender mercies, his long suffering patience and long continued forbearance, are kindly extended to lead men to repentance, and to allure them to the bosom of his love.

He addresses in his word and in his long suffering patience, the careless and the ungrateful; saying, "Let the wicked man forsake his way and the unrighteous man his thoughts; and let him turn to the Lord, and he will have mercy upon him and to our God, for he will abundantly pardon." What more could he do in his condescending mercy and love than what he has already done in the sacrifice of his dearly beloved and only begotton son?

His soul, his human soul, with his body, was sacrificed on the altar of his own inherent and essential divinity. It was the altar that in all time, from the days of the righteous Abel, that sanctified and gave significance and value to the offering.

By faith, and only by faith, can any offering be acceptable to God. We also must have faith in the altar itself, as a Divine Institution, before we can present upon it any acceptable sacrifice. It was worthy of the Lord Jesus to expose the sinful ignorance of his reviling contemporaries, the Scribes and Pharisees, by asking them a question, a most fundamental question.—"Which" says he, is greater; the gift, or the altar which sanctifies the gift?" They could not answer him. Neither, we presume, could many of our contemporaries, were

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they asked why it is that their prayers are not answered. No mortal man on earth can approach the throne of grace acceptably, or rationally expect an answer to any prayer he presents, who has not approached that throne through the Lord Jesus Christ. Jesus our Lord is *the Way, the Truth, and the Life*—the only way possible to be accepted, heard, or acknowledged by God.

A mediator between God and man must be a *Divine* Person. He must have a Divine and a human nature, perfectly united in one personality. He must, too, have an authority, a dignity, a glory, and an honor equal to both parties, in their native or inherent dignity and glory. Hence the incarnation of the Eternal word—the God man—Immanuel. Hence the exclamation of Paul;—"without controversy great is the mystery of godliness—"God was manifest in the flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed on in the world, received up into glory."—Here are *six items* specified, as the elements that constitute the mystery of godliness or piety, *the hidden wisdom* veiled for a time in types and parables.

This word *mystery* has been much used and not a little abused. It was very popular in the times of King James—not only in Rome but even in Great Britian.

It is found in the original Greek Text of the Christian Scriptures in all Twenty Seven times, five times in the plural, and twenty-two times in the singular number. It is applied to the kingdom of God, to God himself, to Christ,—to judicial blindness, to preaching the gospel to the Gentiles; to the whole world; to the partial blindness of the Jews. We have "the mystery of the Kingdom of God," "the mystery of iniquity"—"of Babylon the great," "the mystery of godliness"—of the Seven Asiatic Stars.

This term is much abused. It is indeed, by many used to indicate things and statements incomprehensible, obscure, concealed, involving some secret meaning.

The Gospel was indeed, once, a *mystery* in the sense of hidden, concealed in types or figures. "The hidden man of the heart," "hidden manna," "hidden wisdom," are of the same metaphoric character.

They are, one and all, indicative of the ignorance of the animal man; of the man dead in trespasses and sins, void of all spiritual discernment, of all appetency or desire for the enjoyment of union and communion with God, with Christ, with the Holy Spirit, with the Saints on earth or with the Saints in heaven. This, indeed, is the legitimate fruit of a heart dead in trespasses and in sins. It is fearful beyond expression and beyond imagination. We have witnessed some

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death bed scenes of terrific and appalling significance. They are well described by Cowper, if my memory be not at fault.

In that dread moment how the frantic Soul
Raves round the walls of her clay tenement,
Runs to each avenue and shrieks for help, but shrieks in vain.
How wishfully she looks on all she is leaving,
Now no longer hers; a little longer
Yet a little longer; oh might she stay,
To wash away her stains and fit her
For her passage! mournful sight!
Her very eyes weep blood and every groan she heaves,
Is big with horror; but the foe, like a staunch murderer,
Pursues her close through every lane of life,
Nor misses once the track, but presses on
Till forced at last to the tremendous verge
At once she sinks to everlasting ruin."

MY VISIT TO THE DEAD SEA.

BY REV. D. A. RANDALL.

Our visit to the "Ford of the Jordan" was completed. Again we were upon our horses, under a full gallop across the plain towards the Dead Sea. This Sea has ever been considered a wonderful and mysterious place. As a natural phenomenon, it has no equal on the face of the globe; while in the moral associations connected with it, it is a miracle full of profound and awful significancy.

THE APPEARANCE OF THE COUNTRY.

As we rode on, the fertility of the plain gradually diminished, and at last nearly every vestige of vegetable life disappeared. The whole scenery of the place wore a strange, solemn, and impressive aspect.—As the visitor approaches the Sea, if all knowledge of his locality and its previous history was obliterated, he would still instinctively feel that he was in close proximity to the theatre of some appalling and portentious event. All around him is a sterile desert of sand; beneath his feet the salty incrustations crackle and break at every step. No signs of human habitation, no sound of human voice, no song of bird, no footfall of beast, no hum of insect. A silence profound and awful as the chamber of death is there! On one side rise up the lofty mountains of Moab, with all their dread associations of robbery and blood; on the other the rugged bluffs of Engedi, presenting to the eye no sign of vegetation, their jagged peaks and yawning caverns all conspiring to deepen the solemnity and awfulness of the scene! The traveler in this strange place looks about him, with something of the nervous hesitation and trembling timidity with which the timorous boy in the dusk of evening would look into the tomb.

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[The writer then goes on to describe the peculiarities of the Sea, its formation, and a bath in its singular buoyant waters.]

I went into this water with great hesitation and dread, on account of the stories I had heard of its corrosive properties, and the clammy, prickling sensation it produces. I am inclined to think travelers have very much exaggerated this effect of the Sea. If such smarting sensations have been produced, it must be in consequence of the skin's having been previously fretted by riding, or irritated by the heat. In such cases, this water would produce the same effect of any other salt water applied to the raw flesh. All the effect I perceived, on emerging from the water, was a slight greasy feeling of the surface of the body. I wet the end of a towel in some fresh water I had with me, and rubbed myself with it, and felt no more inconvenience of any kind.

And now we have seen the Sea, bathed in its waters, recalled its strange history, examined some of its wonders, and looked upon the solemn scenery that gives sublimity, grandeur, and awfulness to the place. Shall we go? Not yet. This Sea is one of God's eloquent preachers; let us wait and hear

A SERMON.

Cast your eye on these scathed and blasted hills; over those burning, verdureless plains! Are there any lessons to be read there?—Look away down into the profound depths of those transparent waters! Do you see anything? Hark! Are there any murmuring voices whispering in mournful accents in your ear? Ah, in the solemn hush of the deepest silence that broods over this Sea of Death, the very solemnity is instructive; and when the tempest comes howling from those mountain crags, waking the deafening echoes of their yawning chasms, lashing into tempest these dark and leaden waters, above the mingled roar of the deafening storm, and the dashing of the angry waves on the fœtid shores, may be heard the sepulchral voices that come up from the entombed cities of forty centuries, speaking of the time when

> "The cup of guilt was full up to the brim,
> And Mercy, weary with beseeching, had
> Retired behind the sword of Justice, red
> With ultimate and unrepenting wrath."

Lieut. Lynch, after the ample facilities afforded him for making a most thorough exploration of this Sea, in all its parts, and all its surroundings, says: "The inference from the Bible that this entire chasm was a plain sunk and '*overwhelmed*' by the wrath of God, seems to be sustained by the extraordinary character of our soundings." He records his impressions that the mountains are older than the Sea—

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"the Sea was a subsequent formation." He gives us the impressions made upon his own mind, and upon the minds of his men; and it is the more impressive, as coming from one who went out simply as a scientific man, to make an exploration in behalf of his Government, for scientific purposes. "Upon ourselves the result is a decided one. We entered upon this Sea with conflicting opinions. One of the party was skeptical, and another, I think a professed unbeliever of the Mosaic account. After twenty-two days of close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain. I record, with diffidence, the conclusions we have reached, simply as a protest against the shallow deductions of *would-be* unbelievers."

The story of Genesis is a strange one; we need strong faith to give us credence in the wonderful narration. Aside from the evidences that conspire to establish the Book of Revelation as a whole—and if we take the whole, we must take all its parts—how much evidence we may here see to confirm the special narration that records the overthrow, and overflow of the cities of the plain! Is anything too hard for the Lord? Is not his quiver full of arrows, and can he not direct them with unerring skill and certainty, and with the awful energy of Omnipotence?

No doubt God here made use of natural agencies for the execution of his stern and fearful judgment; but the infliction was none the less terrible, and none the less an act of direct and Almighty power on that account. The overthrow was accompanied by exhibitions of the most awful and terrific kind. The vale was full of bituminous pits.—These inflammable substances were kindled, and fire broke forth from the ground. By the power of volcanic action, they were ejected into the air, and came raining down from the uplifted and quaking hills.—Here Sodom and Gomorrah, Admah and Zeboim met their astounding and deserved overthrow! It was an utter and irreparable ruin. No one can stand here and look on this impressive scenery, and not feel the conviction that this Sea of Death is a creation of the wrath of the Almighty. The hand of an incensed God has been here, and he has left his imprint on this barren plain, these scorched and blackened hills, these sulphurous shores, these salt and bitter waters of death!—This dark and mysterious sea, and all its strange and gloomy surroundings, are an abiding monument, left here by the Almighty, upon which all succeeding generations may read, traced as with letters of fire, the handwriting of his judgments, the certainty of his displeasure against sin. Jude tells us, in the Book of God, that these buried cities, "giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal

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fire." God created for man a beautiful Eden, and man rejected it.—That Eden, the joyous type of innocence, perished from the earth.—Now sin spreads abroad its defilements, and here the symbol of its punishment remains, a type of the retributive justice of God!

OVERSEERS.

[From the Adviser.]

"Take heed therefore unto yourselves and to all the flock over the which the Holy Spirit hath made you overseers to feed the flock of God."

One of the greatest obstacles retarding the progress of the good cause is an inefficient eldership. The overseers, elders or bishops spoken of in the New Testament, were regarded as active, energetic, devoted, pious and zealous men. They watched over the church, fed it and cared for it. They were appointed because they were needed and because they were qualified. Earthly riches or poverty—mere flippancy of speech, or a thirst for power, entered not into the minds of our ancient brethren when looking out a man eligible to the office of an overseer. How marvelously things have changed! No wonder there is a cry for paid pastors or local evangelists. Had every church properly qualified overseers who would do the work of an elder or bishop, what an obvious change there would be in the condition of the churches, and how much more good would be done to the world. Who are to blame for the present state of things? Not the men in office, only. The churches are equally culpable, to say the least. If an elder speak to the church's satisfaction on the first day of the week—take the lead in business meetings—entertain friends liberally at home, and head every subscription list, he will have a free pass through this life any way. But alas! how many are weak and sickly, cold and chilly; whose disease is rapidly assuming the chronic form. No elders to look after these wandering sheep. How lamentable! These poor lambs may stumble, or become entangled in some brushwood or swamp, and thus become an easy prey for the wolf! Of course it is easy to upbraid them, excommunicate them, and so terminate this chapter of difficulties. But is there no hereafter?—No day when "every man shall give an account of himself to God?—And are not churches likewise responsible? Read the letters of Jesus to the "seven churches in Asia."

But some man will say, how can I, who have a family to support and enough to do to provide for them, which is my positive duty as a disciple [see 1st Tim., 5, 8,] spend my time visiting the members of the church? We answer, the laborer should be rewarded. We do not mean to say the elder should receive a pecuniary compensation for every little thing he does in virtue of his office, any more than any

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other member of the church; but when he spends day after day visiting the brethren—teaching from house to house, warning the brethren night and day with tears—comforting the disconsolate—strengthening the weak—correcting errors—settling difficulties, troubles, strifes and contentions "right" in the bud—hushing them into silence—preventing their publicity and thus being a peace-maker indeed:—the church should give him just as much as the same amount of time would be worth to him at home, should it be a week, month, or more during the year. Can any brother give a reason why this should not be done?

But some churches will say, we have not the men qualified for the office. *Then don't appoint any!* Give all you can to support the evangelists and tell them you stand in great need of their services frequently. It surely is the duty of the evangelist to frequent such churches and visit the members;—inquire into their circumstances—give them all the advice, counsel, aid and assistance possible. And it appears to me that evangelists never should forsake such churches until they are able to take care of themselves. It is too bad to call men and women out of the world and then leave them to be devoured by him "who goeth up and down as a hungry lion," or to become the prey of some sectarian establishment.

But there is another hindrance relative to this subject, the tendency of which is to prevent the spread of the gospel. In many churches they have done the best they could in selecting brethren to fill the elder's office, and when these brethren do the best they can to teach the church, to preside over business meetings, &c., *a few absent themselves from the meetings*. This is very discouraging. Now every brother or sister has an influence. This stopping at home or going to some other place may commence with a few, but it may end with many.—Besides, see the effect produced on the world. Suppose we do know as much as the speaker—suppose he is not so interesting as we could wish, should we not love Jesus and his truth enough to attend his appointments? This may be the very point at which our faith is upon trial. We are not all put into balance at the time and in the same way. We cannot prosper spiritually while we neglect willfully the Lord's ordinances. But here I would say that elders frequently mistake their circumstances and their calling. They think they must, *ex officio*, deliver a long sermon every first day. This practice has a tendency in many instances to reduce the congregation. Elders should call out all the talent available in the Church. They might call upon some to read hymns, some to read the scriptures, some to pray and others to exhort. Let all be done timely and with promptness. No tardiness nor "long-winded" efforts which may result in wearisomeness to the hearers. All these things should be done with a view to edification.

SIMON.

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THE DUTY OF STUDYING PROPHECY.

"Whereunto ye do well that ye take heed," says St. Peter, referring to "the sure word of prophecy," which he compares to "a light that shineth in a dark place." It is our duty to "take heed to this light," because in so doing we fall in with God's design concerning it.—God does nothing without a design. When he hung the sun in the firmament, his design concerning it was that it should give light to the world. When he gave men the organs of vision which they possess, his design was that they should employ them in making use of the light which he had poured around them. God's design in all this is manifest. We need no revelation to inform us of it; we require no command to direct us in our duty concerning it. We understand the design at once, and readily fall in with it.

But is not the purpose of God equally clear in the case we are considering? When he gives us the clear light of prophecy to irradiate the dark horizon of the future, and organs of spiritual vision, with the promised aid of the Holy Ghost, to enable us to make use of that light, is it not evident what his design is? If we neglect the study of prophecy, we run counter to that design, and aim to make it of none effect. We occupy a position analogous to that of the man who sho'd bandage his eyes at noon, and go groping on his way, stumbling in the dark, simply because he is unwilling to open his eyes and avail himself of the light that is beaming around him. It is our duty to study the prophecies of God's blessed book, because in so doing we fall in with God's design in giving them to us.

It is our duty to study prophecy, again, because an acquaintance with it is indispensable to a distinct understanding of God's purpose concerning his Church and the world. No one can be properly prepared to act his part in life without a general understanding of what that purpose is. There are some points in which the connection is so intimate between God's purpose and our duty that unless we understand the one we cannot perform the other. God's will or purpose is the rule of our duty, and, of course, we must distinctly see that rule if we would walk in accordance with it. Now, the purpose of God concerning the future is only to be ascertained by the study of prophecy. If we neglect this, and take our views thereof from other sources, we shall surely go astray.

For example, it is clear from the "sure word of prophecy" that God's purpose concerning the people of Israel is that they shall be gathered back to their own land in an unconverted state. It is equally clear from the same testimony that the national conversion of Is-

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rael shall be effected subsequently to their restoration, and that this conversion shall be accomplished, not by the preaching of the gospel to them, but by the judgments of God poured out upon their enemies, and by the wonderful personal appearance of their Messiah to them, as he appeared to Saul of Tarsus,—so that "they shall look upon him whom they have pierced, and mourn." It is also the purpose of God that the consummation of the blessedness of the world—the period of its millennial glory—shall not arrive till after this event has taken place.

An attentive examination of Ezek. xxxviii. 39, compared with Zech. xii. 14, is sufficient for the complete establishment of all the points here stated. It will there be ound that Israel are represented as being gathered back to their own land, in part at least, in an unconverted state. There is then a great gathering made against them of all nations, as their enemies, with a view of cutting them off. In the midst of these troubles their Messiah appears in person for their rescue. . "His feet stand upon the Mount of Olives." He pours out his judgments on those assembled nations and destroys them. Israel "look upon him whom they have pierced, and mourn." Thus, their national conversion, like that of Saul of Tarsus, is effected by the miraculous manifestation of the Messiah to them. And by the same instrumentality, and at the same time, will the conversion of the world be effected. For it is of what shall then take place that God declares, "And I will set my glory among the heathen, and all the heathen shall see my judgment. And thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." This is God's plan of the way in which Israel's restoration and conversion, and the conversion of the world, are to be effected. The prevailing idea that these great results are to be brought about simply through the instrumentality of a preached gospel, has no scriptural authority for its support. "The foolishness of preaching" is indeed the grand instrument ordained of God to "save them that believe." By means of this instrument God will gather out his elect people, till "the times of the Gentiles are fulfilled." But, when this is accomplished, the promised kingdom of the Son of man will be introduced and established by other agencies, as indicated in the foregoing passages.

It is easy to see in how many points the views we entertain in reference to these great events affect the question of our duty as the people of God. Our prayers must be directed and our labors guided by the views we hold in reference to these matters. Our prayers will be offered in vain unless they be in the direction of God's purposes.—If those purposes be as here indicated, then it becames the bounden

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duty of every one who desires the glory of God and the best interests of men, to pray earnestly that God would gather back his ancient covenant people to their own land and "build again the walls of Jerusalem." But the majority of Christians are supposing that the nation of Israel will be converted just as individual Gentiles are; and they are expecting and praying for nothing else. They fail of their duty to Israel, because they do not understand God's purpose concerning them; and they do not understand this purpose, because they neglect the study of prophecy. This is but one point out of many that might be adduced, but it is sufficient to show that "we do well to take heed" to this subject. To study the prophecies of Scripture is our duty, because by so doing we fall in with God's design in giving them, and because a general acquaintance with them is indispensable to a distinct understanding of God's purpose concerning his Church and the world. May God bless this periodical, and make it of great service in promoting the study of prophecy. R. N.

Prophetic Times, Vol. 1. No 4.

NAMES OF COUNTRIES AND PLACES.

Our country possesses, perhaps, as rich and appropriate ephithets as any in the world; provided, always, we adhere to the euphonious and sonorous idiom of the Aborigines. And provided, also, we eschew the affectation to which the flourishing west of our state has been doomed by the rather too sentimental tribute offered up by the excellent Surveyor General, Dewitt deceased, to the memories of Roman and Grecian heroes, and British poets—such as Homer, Ovid, Milton, and the like. One of the most amusing, if not instructive, articles on this subject, is the following from an English paper, showing the Phenicians had, like our Indians, some good sense at the bottom of all the baptismal appellations, with which they christened their countries, rivers and favorite haunts.

The following countries were named by the Phenicians, the greatest commercial people of the ancient world, These names in the Phenician language, signify something characteristic of the places which they designate. Europe signifies a country of white complexion.—So named because the inhabitants there were of a lighter complexion than those of Asia and Africa. Asia signifies between, or in the middle,—from the fact that geographers placed it between Europe and Africa. Africa signifies the land of corn or ears. It was celebrated for its abundance of corn and all sorts of grain. Lybia signifies thirsty or dry—very characteristic of the country. Spain, a country of rabbits or conies. This country was once so infested by these ani-

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mals, that they sued to Augustus for an army to destroy them. Italy, a country of pitch—from its yielding great quantities of black pitch. Calabria for the same reason. Gaul, modern France, signifies yellow haired, as yellow hair characterized its first inhabitants. The English of Caledonia is a high hill. This was a rugged mountainous province in Scotland. Hibernia is utmost or last habitation, for beyond this, westward, the Phenicians never extended their voyages.—Britian, the country of tin, as there were great quantities of lead and tin found on the adjacent islands. The Greeks called it Albion, which signifies in the Phœnician tongue either white or high mountain, from the whiteness of its shores, or the high rocks on the western Coast. Corsica signifies a woody place. Sardinia, the footsteps of a man which it resembles. Rhodes serpents or dragons, which it produced in abundance. Sicily, the country of grapes. Scylla, the whirlpool, is destruction, Syracuse signifies bad savor, called so from the unwholesome marsh upon which it stood. Ætna signifies furnace, or dark smoky. The above were gathered from a very ancient history of Britian.—*N. Y. Star*,

IMPOLITENESS IN CHURCH.

A gentleman with a seedy overcoat on, some time ago, attended a funeral in the fashionable———church, New York City. He took a prominent seat, but the ceremonious sexton sent him off to a free pew near the door. A pompous little lieutenant, wearing an elegant new uniform, was graciously shown to the eligible seat. On the congregation rising at the singing of a hymn, the seedy overcoat was partially removed, displaying the starred shoulder straps of a Major-General. Urgent civilities were pressed on the distinguished officer, prayer books, offer of a better seat, etc.; but Gen. Banks quietly declined these attentions, and concluded his devotions in the free pew near the door.—*Chronicle.*

TWO PRECIOUS WORDS.

Whosoever and whatsoever are two precious words often used in the mouth of Christ. "*Whosoever* will, let him take the water of life freely." (Rev. xxii. 17.) "*Whatsoever* ye shall ask in my name, that will I do." (John xiv. 13.) "Whosoever" is on the outside of the gate, and lets in all who choose. "Whatsoever" is on the inside, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation free; "whatsoever" makes it full.

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THE COMMUNION.

"The grace of the Lord Jesus Christ, and the love of God, and the *communion* of the Holy Guest, be with you all. Amen." (2 Cor. 13. 14.)

The word used by Paul in this benediction is *koinomia*, translated in our common version, Acts 2, 42, by the word *fellowship*. By the same word, also, it is represented in the New Testament *eleven* times: 1 Cor. 1. 9; 2 Cor. 8. 4; Gal. 2. 9; Eph. 3. 9; Phil. 1. 5; 2. 1, 3, 10; Philemon 6. It is represented by the word *communication*, Heb. 13. 16.

Communion is not confined to any one Divine ordinance. There is communion in prayer and praise, in publicly reading and hearing the inspired Scriptures, in celebrating the Lord's day, as much as in participating in the Lord's supper. It was the pope and the popedom that limited or confined communion to one Christian ordinance.

Christian Baptism is the only plausible exception in the whole Christian dispensation. Even in this there is a communion between the baptizer and the baptized. But this is limited to the parties.—But there is a communion in receiving the baptized person into the church. Christendom, in its aggregate, is much at fault in its conceptions and expressions of communion.

A pure speech, or a pure language, does not as yet exist in any Christian community. It is promised, but not yet fulfilled. At least its area is not yet very conspicuous. We have the promise, however, and it is positively to be accomplished.

Let us hear what the Lord has promised. It is found in Zephaniah chapter 3d, 9th: "Surely I will then turn to the people *a pure language*, that they all may call upon the name of Jehovah, that they may serve him with one consent." "Lo, at that time I will undo all that afflict you; and I will save her that halteth, and will gather her that was driven out. And I will get them praise and a name in every land in which they were put to shame. At that time I will bring you again, even at the time that I gather you: for I will make you a name and a praise among all the people of the earth, when I reverse your captivity before your eyes, saith Jehovah." So ends the cheering prophecy of Zephaniah.

This prophecy was delivered before Christ six hundred and nine years. Zephaniah was contemporary with Jeremiah, and, like him, foretells the utter desolation of Jerusalem and Judea by the Chaldeans.

Communion, in its evangelic import, is a fellowship, a joint participation, not in one ordinance only, but in every ordinance,—in prayer

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in praise, in thanksgiving at the family table, in celebrating the Lord's day, the Lord's supper; in singing psalms, hymns and spiritual songs in concert, whether in the church or in the family circle.

We may, indeed, have private prayer, private praise, private thanksgiving, private fasting, private confession, private baptism. But we cannot, in any case, have private fellowship or private communion.

But even the word *private* is sometimes abused or misused, taken and used as tantamount or equivalent to individual, peculiar, sequestered; not open, or publicly known: individual, personal and secret. True, indeed, we cannot stereotype the currency of popular phraseology. We have old and new generations of words, as we have old and new generations of men. And as the world and science and art grow, so much and so fast will language grow, in its compass and varieties.

It is poetically and truthfully said, "There are many tongues on earth, but only one in heaven." The confusion of language was and is both a curse and a blessing; not, indeed, in the same sense; but as a world of nations is more familiar than a nation of worlds, and more consentaneous to our modes of thinking and reasoning, we would rather "bear the ills we have than escape to others we know not of." In other words, our solar system is more within the area of our faculties and felicities than any other system in the universe revealed or revealable to mortal man. So decide our feeble powers.

But we must not lose sight of that most soul and spirit charming word, *communion*. There are three grand communions, *so called*, in the Greek, Roman and Protestant churches. *But what are communions? What is the central idea of communion?* Is it *faith?* Is it *doctrine?* Is it *philosophy?* Is it *ecclesiastical polity?* Or is it all these together? These, indeed, are questions of transcendent importance to any other questions connected with church polity or church institutions. There is a cloud, a dark cloud, on many minds, indeed on most minds, with whom we have conversed, on the whole subject of Christian communion, or, as often called, *Christian fellowship*.

Koinoomia is the Greek word represented in the Christian Scriptures by the words *communion, contribution, communication, distribution, or fellowship*. It is obvious to every reflecting mind that these English representatives indicate one and the same idea, whether called *fellowship, contribution* or *communion*. As already said, there is, evangelically contemplated, the same communion in each and every one of these Divine institutions:—in prayer, in confessing our sins, in praise, in thanksgiving, in sanctifying the Lord's day, and in eating the Lord's supper. We commune in each and every one of these. These

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one and all being equally Divine institutions, are equally means of our growth in grace.

The animal creation, even the animal tenantries of our earth, cannot exist without the ordinances of God. They must breathe, eat, drink, sleep, exercise; and sometimes migrate from climate to climate.—These all are essential to their perpetuation, their health, and their comfortable enjoyment of themselves.

Even these particles, these animated particles of earth, called insects, have, many of them, to build their houses, and with much wisdom and art, to garnish and furnish them for time to come.

The honey bee, for example, is quite a mathematician, and a great political economist. It timously prepares its public squares in its wooden house, and mathematician like, builds its hexagons (its six-sided rooms), saving thereby half the material of wax and of labor necessary to stow away its honey gatherings from every opening flower, filling its rooms without any interstices or loss of room.

Well did King Solomon say to the sluggard, "Go to the ant, thou sluggard; consider her ways and be wise: who, though she hath no leader, no governor or ruler, prepareth her food in summer, and in harvest storeth up her provision." But the sluggard says:—

"Yet a little sleep, yet a little slumber,
Yet a little folding of the hands to rest!
Truly thy poverty shall come as a traveler,
And thy want as an armed man."—Prov. vi. 6–11. A. C.

WE SHALL BE CHANGED.

They laid Christ's body, torn by thorns, pierced by the nails, and the spear, all bloody and cold. and dead, in the tomb; but He was changed, and how glorious was He when He showed Himself to Saul of Tarsus, and to John, His beloved disciple on the isle of Patmos!—They laid Stephen's body, all bruised and mangled with stones, in the grave; but he will be changed, and will come from that grave in brightness and glory. They buried John the Baptist, with his head cut off by the wicked, but he will come from that grave with a crown of life on his head.

Some men went to China once, and because they were forbidden to carry the silk worm out of the country, they hid some of the little creature's eggs in the top of their staves; and so out of these two dry staves came all the silk-worms and all the silk in Europe since!—What a wonder! A rag-picker takes a short stick in his hand, and goes into the dirty gutters of the streets of the city, and picks up little bits of rags and paper.—These he puts into his dirty bag. But these

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are washed and made over, and come out the pure, white sheet paper, beautiful enough to have a queen write on it! Who can doubt that God can take these poor bodies, and of them raise up a new and better body? Out of the very darkness and bones of the grave, He can make something that will be brighter than the sun forever!

These children now before me, so young and so fair, must be changed. They must be changed by time, as it makes them older, by sickness, as it withers them, as the worm withers the flower; by death, which will turn them into corpses; and by Christ, when He comes to waken all the dead! O child! if you love that Saviour, if you please him, by shunning what He forbids, and doing what He commands, if you live to please and honor Him, you shall be changed, and become like the blessed Saviour forever—holy, glorious, immortal and blessed forever!—*Dr. Todd.*

[From the Echo.]

FAITH—NO IV.

The proper place, or office, of consciousness, or knowledge, in religion, next claims our attention. We do not intend that it shall be understood we have no use for consciousness at all, in religion. It certainly has its place. There are some things in Christianity which we do not merely believe, but of which, in order to enjoyment, we must be perfectly conscious.

The Holy Spirit does not specify persons, *individuals*, in his testimony, as to who are the children of God, who are saved or pardoned. He only describes the character of the saved—he tells us what character will be saved. If then, one would enjoy salvation, he must know the testimony of the Spirit, as to the character God will save, and then he must be satisfied that he is the character described by the Spirit. Here we depend upon the testimony of consciousness. We must be conscious that we have attained the character of which the Spirit, in the Bible, affirms salvation.

If we have the testimony of the Spirit of God, that whosoever complies with certain named conditions, shall be saved, and the testimony of consciousness, that we have complied with those conditions, then our enjoyment will be in the same ratio with our faith in the word of the Spirit, unless, indeed, we doubt our own consciousness. Thus, as to things without us, we have the witness of the Spirit; as to things within us, we have the witness of consciousness. In this case, conscience is at home attending to things that properly pertain to it. And thus it is "The Spirit bears witness *together with* our Spirit, that we are the children of God." We may illustrate the mat-

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ter in this way: A, is tried for, and convicted of murder, and sentenced to be hung on a given day. He is lodged in Carrollton jail, to await his direful end. But he remembers there is pardoning power in the Govenor of the State at Springfield. He petitions for pardon; dispatches a friend to the Govenor. The Govenor agrees to pardon him upon the simple condition, that he will quit the State of Illinois. His friend returns just in time to save him. Here is an official paper from the Governor of the State, promising him, that when he shall "quit the State of Illinois, he shall be pardoned." The man rejoices, but stops not till he has passed the State line. Then he is happy—happy because he is a pardoned man. But where is the evidence of his pardon? Why he holds in his hand an official paper of the Govenor of the State wherein the offence was committed, promising, that when he had passed the limits of said State, he should be pardoned, and he is now conscious of having complied with the named condition; and now before he can doubt as to his pardon, he must doubt the word, or power, of the Governor, or else doubt his own consciousness. And just so simple is the matter of pardon in Christianity. The Spirit of God makes known the terms on which God has promised pardon, and when we are conscious of having complied, we mry be, *yea will* be happy, unless indeed, we either doubt the word, or power of God, or our own consciousness.

J. S. S.

THE CHURCH OF GOD.

[From Banner of the Faith.]

There was a design in the Infinite Mind from the dateless ages of eternity, to raise fallen man from his degradation, and restore to him perfect happiness which had been lost by transgression. Happy and exalted was man in his primitive state in Paradise, but sin blighted his hopes, destroyed his bliss, and reduced him to a state of despair and ruin.

How guilty the military chieftain who lays waste shady groves, blooming gardens, and luxurious harvest fields, and turns villages, towns and cities into smoking ruins; but how much more guilty the being that destroys a vast world, and what is infinitely greater—*man*? Yes, satan defaced the most exalted of God's works beneath the heavens—man. His affections being corrupted, his spirit turned from the Creator. This is satan's fearful sin. Reader, take care that you corrupt the mind of no one in *anything*, for this sin of satan has brought misery and ruin on our world during thousands of years. This advice

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is respectfully tendered to old and young, male and female, preacher and hearer.

The spiritual world, like the physical, was without form and void, and darkness reigned in every mind. Amid the confusion of the physical world, the Father of spirits spoke, or called for light, and in due time, all things were beautifully and perfectly arranged. The confusion in the world of mind is far greater than in the world of matter at the beginning. A mighty voice must speak, and bring order out of the incongruous mass of materials. Who shall speak? Man? By no means. The same voice that called for order in the old creation, must call for the same in the new creation.

God's purpose is to call and separate us into assemblies of his own, in doing which our spirits are reconciled and we become his people.

A rock is a sure foundation. The immovable foundation on which the universe is based, is the will of God. The assembly, church, or the new creation, has a basis as firm and unshaken as the everlasting mountains. Hear it, "Thou art the Christ, the son of the living God." "And I say also to thee, that thou art Peter; and upon this rock I will build my church; and the gates of hades shall not prevail against it." Matt. 16. Here is a rock, a foundation that can never be moved. It stands like the Alpine summits, conspicuous, permanent, and beyond the reach of harm. The winds of the pagan, and the hail of the infidel world, have fiercely beat against it, but in vain.—There it remains clear, pure, and brilliant as the sun in the heavens.

When the Greeks desired an assembly (*ekklesia*) to be called together in Athens, heralds were sent forth for this purpose. See Donnegan. Heaven made choice of this term to represent the renovation of man from sin, pain and death. Jesus says, "upon this rock I will build my *ekklesian*"—church, assembly, or congregation.

The twelve apostles were the heralds divinely sent forth to gather assemblies among the nations, and build them upon this sure foundation, this astonishing and renovating truth that Jesus is the Messiah, the Son of God. Let the nations pause and show wisdom by receiving them. They possess testimony unimpeachable, and facts supernatural as a basis truth, in which is contained salvation for the whole world. They have the testimony of God, who acknowledged to them in various ways that Jesus is his Son. To reject them is, therefore, to make God a liar. "He that believes not God hath made him a liar; because he believes not the record that God gave of his Son." 1 Jno. 5: 10. Alas! for Owen, Paine, Hume, and myriads of others!

No imagination can conceive, no tongue describe, the love of heaven in thus arranging to redeem and glorify man. Prophets and kings,

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nay angels themselves desired to comprehend God's rich wisdom and grace, in devising our rescue from the destroying grasp of the Adversary. Let us admire, reverence, and adore his holy name. "Serve the Lord with fear, and rejoice with trembling." "Blessed are all they that put their trust in him."

A. C.

March, 1863.

"A NEW COMMENTARY ON ACTS."

[We give below the prospectus of this work by Bro. J. W. McGarvey. Appended, the reader will find some specimens of its style and matter. We invite the very cordial good will of our brethren to this production. We will not venture any detailed notice of its merits, till we see more of it, but beg leave to say in advance, that we have much confidence in the sound good sense and clear judgment of Bro. McGarvey, and expect to find his work replete with useful and instructive matter. Let his hands be held up, for he is striving for the interests of Zion.—W. K. P.]

Prospectus of a New Commentary on Acts.—I have now ready for the press a Commentary on Acts of Apostles, to the preparation of which, I have devoted all the time which I could spare from my ministerial labors, for three years and a half. The peculiarities of the work are chiefly these.

1st. It presents the real meaning of the text, as developed in the writings and teaching of our brotherhood, the only people of modern times who have understood and appreciated this book.

2nd. On every passage which presents any of the great issues of the day, the question is argued in full. In this way nearly all the issues which we have formed with the sectarian world come up for discussion in the course of the work.

3d. It is adapted to circulation among sectarians and the unconverted, and contains much matter designed for the edification of the brethren.

4th. It contains a complete biography of Paul, the blanks in his history left by Luke being filled up with facts derived from the epistles.

5th. It contains a revision of the text, in which the common version is modernized and corrected.

6th. The text and comments are so confined that the latter will not read like a dictionary, as in most Commentaries, but the whole will be continuous and connected, like any other book. It is a book to be read, and not merely a book of reference.

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The volume will contain about 340 pages the size of those in Bro. Scott's "Great Demonstration," and about twice as much matter as Bro. Lard's reply to Jeter.

Desiring to circulate it widely, rather than to make large profits, I offer it, notwithstanding the high price of book material, at

One dollar per single copy.

For every ten copies ordered to one address, I will give one copy extra. Single copies sent by mail postpaid; and larger numbers by Express with charges paid to the nearest Express Office.

A liberal deduction will be made to agents who engage to sell a large number.

It is highly important that I should know how many copies to publish in the first edition; and in order to this I propose that all brethren who are willing to pledge themselves in advance to take a copy, shall shall send me their names at once. That they may do so understandingly, I will publish a few extracts from the work in some of our periodicals, which will give an idea of its merits. Let every brother who desires to encourage the enterprise, at once collect all the names he can procure, and send them to my address, the mony to be forwarded when the book is ready for delivery.

J. W. McGARVEY.

LEXINGTON, KY., April 23d, 1863.

SPECIMENS OF A COMMENTARY ON ACTS OF APOSTLES.—BY J. W. McGARVEY.

ACTS 2: 1.

II. 1. Thus far our author has been engaged in preliminary statements which were necessary to the proper introduction of his main theme. He has furnished us with a list of the eleven apostles and the appointment of the twelfth; has rehearsed briefly their qualifications as witnesses of the resurrection; and informed us that they were in Jerusalem, dwelling in an upper room, but spending the most of their time in the temple, and waiting for the promised power to inaugurate on earth the kingdom of Christ. He now proceeds to give an account of the descent of the Holy Spirit, and enters upon the main theme of his narrative.

1*st*. "*When the day of Pentecost was fully come, they were all with one accord in one place.*"

The day of Pentecost was the fiftieth day after the Passover. It was celebrated, according to the law of Moses, by offering the first fruits of the wheat harvest, in the form of loaves of bread made of fine flour.* On account of the seven weeks intervening between it and

* Lev. 25: 15—17.

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the Passover, it is styled, in the Old Testament, "the feast of weeks." But the fact that it occurred on the fiftieth day, gave it in later ages, under the prevalence of the Greek language, the name of *Pentecost*, which is a Greek adjective meaning *fiftieth*. The condemnation of Jesus had occurred during the preparation for the Passover, and now, the next universal gathering of the devout Jews is most wisely chosen as the occasion for the vindication of his character, and the beginning of his kingdom. It is the day on which the law was given on Mount Sinai, and henceforth it is to commemarate the giving of a better law, founded upon better promises.*

The peculiar form of the expression "When the day of Pentecost was *fully* come," is best accounted for in this way: the day of twenty-fours began with sunset; and the first part of it being night, for the purpose of such events as are about to be described the day was not fully come till daylight.

It is important to determine who are the parties declared by Luke to be "all with one accord in one place;" for upon this depends the question whether the whole hundred and twenty disciples, or only the twelve apostles, were filled with the Holy Spirit. The words are almost uniformly referred by Commentators to the hundred and twenty. Upon reading the first four verses of the chapter, and observing the reference of the pronoun *they* which occurs in each of them, it will be seen that it has the same antecedent throughout, and therefore all the parties said in the first verse to be together in one place, are said in the fourth verse to be filled with the Holy Spirit. The question, then, who were filled with the Holy Spirit, depends upon the reference of *they* in the statement "*They* were all together in one place." Those who suppose that the whole hundred and twenty are referred to, have to go back to the fiftieth verse of the preceeding chapter to find the antecedent. But if we obliterate the unfortunate separation between the first and the second chapters, and take the last verse of the former into its connection with the latter, we will find the true and obvious antecedent much nearer at hand. It would read thus: "The lot fell upon Matthias, and he was numbered together with the twelve *apostles*. And when the day of Pentecost was fully come, they were all with one accord in one place." It is indisputable that the antecedent to they, is the term apostles; and it is merely the division of the text into chapters, severing the close grammatical connection of the words, which has hid this most obvious fact from commentators and readers. The apostles alone, therefore, are said to have been filled with the Holy Spirit. This conclusion is not only evident from the context, but it is required by the very terms of the promise

* Lev. 8: 1—12.

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concerning the Holy Spirit. It was to the apostles alone, in the night of the betrayal, that Jesus had promised the miraculous aid of the Spirit, and to them alone he had said, on the day of the ascension, "You shall be immersed in the Holy Spirit."* It involves both a perversion of the text, and a misconception of the design of the event,† to suppose that the immersion in the Spirit was shared by the whole hundred and twenty.

The apostles, then, and they alone, were assembled together. [2] "*And suddenly there came a sound out of heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.*" What house this was has been variously conjectured, but the supposition of Olshausen, that it was one of the spacious rooms around the temple court, described by Josephus, and called οἶκοι, houses, is most agreeable to all the facts. Wherever it was, the crowd described below gathered about them, and this required more space than any private house would afford, especially the upper room where they had been lodging.

Simultaneous with the sound, another phenomenon occurred. [3] "*And there appeared to them tongues, distributed, as of fire, and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit gave them utterance.*" This is the immersion in the Holy Spirit which had been promised by Jesus, and for which the apostles had been waiting, since his ascension. It is highly important that we should understand in what it consisted, and the necessity for its occurrence.

There is not, in the New Testament, a definition of the immersion in the Holy Spirit, but we have here what is possibly better, a living instance of its occurrence. The historian gives us a distinct view of men in the act of being immersed in the Spirit, so that, in order to understand it, we have but to look on, and tell what we see and hear.—We see, then, flaming tongues, like flames of fire, distributed so that one rests upon each of the twelve apostles. In the clause "it sat upon each of them," the singular pronoun *it* is used after the plural *tongues* to indicate that not all, but only one of the tongues sat upon each apostle, the term *distributed* having already suggested the contemplation of them singly. We see this, and we hear all the twelve at once speaking in languages to them unknown. What we see must be the work of divine power, for no other could produce those tongues. What we hear is an unmistakable effect of divine power acting upon their minds; for no other could give them instantaneous knowledge of languages which they had never studied. The immersion therefore, consists in their being so filled with the Holy Spirit as to be

*Acts. 1: 5. †See below, on verses 3—4.

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attended by miraculous physical power, and to exercise miraculous intellectual power. If there is any other endowment conferred upon them, the historian is silent in reference to it, and we have no right to assume it. Their ability to speak in other tongues, is not an effect upon their tongues, directly; but merely a result of the knowledge imparted to them. Neither are we to regard the nature of the sentiments uttered by them, as proof of any miraculous moral endowment; for pious sentiments are the only kind which the Spirit of God would dictate, and they are such as these men, who had been for some time "continually in the temple praising and blessing God,"* and "continuing with one consent in prayer and supplication"† would be expected to utter if they spoke in public at all.

We have already said something of the necessity for this event,‡ but at the risk of some repetition, we must here advert to the subject again. What the apostles needed, at this point in their history, was not moral courage, or devoutness of spirit; for they had already recovered from the alarm produced by the crucifixion of the Lord, so that they now resorted publicly to the temple every day; and such was their devotion that they were spending their whole time in worship. Their defects were such as no degree of courage or of piety could supply. It was power that they wanted, power to remember all that Jesus had taught them; to understand the full meaning of his words, of his death, of his resurrection to pierce the heavens and declare with certainty, things which had transpired there; and to know the whole truth concerning the will of God and the duty of men.—There is only one source from which this power could be derived, and this the Saviour had promised them, when he said, "You shall receive *power* when the Holy Spirit comes upon you."§ This power they now received, and upon the exercise of it depends the entire authority of apostolic teaching.

But power to establish the kingdom and to proselyte the world, involved not merely the possession of the miraculous mental power above named, but the ability to prove that they possessed it. This could be done best by an indisputable exercise of it. To exercise it, however, by merely beginning to speak the truth infallibly, would not answer the purpose; for men would inquire, how can you assure us that this which you speak is the truth? To answer this question satisfactorily, they gave such an exhibition of the superhuman knowledge they possessed, as could be tested by their hearers. They might have done this by penetrating the minds of the auditors, and declaring their secret thoughts or past history but this would have addressed itself to only one individual at a time. Or they might, like the prophets of

*Luke 24: 53. †Acts 1: 14. ‡Com. 1: 2. §Acts 1: 8.

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old, have foretold some future event, the occurrence of which would prove their inspiration; but this would have required some lapse of time, and would not, therefore, have answered the purpose of immediate conviction. There is, indeed, but one method conceivable, by which they could exhibit this power to the immediate conviction of a multitude, and that is the method adopted on this occasion, *speaking in other tongues* as the Spirit gave them utterance. If any one doubts this, let him imagine and state, if he can, some other method. True, they might have wrought miracles of healing, but this would have been no exhibition of miraculous *mental* endowment. If wrought in confirmation of the claim that they were inspired, it would have proved it; still, the proof would have been indirect, requiring the mind to pass through a course of reasoning before reaching the conclusion.—The proof in this case is *direct*, being an actual *exhibition* of the power they claimed to possess, as when Jesus proved his power to raise the dead by actually raising Lazarus. By the only method, then, of which we can conceive, the apostles, as soon as they became possessed of the promised power, exhibited to the multitude an indisputable exercise of it.

It should be observed, that this exhibition could be available only when persons were present who understood the languages spoken.—Otherwise, they would have no means of testing the reality of the miracle. To serve the purpose of proof, therefore, where this circumstance did not exist, the apostles were supplied with the power of working physical miracles; and in as much as this circumstance did not often exist in the course of their ministry, they had resorted almost uniformly to the indirect method of proof by a display of miraculous physical power.

* * * * * * * *

Peter continues. [16["*But this is that which was spoken through the prophet Joel;* [17] *And it shall come to pass in the last days, says God, I will pour out from my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;* [18[*And on my men-servants and on my maid-servants, in those days, I will pour out from my Spirit, and they shall prophesy.*

It is quite common with Pedobaptist writers and speakers to make use of the expression "I will *pour* out from my Spirit," to prove that *pouring* may be the action of baptism. The substance of the argument, as Dr. Alexander states it, is as follows: "The extraordinary influences of the Spirit are repeatedly described both in the language and the types of the Old Testament, as *poured* on the recipient. * * * This affusion is the very thing for which they (the apostles) are here told to wait; and therefore, when they heard it called a baptism, what.

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ever may have been the primary usage of the word, they must have seen its christian sense to be compatible with such an application."* That the apostles must have expected something to occur, in their reception of the Holy Spirit, to which the term baprism would properly apply, is undoubtedly true. But in the event itself, there are two facts clearly distinguishable and capable of separate consideration: first, the coming of the Holy Spirit upon them, called an outpouring; second, the effect which followed this coming. It is important to determine to which of these the term baptism is applied. Dr. Alexander, and those who agree with him, assume that it is applied to the former. He says this affusion is the very thing which they heard called a baptism. If this assumption is true, then the conclusion follows that the baptism consisted in that movement of the Spirit expressed by the word *pour*; otherwise there would be no ground for the assumption that the term *pour* is used as an equivalent for the term *baptise*. If the act of pouring then, was the baptism, most undoubtedly the thing poured was the thing baptised; but it was the Holy Spirit who was poured, hence it was the Holy Spirit, and not the apostles, who were baptized.

The absurdity of this conclusion forces us to search for the baptism in the effect of the outpouring, rather than in the outpouring itself.—This, indeed, the language of Jesus unquestionably requires; for he says, you shall *be* baptized. These words express an effect of which they were to be the subjects. This effect cannot be expressed by the term *pour*, for the apostles were not, and could not be *poured*. The effect was to depend upon the coming or pouring, for Jesus explains the promise "You shall be baptized in the Spirit," by saying "You shall receive power when the Holy Spirit comes upon you."

This is still further proof that it is an effect produced by the outpouring of the Spirit, which is called a baptism. But if it be said that, at any rate, we have here a baptism effected by *pouring*, we reply, that this very fact proves the pouring and the baptism to be two different things; and that an *immersion* may be effected by *pouring*.

We further remark, that there was no literal pouring in the case.—The Holy Spirit is not a liquid, that it might be literally poured; but the term pour is here used metaphorically. In our vague conception of the nature of Spirit, there is such an analogy between it and a subtile fluid, that the action which in the plain style of the Saviour is called a coming of the Spirit, is, in the highly figurative language of the prophet Joel, called an outpouring of the Spirit. The analogy,

*Alexander on Acts, 1—5.

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therefore, which suggested and justifies the metaphor, is not that between baptism and the act of pouring, but that between a subtile fluid, and our inadequate conception of Spirit.

We now proceed to consider the propriety of styling the effect in question an *immersion*. When Jesus said, "John baptized in water, but you shall be baptized in the Holy Spirit," his words suggested an analogy between John's baptism and that of the Spirit. But they could not expect, from these words that their *bodies* would be the subjects of the Spirit's baptism; for this the nature of the case forbids.—They would naturally expect that their *spirits* would be the subjects of the baptism in spirit, as their bodies had been of the baptism in water. The event corresponded with this expectation; for they were *filled* with the Holy Spirit; he pervaded and possessed all their mental powers, so that it was not they that spoke, but the Spirit who spoke in them. Their spirits were as *literally* and as *completely immersed* in the Holy Spirit, as their bodies had been in the waters of Jordan. There is no metaphor in the use of the term, neither are we to seek the immersion in any effect upon their bodies.

MORAL DISCIPLINE OF GIVING.

GIVING is one of the means of grace; one of the best means of spiritual growth. If no good externally is done by the gifts, the charities, still a vital and immeasurable good is done to the giving soul; enough, and vastly more than enough, to justify the deed. The sordid taunt so often thrown, "Why this waste?" comes of the sordidness that is equal to the sale of the Lord himself; the thirty pieces in the pocket better than he.

I repeat, if no outer good is done, there is no waste; no matter what the amount given, be it only enough; if done with the Christian motive, then the character is set forward, and the Church is brought up higher and nearer to the millennial state. The Church must pass through the work and the sacrifice of establishing the millennium abroad, in order to make one in her own pale. These final words of her Lord, then, which lay upon her this amazing responsibility, "Go preach the Gospel"—evangelize all nations—are to her an untold heritage of blessings and of blessedness. They embody the corrective and expulsion of her deadliest foes; they are to her the necessary means of the victory, and the kingdom and the crown, I mean on this ground of attainment; personal, separate fitness, reached by the culture and through the conflict of beneficient giving and doing. The question before us is, will we meet these conditions, and have the millennium at home, the kingdom within us? not forgetting the one

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condition our Lord so significantly marks, the giving alms of such things as we have.

To very many this—as a means of grace, of spirttual advance—stands in the first place, and is indispensable; stands in a sense even before prayer; they being ahead in prayer, behind in giving. To all those, then, who have given leanly and grudgingly, we say: Arise and give; give bountifully; give heartily; give willingly; just because something within resists and says, I won't. Give the more and still more, from the very teeth and grip of the old retaining passion.—Give with measure and intent to crucify it; that hundred, the nail, that thousand, the spike, that ten thousand, the spear, and so proceed and persist till the base and slimy thing is wholly dead.—*Dr. George Shepherd.*

AN APOSTOLIC DEFINITION OF FAITH.

Now faith is the substance of things hoped for, the evidence of things not seen." Common version.

This word *faith* (Greek *pistis*) is found in the Christian Scriptures 243 times, either as the *subject* or *predicate* of a proposition.

The verb *to believe* (Greek *pisteuoo*) is found in the Christian Scriptures, in some of its forms, 248 times. Thus we have this precious word *faith*, either as the *subject* or the *predicate* of some oracle or declaration of the Holy Spirit, in some of its exegetical developments in the Christian Scriptures, almost five hundred times. The Lord himself is named or acknowledged in the New Testament over seven hundred times as the subject or the predicate of some interesting proposition. These are facts of much and interesting import to every devoted student of the Christian oracles.

But we may be asked, first, *What is "the substance of things hoped for"?* And then, *What is the evidence or conviction of things unseen?* These are questions of transcendent value, indeed of unutterable importance to every one who has an ear to hear and a heart to appreciate themes so rich, so blissful, so glorious and so enduring as eternal life, eternal riches, eternal honors, eternal blessedness, eternal glory, in the heaven of heavens, in eternal communion and fellowship with the peerless archangel and with all his seraphic and cherubic legions, whose social ecstasies and lofty climaxes of admiration and adoration shall echo through, and with ceaseless reverberations fill the heaven of heavens with ecstatic raptures of glory, honor and blessedness, of which no mortal man on this side Jordan, in the wilderness of sin, ever heard or can ever imagine.

Most appositely and truthfully said Isaiah, chapter 64th, 4th, "For

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since the beginning of the world, men have not heard, nor perceived, neither has the eye seen, O God, beside thee, *what he hath prepared for him that waiteth for him.*" Paul himself quotes this passage, varying a few words, 1 Corinthians 2d chapter, 9th verse: "It is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The inference must be, from terms so expressive, that the devoted saint, or Christian, accepted of the Lord, shall hereafter have an ever lasting revenue of beauty, glory, honor and blessedness, not only commensurate with every capacity of his present personality, but fully commensurate with an everlasting growth, *ascending from glory to glory, through the boundless cycles of ages of ages.* This is but an exposition of a glorious oracle of Paul to the Corinthians, (2d Epistle, 3. 18,) in these words: "We all in his unveiled face, beholding as in a glass the glory of the Lord, are changed into the same image from *glory to glory*, as by the Spirit of the Lord."

"From glory to glory" is an idea of incomprehensible increase.—From one degree to another, *ad infinitum*, or without end or limit.—We have never seen nor conceived of such a glory as this. The eye of man has never seen it, the ear of man has never heard it, the heart of man has never conceived it, and consequently the tongue of man has never expressed it.

Glory is the excellency of splendor and brightness in the language of mortals. But this is but the shadow of God. It is the beauty of holiness or of absolute excellency in its highest conception and in its ineffably splendid manifestations of adorable excellency and loveliness. But how finite and feeble is all the language of mortals to indicate or express its splendor and excellency. Truly we may say. "Eye has not seen, ear has not heard, nor have entered into the heart of man the things which God has prepared for them that love him." No prophet, no apostle, no messenger from God, has ever conceived and consequently never revealed them to mortal man. Indeed, we could neither enjoy nor endure them in these feeble houses of clay.—And, therefore, God has kindly withholden them from us.

It is one of the many and manifold proofs of the Divine inspiration of the amanuensis, or rather the amanuenses * of the Christian Scriptures, that they were written by plenary inspiration, and in perfect good keeping with the conditions of humanity in its fallen and alienated state. Our sun was intended for our eyes, and it is admirably adapted to them; or, it may be said that our eyes are adapted to the sun we have, and they are most benevolently adapted to it. But in

* The latter indicates a plurality of writers, the former but one.

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either case, there is an irrefragable evidence and proof of benevolent design towards man, the chief end and object of this earth and its surroundings, with all its tenantries of the air, the earth and the sea.

There is a design in every atom of the universe. Hence every atom of creation is requisite to some end or purpose.

We have the *cui bono*, or the *cui malo*, to what good or to what evil in every intent or purpose of every thought, word, volition or action in the whole drama of human life; and also in all our relations to the unseen and the everlasting. "Oh! *what a fearful thing it is to be a man!*" as a devout philosopher once exclaimed. Dr. Young, the philosophic poet, responds:

> "Oh! be a man, and thou shalt be a God,
> And half self made, ambition how divine!"

This is somewhat too poetic. It is, too, like the Indian's tree of which I once heard. "It was so straight it leaned a little the other way." "The middle way is always the safest," as some philosopher has said.*

But whither have we strayed! Faith leans on testimony, and testimony leans upon the testifier—the witness-bearer. It is strong or weak, as the testifier stands in the view of the hearer. The martyr's testimony is superlative in reason's ear. Blood is the best seal that ever entered the court of human reason. Hence the blood of the martyrs was and is the seed of the church.

They are figuratively called *martyrs*, because they were the superlative witnesses of the faith which they professed. The martyr Stephen, sometimes called the *proto-martyr*, or the first Christian martyr, led the way. The dispersion occasioned by his death, directly and indirectly was the occasion of the dissemination of the gospel far and wide through Judea, Samaria, and in all directions; and great multitudes became obedient to the faith. Thus God makes the wrath of man to praise him, in bringing multitudes out of the snares of the great adversary of God and man, translating them out of the kingdom of Satan into the kingdom of his beloved and glorified Son; and in constituting them co-operants with him in the great work of spreading abroad the gospel of his kingdom and his glory, as Lord of heaven and earth. The blood of the martyrs thus became the seed of the church, and the more it was opposed the more rapidly it grew, and the greater its triumphs over all opposition. A. C.

* Media via tutissima est.—Ovid, perhaps.

If thou faint in the day of adversity, thy strength is small.

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SEVEN PARAMOUNT WORDS IN THEOLOGY AND CHRISTOLOGY.—NO. 2.

Evangelical faith, repentance, regeneration, justification, sanctification and adoption, culminate in glory, honor, and immortality, or in two words—ETERNAL LIFE.

To appreciate or enjoy the fullness of the primitive or the apostolic gospel of the true grace of God, we must have a clear and full understanding of its terms and phrases, as found in the language of the Divinely inspired apostles, prophets and evangelists of the Lord Jesus Christ.

We shall, therefore, take them up, one at a time, and ascertain, as fully and precisely as possible, their definite value or import in the times of the apostles and evangelists of the Lord Jesus Christ.

Testimony, first in order, implies a witness, or a testifier. But the claims or the value of a witness, or a testifier, must essentially depend upon his character, upon his position to the parties interested, upon all his opportunities of knowing and appreciating the persons, the facts, events or acts alleged in any and in every given case.

His testimony, therefore, is to be always appreciated by his general character, by his manifest candor, his obvious impartiality, and by his opportunities of knowing and appreciating the persons, the facts, the events or acts alleged in any and in every given case.

In the ratio and perfection of these is all the testimony to be appreciated, received, accredited and acted upon.

In all candor and impartiality, therefore, must the testimony of the holy prophets, apostles and evangelists be received by every candid honorable and unbiassed hearer or reader

Public institutions, ordinances, consecrated times and seasons, sacrifices of time and property in the conduct and support of such institutions, are no insignificant tests or evidences of the accredited origin and paramount claims of these Divine institutions and sacred ordinances.

But it is alleged that false religions, pagan institutions and Mahometan delusions have had their hosts of admirers and adherents. They affirm that the Koran is as credible as the Bible, and that there is no more evidence of the truth of the latter than there is of the former!—Assertions and guesses are cheap and easy.

The assertion that Burn's poems are as good poetry as the Psalms of David, is just as apposite to the subject before us as is the Koran to the five books of Moses! He who makes such an assertion is not to be reasoned against, or reasoned with, any more than with a bray-

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ing ass or a tinkling cymbal. But one fact preponderates against a thousand fables.

There is not in the Koran, nor in any pagan tradition, one true original or credible prophecy concerning the destiny of any nation, State, or people; or of any of the great future events of public interest to the human race!!

Of the future or of the past prominent facts and events of human history, they are as ignorant as our North American Indians.

It is as the loading of a cannon to kill a fly, to institute a series of arguments against such pagan or papal or Mahometan traditions. To a bewildered infidel, there is no logic, no evidence, no argument, no reason in the claims of the gospel, or of anything spiritual, heavenly or everlasting.

The prominent facts and events of Revelation are, we unhesitatingly affirm, the best authenticated facts of all history—Hebrew, Greek, Roman, German, French, English or American; and consequently they are more firmly believed, and are in fact more civilizing, humanizing, invigorating, elevating, and refining to humanity, than any other facts, classified or unclassified, known to history, ancient or modern.

We have, with much thought and reflection, weighed in the balances, or scales of traditional history,—pagan, Jewish and infidel—arguments against the claims of the Lord Messiah and his institutions, which, indeed, when weighed in the balances of the sanctuary, were virtually *nothing*.

The *positive institutions* of the Christian religion are based upon facts and events numerous and various, as palpable as are the facts and documents of Jewish, Roman, Anglican or American history.

The Week, *the Sabbath*, *Circumcision*, *Baptism*, *Marriage*, *the Lord's Day*, *the Lord's Supper*. Here are *seven positive ordinances*, instituted, each and every one of them, by Divine authority.

No man, by any human philosophy, or by any *a priori* reasoning, argument or imagination, could ever have instituted any one of these seven. And again, no man now living could add to them one other, essentially new. This is, to myself and to many others, a prolific theme.

Infidels are, of all mankind, the most credulous, and the most easily deceived. They believe, or pretend to think or believe, that *chance* made the earth and the heavens; that a fortuitous concourse of atoms culminated in a lake, a sea, an ocean, a mountain, a tree, a mammoth, a mouse, a biped, a triped, a quadruped, a multiped! Chance, with them, is a majestic divinity! It made A rich and B poor, John white and James black, William red and Samuel blue, Patrick straight and Simon crooked.

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This, *with them*, is profound logic, sound philosophy, and good sense. There are, indeed, but a few steps between the sublime and the ridiculous, as the preceding paragraph indicates. But we have sometimes good authority for using the rhetorical figure called *Irony*, which my school boy rhetoric defined in these words:

"An Irony, dissembling with an air,
Thinks otherwise than what the words declare."

But to an analysis and synthesis of the word *testimony*. Our motto is a very striking and impressive one. It is found near the close of the Christian Scriptures. It is precisely in these words: "*The testimony of the Jesus is the spirit of the prophecy.*" Revelation 9: 10. In the common version, and in some others, it reads, "The testimony of Jesus is the spirit of prophecy." Boothroyd's—"The spirit of prophecy is the testimony of Jesus."

The testimony of Moses and of all the prophets, of Jesus the Christ and all his apostles and evangelists, have civilized, humanized, aggrandized, and glorified humanity. It culminates in the most sublime verse ever sung by mortal man:

"Before the Throne, and first in song,
Man shall his hallelujahs raise;
While wondering angels 'round him throng,
And swell the chorus of his praise."

Testimony believed, is the sub-basis of all these ineffable glories.—We shall give to each of the other six terms the same space, *Deo volente*. A. C.

GIVING THANKS AT MEALS.

Three forms of expression are not infrequently used in reference to the same thing; "giving thanks," "asking a blessing," and "saying grace." The first and second are scriptural phrases, the last has no such claims. And unless there be manifest propriety, we should not forsake even the *language* of the Law and Testimony. We shall be more likely to retain "the mind of the Spirit," if we "hold fast the form of sound words" he has given us. We know, however of no reason (except its brevity) why "*saying grace*" should take the place of plain, appropriate Bible terms. But on the contrary, the expression seems to us to imply a priestly power, a prelatic sanctity, as if the grace-giver had but to open his lips, and the blessing is bestowed.

Did not the phrase originate in the times when feudal nobles, to complete their establishments, each had his priest, to do the praying, forgive his sins, and give "grace" by saying it to his patron and family at their meals?

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It is a matter of indifference which of the first two mentioned forms is used, as the inspired historians make them interchangeable terms. Matthew, Mark and Luke, as they mention Christ's feeding 5,000 people, say, "He took the five loaves, and looking up to heaven, *he blessed*," &c., while John, relating the same event, says, "Jesus took the loaves, and when he had *given thanks*," &c. So of the feeding of 4,000, which is narrated but twice, and in both cases it is said of Jesus, that before eating, he "gave thanks," though Mark tells us, that after the bread had been distributed, Jesus *blessed*, and commanded to set the fishes also before the people. Matthew and Mark, speaking of the Lord's Supper, affirm that the Savior *blessed* the bread, while Luke and Paul declare that he *gave thanks*.

Jesus, before eating with the two disciples at Emmaus, took bread and *blessed* it; and Paul, on shipboard, before the passengers and crew, took bread and *gave thanks* to God.

To *bless*, in Scripture, has three significations:

1. When God blesses, he confers favor, as is indicated by the welcome of Jesus on the judgment throne,—"Come, ye blessed of my Father."

2. Men's asking God to bestow favor on themselves or others.—Simeon blessed Joseph and Mary. "Bless them that curse you."

3. Men's praising God for favor bestowed. Simeon in joy took Jesus in his arms, and blessed God.

In one instance the Greek, everywhere else rendered bless, in the New Testament, is translated *praised*: and Zacharias "spake and praised God." Jesus alone could bless in all the three senses of the word, as he was God as well as man.

We cannot think that it would be improper, or unpleasing to him who made us and takes care of us, that as often as we eat we should show, by some outward sign, that we are grateful for his mercies. Has he not commanded us to "pray without ceasing;" "in everything to give thanks;" and to say, "give us this day our daily bread?" The closet is the place for *secret prayer*, the social circle for social prayer.—And since God enjoins upon us, whether in eating or drinking, to glorify him, (1 Cor. x. 31,) and to let our light so shine before men that they may see our good works and glorify our Father which is in heaven, how better can we do so than by reverently, gratefully asking a blessing at meals? God is glorified by us if we do his will; and it is not his will that we should seem as unthankful, and live as sinners do. A Christian is a follower of Christ, and it has been recorded no less than seven times that Jesus gave thanks before eating, the number around him varying from two persons to more than five thousand.

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Paul furthermore says, "Be ye followers of me, even as I also am of Christ;" and in the giving of thanks to God before eating, he imitated our great exemplar, and though before 275 persons, he was neither afraid nor ashamed to take up the cross and follow Jesus.

In other passages of Scripture, it seems to be taken for granted that the Jewish custom of blessing God at meals should be kept up by the church, after, as well as before Christ. For example, in 1 Tim. iv. 3, 4, Paul says of certain errorists, that they forbade men to eat meats which God hath created to be received with thanksgiving—to be eaten at the table. In Rom. xiv. 6, we are told, he that giveth God thanks as he eateth, eateth to the Lord. The principal way of glorifying God as we eat and drink, is undoubtedly then to publicly, reverently, and cheerfully give God thanks for his goodness. And we cannot but regard it as the bounden duty of every one not only to give thanks in everything, but to give thanks to God at meals.

It is an act of social worship, and should be spoken aloud, so that all present may join, the speaker but giving expression to the thoughts of those around him. Hence it should not be mumbled, or spoken so as to be indistinct or unheard. This is not for edification. It might as well be uttered in an unknown tongue.

Nor should it be begun so soon, or hurried through so fast, as to have the appearance of an unwelcome task, or as though time so employed were wasted, or as if we were ashamed to be seen acknowledging who gave us gifts and mercies. "Let all things be done decently and in order."

While the prayer should not be so short as to be over before the company are aware of its beginning, yet it should not be inappropriately long. It is not the place to pray for everything, nor the time to make long prayers. And yet, as both giving thanks and blessing are the terms indicating this act in the Scripture, both thoughts no doubt are included as proper at such times; and it further seems right to unite with the petition for a blessing upon bodily food, a blessing for the soul, inasmuch as the Lord's prayer links together these thoughts as it does no other; "Give us this day our daily bread, *and* forgive us our sins, for we also forgive every one that is indebted to us." Luke xi. 3, 4.

It would be well that there should be a short pause immediately before and after the prayer, so as to impress all around that the service is rendered to God. No light, trifling remark should be made the moment thanksgiving is closed. It is not desirable that the formula should be ever the same, that the words should never vary. Let there be appropiateness in thought as well as manner. Having a set form of words in the memory, is apt to divorce the tongue from its proper con-

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nection with the heart. Where there is an earnest desire to have Jesus present as a guest, he will delight to come, as he did to the disciples at Emmaus, and make himself known to them "in breaking bread."—*True Presbyterian.*

CREATION VERSUS ATHEISM.

Creation is the most sublime idea inscribed upon the pages of time. It necessarily implies two other ideas. These are, a *creator* and a *creature.* Not any one of these three could, by any possibility, exist in the human mind, or in any other mind, without the other two.—Courteous reader, pause and think. We challenge your reason and your imagination. Could you, if your life were staked upon it, imagine or demonstrate a *creature* without a *creation*, or a *creation* without a *creator?* This impossibility annihilates atheism. A son without a father and a mother, was never born. Tell me nothing of Adam or of Eve. Was either of them ever born? If you go in your fancy beyond them, your atheism annihilates your reason, and brutalizes your manhood.

A *good* man supposes a *bad* man. The idea of either a good man or a bad man, is impossible without a contrast. Could there be something if there were nothing, or nothing if there were something, is not more palpable than that a man without a character, good, bad or indifferent, is no man at all.

We could wish for some more definite and perspicuous terms and phrases in moral and religious science, than we yet possess. But were we to adopt and maintain the Christian or apostolic nomenclature in all our schools, academies and colleges, we should need no other terminology nor philosophy than those of Moses and the prophets—of the Lord and his apostles.

But how to attain to this under the incubus of the traditions of canonized orthodoxies, is a question more easily propounded than satisfactorily demonstrated, or resolved. Still, we can do something, if not everything. And we are only commanded to do as much as in us lies. As every man has the means or the opportunity of doing something, let him do it; angels can do no more. He that gained two talents on his capital of two, was as acceptable to his Lord as he that gained five talents on his capital of five talents.

An English plebeian of whom I read in my youthful days, rose from poverty to the rank of an English nobleman. He had engraven under his coat of arms on his splendid carriage, in golden letters, TRY. Let us *try*, actively and energetically, too, to make ourselves useful to our contemporaries in our moral and religious influence, in word

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and in deed; and in so doing we shall have a more happy life, a more happy death, and a more happy eternity.

And is not happiness our being's end and aim? But is there not a directory, an infallible directory, to the attainment and possession of human happiness?

Solomon, the wisest of men and the richest of kings, made the most splendid experiment ever made by any man, living or dead.—And that he might make a perfect and complete experiment, God bestowed upon him all the means of happiness, real and imaginary, so that he might make a perfect and complete experiment, and decide the question forever. He did so, and then gave a challenge in these words:—"*What can the man do that comes after me?* Even that which has already been done." It is no longer a debatable question. It is decided forever. And what is the decision? Hear! Hear! Hear!

"Fear God and keep his commandments,
For this is the whole happiness of man."

It is the duty of man to be holy and happy forever. A. C.

PHILOSOPHY OF SUFFERING.

It is related that in Germany there stood two vast towers, far apart, on the extremes of a castle; and that the old baron to whom this castle belonged, under the influence of some fantastic feeling, stretched huge wires across from one to the other, thus constructing an Æolian harp. Ordinary winds produced no effect upon it; but when fierce storms and mighty winds roused themselves up, and came rushing down the sides of the mountains and through the valleys, and hurling themselves against those wires, then they began to roll out most majestic strains of music.

It is just so with many of the cords of religion and patriotism.—They are all untouched in times of prosperity, when they are fanned by balmy zephyrs, and regaled by rare perfumes. But God plays upon them with violent tempests, that bring trouble and suffering; then the deeper tones of our natures sound forth. And we are coming to these tones now, when men are being touched with the finger and spirit of God.

BIG AND LITTLE AUDIENCES.—If anybody doubts whether the size of the audience has anything to do with the sermon, let him prepare a discourse and deliver it to a congregation of a dozen, and then to several hundred. His doubts will disappear.

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IMPORTANCE OF THE DEATH OF CHRIST.—NO. 4.

BRO. A. CAMPBELL—*Dear Sir*:—Our blessed Savior said that "all things written in the Law of Moses, and the Prophets and Psalms, concerning me, must be accomplished." And thus it is written, and thus it behooved Christ to suffer, and to rise from the dead. Luke 24: 44 to 46. It is expedient for us that one man should die for the people, and that the whole nation perish not. That Jesus should die for the nation. And not for that nation only, but also that he might gather into one all the children of God that were scattered abroad. John 11: 50 to 53. The first reason why it was necessary for our Savior to die, was, these sufferings were foretold in the prophecies of the Old Testament. The seed of the woman shall bruise the serpent's head. In thy seed shall all the families of the earth be blessed. The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be. Gen. 49: 10. A prophet shall the Lord your God raise up unto you like unto me, and every soul which will not obey that prophet shall be destroyed from the people. Deut. 18. Isaiah—A virgin shall bear a son, and his name shall be Immanuel. Unto us a child is born—a son is given. The root of Jesse shall reign over the Gentiles, and in him shall the nations trust. He was led as a lamb to the slaughter. He was numbered with the transgressors. He shall bear the sins of many. When thou shalt make his soul an offering for sin. (Chapter 53d.) Daniel 9th chapter and 24th verse —To make an end of transgression, to make reconciliation for the sins of the people, to bring in everlasting righteousness. Awake, O sword, against my shepherd! Psalm 22—They pierced my hands and my feet; they parted my garments; they gave him vinegar and gall to drink.

The second reason why he should suffer, was, these sufferings were prefigured in the sacrifices of the Old Testament. Therefore, when he comes into the world he says, Sacrifice and offering thou hast not chosen, but a body hast thou prepared me. Burnt offerings und sacrifices for sin thou hast not delighted in. Then I said, Lo I come (at the head of the roll it is written of me) to do thy will, O God. He takes away the first that he may establish the second. (Psalm 40; Heb. 10: 4 to 19, Wesley's Translation. See the whole Epistle to the Hebrews.) All the offerings of the Old Testament point to Jesus Christ, as a finger-board points the traveler to the right road. Christ is the end of the law for justification or remission of sins. Rom. 10. The law is a pedagogue or schoolmaster to lead us to Christ. Christ

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is the sum and substance of the law and the prophets. He has magnified the law and made it honorable. I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he has covered me with the robes of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. Is. 61: 10. It was therefore necessary that Christ should die, to meet and answer to all these sacrifices and prophecies in the Old Testament Scriptures. He is the only person either in or out of the Bible that does answer to them, in whom they center. He is the only person in the history of the world who answers to this picture drawn of him hundreds of years before he was born of the Virgin. You may carry this picture around the great gallery or drawingroom of time, and there is not another person that answers to it, save the only begotten Son of God. These holy, inspired men were taken into the council-chamber of eternity, and he sat while they drew this *striking portrait* of the most illustrious and renowned conqueror on the rolls of fame. I could as soon believe that men made the sun and placed him in his chamber, or that they could pluck him from his sphere and throw him beyond the poles, as that they could have drawn such a character as that of the Son of God without inspiration.

The third reason why the Son of God should die, was, that he might put away sin by the sacrifice of himself. Heb. 9—Without the shedding of blood there is no pardon of sin. It is not possible that the blood of bulls and goats should take away sins. Were we to give the first-born for the sin of our souls, or rivers of blood, they could not take away our sins. And I, if I be lifted up from the earth, will draw all men to me: this he said signifying what death he should die. John 12: 32, 33. As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. God so loved the world that he gave his only-begotten Son that whoever obeys should not perish. That being reconciled and justified by his blood, we may be saved from death. Rom. 5: 10.

The fourth reason why it was necessary for the Son of God to die, was, for the confirmation of the truth of his doctrine. This is my blood of the New Institution, shed for the ratification and confirmation of the everlasting covenant, for the remission of sins. The Jews expected a warlike and victorious Messiah.

The fifth reason why it was necessary for the Son of God to die, was, that he might be an example to his followers. For so he became the noblest and most engaging *pattern* imaginable of that great and hard duty—patient submission to the will of God; since being of a rank infinitely superior to the afflictions of this world, and having

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done nothing to deserve them, he willingly chose and cheerfully bore the most grievous sufferings. Well, then, may we mortals and sinners take whatever befalls us, in life or in death, meekly and contentedly; because he also suffered for us, leaving us an example that we should follow his footprints. 1 Peter 2. 23.

The sixth reason why the Son of God suffered for us, was—If therefore he so loved us, we ought also to love one another. Because he laid down his life for us, we ought also, on proper occasions, to lay down our lives for the brethren. 1 John 3. 16. 2 Cor. 5. 21—The love of Christ constrains us. He delivered us from the bondage of corruption. Rom. 8: 21—He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things. Unto him that loved us and washed us from our sins in his own blood, and made us kings and priests to God. To form an idea of Christ's sufferings, we should consider the poverty of his birth; the reproach of his character; the pains of his body; the power of his enemies; the desertion of his friends; the weight of his people's sins; the slow, ignominious and painful nature of his death; and the hiding of his Father's face. All these things rendered his sufferings extremely severe; yet some ancient heretics said his sufferings were in appearance only, and not in reality. But if hunger and thirst; if reviling and contempt; if sorrows and agonies; if stripes and buffeting; if condemnation and crucifixion be suffering, Jesus *suffered*. If the infirmities of our nature; if the weight of our sins; if the malice of men; if the machinations of Satan; if the hand of God could make him suffer, our Savior *suffered*. If the annals of time; if the writings of the apostles; if the death of martyrs; if the confessions of the Gentiles; if the scoffs of the Jews be testimony, Jesus *suffered*. Socrates died as a philosopher; Jesus Christ died as the Son of God. He was made sin for us, that we might become righteous persons by faith and obedience. Thus, Luther directs one to whom he writes to address Christ thus: "*Thou, Lord Jesus, art my righteousness, I am thy sin; thou tookest what was mine, and gavest me what was thine; thou assumedst what thou wast not, and madest me what I was not.*" And in another place, he represents the faithful saved as saying to Christ: "*I am thy sin, thou art my righteousness; I therefore triumph securely, because neither my sin shall prevail above thy righteousness, nor shall thy righteousness suffer me to be or to continue a sinner.*" Through this man, said Paul, is preached to you forgiveness of sins; and by him all that believe are justified from all things from which you could not be justified by the law of Moses. Acts 13: 38, 39. Therefore the Redeemer is called Jehovah our Righteousness, Jer. 23: 6.

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In the following passage there is an admirable view of our salvation by the sufferings of Christ: "*Dost thou believe that thou canst not be saved but by the death of our Lord? The sick man replies in the affirmative.* He is then addressed thus: *Wherefore, praise God and give thanks to him always, as long as thou livest, and place all thy confidence, hope and love in him, and in nothing else, and connect thy soul to the death and passion of our Lord Jesus Christ. And if the Supreme Judge should be pleased to enter into judgment with thee, then say to him, Lord, I place the death of Christ between me and thy judgment, and I claim to myself no other merit. And should the Judge say, thou hast deserved condemnation, then say, Lord, thy mercy and thy bitter death I place between me and thee.*"

Christ died for our sins, and not for our virtues or morality. Wash me, O God, in his precious atoning blood, and I shall be clean; purge me, and I shall be whiter than snow. Create in me clean desires, and renew a right, liberal and holy spirit within me. Clothe me with thy righteousness and thy salvation, and let me be found in the Lord Jesus, not having my own righteousness, which is of the law, but that which is by faith, of Jesus Christ. (Phil. 3.)

Yours truly, JACOB CREATH.

DEATH OF ELDER WILLIAM HAYDEN.

COLLAMER, OHIO, April, 1863.

BRO. CAMPBELL:—It becomes my duty, painful duty indeed, to announce the demise of another of your earliest associates in the gospel. My dear brother, WILLIAM HAYDEN, is sleeping his last sleep. He died Tuesday morning, the 7th inst., and was buried, amid universal lamentation, on Friday, the 10th. His age was 63 yrs. 9 mos.

For about two years he has suffered by a rare disease, a gradual loss of power in the motor nerves of the system, causing debility and decay of all the muscles. The organs of speech sympathized with this condition of the system to such an extent, that when he was near the close of his life he could scarce give utterance to an intelligible word. He continued to preach long after his tongue had become paralytic, and it was remarked by many that his discourse and conversation gained rather than lost the melody and ripe maturity of a soul drawing nigh the gates of the eternal world. The pain of his sickness was not acutely severe. He suffered mostly for the want of breath. It is a pleasure to know that he manifested great patience throughout the whole time; and this is the more remarkable, as he possessed a constitutional activity and energy rarely excelled. He foresaw the result of the fatal malady that was dealing with him quite

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as clearly as any other person; and he witnessed the gradual and threatening approaches of the "King of terrors" with a valorous firmness which nothing but an unfaltering trust in Jesus our Savior can supply. At last, when the fatal hour came, three prayers which I have known him to utter for more than twenty years, were all granted him:—one, that he might possess his reason; and he did have it perfectly: one, that he might be favored with speech; this was given him in measure; the other, that he might pass quietly away; for most tranquilly he bid the earth adieu, and was at rest in Abraham's bosom.

No cloud, nor even shadow, passed over his mind. Even his fine memory was as quick and powerful as in the full tide of animate health. His chief and almost exclusive thoughts related to the gospel and its prosperity in the earth. Within a few days of his death, two of his neighbors, one of them an unbeliever, came to see him on business. The business transacted, knowing the views of his neighbor, he made a few general remarks on the power and excellency of the Christian religion, with such force and pathos that his visitor left him weeping like a child. His life and labors came in review, and the affectionate remembrances of his co-laborers in this religious reformation to which he had consecrated himself, afforded him great joy, in hope of the re-union that awaits all the children of God.

Clearness of views, boldness, enterprise, a surplus of energy, and a marked force of will, constituted in him a peculiar power, through which he impressed his character firmly and ineffaceably on this living age. No censures will be passed on me, especially by those within the circle of his labors, for supplementing a few statements in regard to his character, labors and history.

He was born in Rastrover township, Westmoreland co., Penna., June 30th, 1799. About four years afterwards, his father, Samuel Hayden, moved to Youngstown, in the new and almost wilderness State of Ohio. Here William, the oldest child in a family of eight children, suffered the usual hardships and privations of life in a new forest home. He became a deist, and then an atheist, before he was twelve years of age. He was rescued from the vortex of atheism by the reflection *that if nothing had eternally or rather primarily existed, nothing could have arisen, or been originated: hence a cause uncaused is self-evident.* From deism he was driven by reasoning *that if God made us, we are not too insignificant for him to govern and judge us.*— Having little else to read in those days, he perused the New Testament. He was charmed by the character of Christ as it is exhibited in the gospels. Alarmed by his growing wickedness, he resolved to turn his course and reform. He attended meetings, sought opportu-

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nity to hear religious conversations, and was especially interested in hearing Christians sing the hymns that celebrate the love, compassion, mediation and intercession of the Redeemer. At length the following passage of Scripture thoroughly aroused him: "I say unto you, That for every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words shalt thou be justified, and by thy words shalt thou be condemned." (Matt. 12: 36, 37.) "Fleeing from the wrath to come," he found "refuge in the hope set before us in the gospel." And ever afterward Jesus Christ was to him "all and in all"—the joy, the refuge, and the delight of his soul. He was baptized by Elder Joshua Woodworth, May 19th, 1816, in his seventeenth year, and entered the Baptist church, of which his parents were already members.

He was one of the first to embrace and to enlist for the defense of original Bible Christianity. A close reader of the "Christian Baptist" from its first issue in 1823, he was fully prepared for the work of religious reformation plead with such distinguished ability in that periodical. He was a member and delegate in the Mahoning Baptist Association which met in New Lisbon in August, 1827, when Elder Walter Scott was appointed by that body to the work of an Evangelist.

In one year the whole country in Northeastern Ohio was awakened by the fervent eloquence of that accomplished orator and preacher.—The following year, Aug., 1828, the Association met in Warren, Trumbull co. At the special request of Bro. Scott, William Hayden was chosen and appointed his fellow-laborer. Thus he was the second man called forth into the evangelical field, and he aided much to swell the tide of religious power which swept over the whole country. While the members of the Association were discussing bounds and limits for Scott's field of labor, the gifted preacher cried out, "Give me my Bible, my head, and Bro. William Hayden, and we will go forth to convert the world to Jesus Christ." A brother arose immediately and said, "I move that we give Bro. Scott his Bible, his head, and Bro. William Hayden"; which motion was promptly seconded and unanimously passed. He was ordained to the work of the ministry that same fall, in October, by Elders Walter Scott and Adamson Bentley.

Elder Scott remarked in the hearing of the writer of this sketch, that he chose Bro. Hayden, not only for eminent preaching ability, but also for his musical powers. "There is not a man," he said, "in the whole Association that can sing like him." Scott, himself possessed of admirable and delicate musical feelings, rightly appreciated the value of such a power, and correctly discerned the depth and almost unlimited compass and melody of Hayden's voice. Few ever

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equaled him in power and sweetness of tone. It was soft as a flute, and often swelled in majesty like a tempest. Hundreds came to his meetings to hear him sing; and he always had a store at hand, animated and plaintive, with which he could arouse, alarm, or melt the sinner's heart.

From the time of his selection and ordination, preaching the gospel was his chief business of life. During his ministry of near thirty-five years, he traveled nearly ninety thousand miles, full sixty thousand of which he made on horseback!—that is, by this latter mode of travel, more than twice round the world! These travels extended from Syracuse, N. Y., on the East, to the Mississippi river on the West; and from the Provinces of Canada to Virginia. Yet his labors were mostly performed on the Western Reserve and its borders in N. E. Ohio, where he planted many churches. The baptisms by his own hands were twelve hundred and seven, about seven hundred of whom were females. He preached over nine thousand sermons; which is two hundred and sixty-one discourses per annum for every year of his public life. He once preached fifty sermons in the month of November alone. Besides all these pulpit services, his private labors were abundant and incessant. The people gathered about him for the instruction and edification of his conversation. Few excelled him in this kind of power. He had a peculiar *turn* for winning attention and imparting instruction in the social circle, mingling the humor that charms with the experience that imparts information. Few could relate or relish an anecdote better, or apply one more appropriately for the purposes of illustration. Yet he never indulged in recitals of any in which the adorable Name, or any of the titles of the Most High, were even playfully, much less irreverently introduced;—a practice against which he bore frequent and forcible testimony.

Few persons, perhaps, have done so much as he to start forth others into the gospel field. Though occasionally severe on an ignorant, arrogant preacher, he was prompt and sagacious to discern and encourage real merit. A number of our most useful and popular preachers, whose names personal delicacy forbids me to mention, will attest his seasonable words in a critical juncture of overwhelming discouragement, by which they were aroused to another and successful effort to stand forth for the gospel. He has done much more to explore resources of power and to originate means for the execution of benevolent schemes than the world will ever know.

There is no test of real bravery of the spirit like that which is often presented in the work of preaching the gospel. To labor year in, year out, "in season, out of season," pioneering a new cause, over all roads in all seasons, few to encourage, many to censure, with meager

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compensation, often none at all, ah! this is courage, this is bravery, this transcends all earthly heroism! and what is the inducement,—what the "pay?" To rescue here and there a conscience-laden sinner, to help a fainting pilgrim, to deliver a needy soul from the meshes of ignorance, temptation and sin; to bless the world with the joys of salvation; to give unto them that mourn in Zion beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61: 3.

His mental powers were most rapid and energetic in action. His method of reasoning tended to generalization, embracing great variety in subject and method. Though not favored in early life with an extensive education, his taste, discernment and industry very fully supplied this lack of opportunity, and stored his mind with much general information and critical historic learning.

The master quality of his mind was his almost matchless memory,—memory of history, incident, event and chronology. In all his temporal business, of which he transacted considerable all life long, he kept no book account. He made no memorandum of his sermons; and he could report at any time, promptly and accurately, the number of his sermons, baptisms, miles of travel, and multitudes of incidents connected with all these matters,—and all without pen or pencil to aid him! It were vanity, perhaps, to assign him in this behalf a place with Macaulay, or Johnson; but all who knew him wondered at its power, a power which was at his command with undiminished force up to the hour of his death.

In his character were chiefly discernible firmness, inflexibility, affection, and qualities eminently social, and hospitable. His religion was conscience and reverence: his humanity, a tender and systematic benevolence. He gave many hundreds for humane, religious and educational purposes.

During the course of his public ministry in the gospel he had as fellow laborers Elder Thomas Campbell, Brothers Walter Scott, John Henry, Cyrus Bosworth and Marcus Bosworth, Benjamin Alton, Harvey Brockett, Calvin Smith, and William Collins, all of whom are at rest with him from their labors; besides the following brethren with many others who still remain to fill up their days in public usefulness, viz.: Adamson Bentley, M. S. Clapp, A. B. Green, J. J. Moss, Jonas Hartzel, J. H. Jones, J. P. Robison, Dr. S. E. Shepard, J. M. Bartlett, Edwin Wakefield, Isaac Errett, J. W. Lanphear, E. H. Hawley, L. Cooley, and W. A. Belding. A. S. H.

Most men know what they hate, few what they love.

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LITTLE MATTERS AND GREAT MATTERS.

A sensable man said to his wife just after their marriage, "If ever we have any difficulty, it will be about little things, and not about matters of great consequence." He knew that they both had noble desires and aims for life, and that in the great matters of life they would ever be a unit. Let us, therefore, he said, be careful about the small affairs, and life will pass away pleasantly.

We have thought that it is true, to a great extent, in regard to the affairs of the church, that little things are productive of more mischief than great things. The object of God's people is one—to live and to die in the favor of God: or to secure eternal life. The great duties which secure this object are generally agreed upon by brethren; so are the glorious facts and the reviving promises of the gospel. But difficulties do continually arise, nevertheless.

These difficulties arise, not from a superadunbance of faith, or of love; not from a sincere regard for the love of God's cause; but by magnifying little things—which are often nothing more than expediencies—into great things. We once knew a populous church to be in quite a ferment on the question, whether the membrs should lay their Lord's day contribution on the stand, or put it in a basket or plate to be carried by the deacons. There seemed to be no little *pouting* about the matter. At such times people get their "feelings hurt;" some so much so as to prevent their breaking the loaf for the whole moon or longer.

Little matters about mere proprieties concerning which the Scriptures are silent; little matters about a few dollars and cents, and a great many other little things, often come in to produce serious alienation. All this is contrary to the law of Christ. Different views of things not written, should never have weight with any true christian. Forbearance should ever be excercised. If one is pleased to eat meat and the other is not, let them not condemn each other, says the apostle Paul. A man of faith—of enlarged views of the christian religion, whose constant aim is to advance it, will be very little troubled about these little things, only as others annoy him with them. We admonish breathren to watch these little matters. There are enough great matters—such as palpable violations of the law of Christ, awful delinquencies in brethren, and manifest departures from "sound doctrine," to try the church from time to time, without whimsically and petulantly giving consequence to little matters which can never affect the moral and religious standing of any person, except it be those who have the faculty of "making something out of nothing."—*Evangelist.*

A. C———N.

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LECTURES AND ADDRESSES OF A. CAMPBELL.

PHILADELPHIA. April 25, 1863.

EDS. HARBINGER:—Please announce that we are now printing and will soon have ready for delivery, The Popular Lectures and Addresses of Alexander Campbell. It is a royal 8vo. of over 600 pages, and will be printed on fine white paper, and embellished with a superb portrait on steel, by J. C. Buttre. The price will be $3.00 to $3.50 per copy.

A new volume of the "Gem" commences with the May No. A sample will be sent gratis to every reader of the Harbinger, or to preachers one year gratis, on application. We want all our brethren to see, and we are confident they will patronize "The Gem." Terms, 30 cts. per copy, 50 copies $7.00, or 100 copies $12.00.

We have just published a new edition of the "Pioneer Preachers of Indiana." price $2.00. Respectfully

JAS. CHALLEN & SON.

NOTICE.

The Annual meeting of the Board of Trustees of Bethany College will be held in the Steward's Inn, on Friday, July 3d, at 11 A. M.

J. A. CAMPBELL, Secy.

HERALD OF THE TRUTH.

CLEVELAND, O., May 19, 1863.

BRO. CAMPBELL:—Please announce in the Harbinger that the office of publication of the Herald of the Truth has been removed from Buffalo, N. Y., to the city of Cleveland, O., it being the best geographical center, its circulation being chiefly in the States of New York, Ohio and Indiana. We hope the brethren of the west will continue to give us the hand of fellowship and rally to its support. All communications should be addressed to W. T. HORNER, CLEVELAND, O.

YEARLY MEETINGS IN OHIO IN THE YEAR 1863.

Chardon, Geauga county, on the 4th Sunday in June.
Hopedale, Harrison county, on the 3d Sunday in August.
Waynesburg, Stark county, on the 3d Sunday in August.
East Fairfield, Columbiana county, on the 4th Sunday in August.
Howland, Trumbull county, on the 5th Sunday in August.
Dennis' Church, Knox county, on the 5th sunday in August.
Euclid, (Collamer) Cuyahoga county, on the 1st sunday in September.
Fredericksburg, Wayne county, on the 1st Sunday in September.
Manchester, Summit county, on the 2nd Sunday in September
North Fairfield, Huron county, on the 3d Sunday in September.
Jeromeville, Ashland and Richland cos., on the 2nd Sunday in Sept.

All these meetings begin on Friday before the Lord's day specified, and continue till Monday following. A. S. HAYDEN.

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THE SHEPHERD'S SUNDAY SONG.

[Translated from the German of Uhland.]

The day of the Lord has come,
In the open fields I stand;
Only the morning bell,
And silence on every hand.

Worshiping, now I kneel:
O Grief! O holy Fear!
As if an invisible host
Were kneeling with me here.

The Heaven is crystal clear,
Perfect from base to dome;
It seems just ready to break:
The day of the Lord has come. B.

THE WORLD OF LIGHT.

BY DR. MUHLENBERG.

Since o'er thy footstool here below,
Such radiant gems are strown,
Oh! what magnificence must glow,
My God! about Thy throne!
So Brilliant here those drops of light—
There the full ocean rolls so bright!

If night's blue curtain of the sky,
With thousand stars in-wrought,
Hung with a royal canopy,
With glittering diamonds fraught—
Be, Lord, thy temple's outer veil,
What splendor at thy shrine must dwell!

The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze—
But shows, O Lord! one beam of Thine:
What then the day where thou dost shine!

Ah! how shall these dim eyes endure
That noon of living rays,
Or how my spirit so impure,
Upon thy glory gaze!
Anoint, O Lord! anoint my sight
And robe me for that world of light.

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PROGRESS OF REFORM.

SYRACUSE, N. Y., May 16, 1863.

BRO. CAMPBELL:—The little church at this place is still increasing in numbers, and I trust in piety. Seven have been added to the army of the Lord within the last two weeks. We now number nearly sixty.

W. A. BELDING.

OBITUARY NOTICES.

Died, April 27th, '63, Sister Nancy Grafton, aged 74 yrs. 3 mos. Another mother in Israel has fallen. Full of years abounding in labors of love, she has been called to the inheritance of the saints in light. For many long years she has been a devoted follower of the meek and lowly Jesus. Earnest in her profession, faithful in the discharge of her Christian duties; always ministering to the wants of the afflicted and suffering; the friend of the distressed and broken-hearted; exemplary in her walk and conversation, she won the esteem and affection of all with whom she had intercourse. She, indeed, in all the relations of life, verified the command of the Savior: "Let your light so shine among men that they, seeing your good works, may glorify your Father in heaven." The glory of Jesus, and how she might promote the interests of his heavenly kingdom by a consistent life, was her all-engrossing theme. She seemed, as a dear one has beautifully said, "during all her long months of illness, to grow more spiritually minded; her lamp shone brighter and brighter, unto the perfect day." She has brought up children; lodged strangers; washed the saints' feet; relieved the afflicted; diligently followed every good work; and now, a full ripe sheaf, she has been gathered home. May the Lord bless the venerable Bro. Grafton in this his saddest bereavement, and as the time of his departure draws nigh, when he is called to pass through the dark valley of the shadow of death, may thy rod and staff comfort him still, and grant him an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. The Lord clothe the mourners with the garments of peace, and dispense the consolations of his word and the riches of his grace forevermore.

C.

Died, in Virginia City, Nebraska Territory, on the 10th of March, 1863, Mrs. Eliza M'Connell, wife of Gen. Jno. R. M'Connell, in the 35th year of her age. She was a daughter of Capt. John Moor, of Fayette co., Ky., and early in life acknowledged her Savior. Marrying in 1854, she came to this coast, where she has remained until her death. She leaves an intelligent and noble husband, and two beautiful girls, who no doubt long to join her in the Paradise of the good. A few days before her death, she called her husband to her, and complacently told him, in the event of her death, whom she desired to take charge of her children, which was kindly acceded to. I will only add, in conclusion, that it was my fortune to know her in Ky., Va., Cal., and in this Territory, and she was always the same intelligent, noble Christian lady, always loved and admired by every one who knew her, and devotedly attached to her husband and children.

J. B. CHINN.

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THE UNIVERSE.

There is one item in this universe of the most transcendent importance to man. It is usually called *the sun*. It is only, in round numbers, *ninety five millions* of miles, in its mean distance, from our planet, commonly called *the earth*. In my school boy days, it was set down at *ninety-six millions* of miles, distant from our planet called the Earth. These ninety-six millions of miles are traversed by the rays of the morning sun in eight minutes, which is only at the rate of twelve millions of miles per minute.

> "How fleet is a glance of the mind!
> Compared with the speed of its flight
> The tempest itself lags behind,
> And the swift-winged arrows of light."—COWPER.

But we are asked, *where* and *what* is the center of the universe?—Is it material or immaterial? The sun is the center of our solar system. And so the centers of all other systems are suns. The fixed stars are, one and all, centers of systems. They are, in other words, suns, with their respective moons, or satellites, moving around them. There are myriads of myriads of suns, with their untold myriads of satellites.

Space has no limit. It is untold; it is inconceivable.* When we have, by the most potent telescopes, surveyed the hosts of stars or worlds above and around us, we are as unsatisfied as when we first

* We have to manufacture a few words to give any definite idea of our conceptions of the wonderful works of God.

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seized the telescope through which our ancient or modern Newtons gazed upon the star-spangled heaven of heavens.

We are here reminded of the sacred musings of the sweet bard of Israel. In one of these, he gives utterance to his emotions in these words:—

"When I look up unto the heavens,
Which thine own hands have made—
Unto the moon, and to the stars,
Which were by thee ordained,
Then say I, What is man, that he
Remember'd is by thee?
Or what the son of man, that thou
So kind to him shouldst be?
For thou a little lower hast
Him than the angels made;
With glory and with dignity
Thou crowned hast his head."—PSALM 8: 1-5.

Our material universe has its center. The sun, the material sun, is usually regarded as its center. But there is a *vis inertiæ* in all matter. There is not a particle of matter, known to science, that is not actuated or moved by a power *ab extra*—that is, a power wholly outside of itself.

There is not in any matter an innate power of motion, or a power to move, inherent in itself. This is not only a fact, or a matter of fact, but when contemplated in all its bearings, it is one of the most interesting, soul stirring, and soul elevating facts in our whole horizon.

We have many years since affirmed, that all matter is, *per se*, in and of itself, passive, wholly passive; and that intellect and volition are essential to any and every motion in the universe.

We will, therefore, *by the grace of God*, measure arms with any man of character on the truth, utility, importance and value of this position: *that intelligence and will are essential to all moral, spiritual and religious action.*

The true and legitimate bearings of a calm, deliberate, and well-documented discussion of this proposition will, indeed must be, of transcendent importance and value to unsettled minds on the responsibility, honor, dignity, usefulness and happiness of man,—of every man unsettled in his own mind as to his duty to God, to mankind, and to himself, now, henceforth and forever.

The *will not* and the *cannot*, ought to be clearly and fully developed in the understanding, the will, the conscience and the affections of every thoughtful and earnest inquirer as to his future and eternal destiny in this grand and glorious creation.

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For what, in time or earth, can compare with eternal glory, honor and immortality; with an inheritance incorruptible, undefiled and everlasting in the heaven of heavens—in the society of angels, principalities and powers—the cherubim and the seraphim of the Heaven of heavens!

This glorious inheritance, guarantied and secured to ransomed humanity, transcends all comparison.

Paul was once so enraptured with a vision of it, that he knew not where he was; whether in the body or out of the body, he could not tell; but he had visions of celestial blessedness which no language conld express, and such rapturous ecstasies of joy that he could recognize nothing of earth and time.

These are encouragements and arguments which ought never to be forgotten. "Set your affections on things above, not upon the things of earth." This was and is an oracle of Divine wisdom and goodness, addressed to man in his pilgrimage through this present evil world.

But alas! how few, comparatively, how very few, can command their minds away from earth and time, and concentrate them on these three most transcendently interesting questions: "*What am I?*" "*Whence came I?*" *Whither do I go?*"

Again, suppose that these three questions were most truthfully and and satisfactorily answered in the supreme court of the human understanding, another question arises: *Would* I—not *could* I? not *should* I?—but WOULD I walk in it? This probes the cellar of the human heart. Methinks I hear a request presented to this effect: "Please allow me a few days to think upon it."

How many?

How many! I cannot say how many; but a few days!

Granted, on one promise: that you will thoroughly examine the whole premises, and within a week or two, or at most a month, give me your most matured decision of this superlatively interesting question.

But months and years have passed away, and yet no answer!

This is not a mere imaginative sketch. It is rather the written record of many cases which have passed in review through a pilgrimage of more than threescore years. Truly said Jeremiah the prophet (chap. 17: 9.), "The heart is deceitful above all things, and desperately wicked: who can know it?" The Redeemer justifies this oracle of Jeremiah to a multitude of his auditors, saying, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies." These seven specifications are ample proof all that Jeremiah said. A. C.

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THE RESURRECTION OF THE BODY.

[From "Spots on the Sun; or, The Plumb-Line Papers," by Rev. T. M. Hopkins, Geneva, N. Y.]

In the present paper we propose to meet two very plausible objections against the resurrection of the body; as, I. Death destroys the identity of the human body: II. There is not room for the dead when raised to stand upon the earth.

In other and more explicit terms, it is asserted, that if the dead should be raised, and in the resurrection should occupy as much space as when alive and upon the earth, they would cover every foot of its surface, (the land) to the depth of *ten feet*, or more.

The doctrine of the resurrection, as taught in the Bible, is peculiar to the religion of Christ. It is evidently found in the Old Testament; but only shadowed forth there in its relations to the great and sublime doctrines of the incarnation of the Son of God, his crucifixion and death.

No reason can be assigned, however, why we should make any distinction between the religion of the Old Testament and that of the New: It obviously is but one great system of truth, differing only in respect to the methods employed by Infinite Wisdom to impart that truth to man. For, if Christ sought to be explicit on *any* subject, it was, that he meditated no change in the system of doctrines in which the Jews had been educated; except, perhaps, in respect to an increasing degree of light; or, as some may express it, a change from shadow to substance. In some form or other the idea of improvement, or more correctly, *progress*, is kept before the mind of the reader in every part of the Bible. Advance is inscribed on every page; just as in respect to those who have embraced its doctrines: They are represented as daily making progress. To stand still, is impossible to the believer; he is either advancing in the divine life, or he is not of God. There may be seasons of sad and melancholy declension, such as would make angels shudder; yet the true child of God will survive them, as did Peter his denial of Christ, and David his fearful sin in the case of Uriah. Spiritual life, at such times, is like those cases of suspended animation, in natural life; or, to use another and perhaps a more correct comparison, the heavenly traveler, in ascending the hights of Zion, at such times crosses a deep and perilous ravine. Therefore, they who claim for the system of doctrines taught in the Scriptures, that it is a perfect system—a claim which all prefer who regard them as given by inspiration of God—must of necessity subscribe to the idea of progress in those who have embraced that system.

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In affirming, as we have, then, that the doctrine of the resurrection of the body is peculiar to the Christian system, we have intended to say, only, that nowhere but in the religion of Christ do we find this idea entertained—or this doctrine advanced. No other form of religion, however near it may approximate to the true in other respects, knows anything of that which Christ advanced in the declaration, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Many of those systems to which I have referred, embraced the idea of the immortality of the soul; *some*, of a future state of retribution: yea, most of them do; but in what way or by what means, is evidently unknown to them. Obscurity, on these important points, is evidently a prevailing element in every form of religion but that which is the true.

Here we have the cause, undoubtedly, of that obstinate skepticism which exists on the general subject of the resurrection. Men are born sadducees: they witness the event of death; whether it be the death of a fellow-creature, or that of a beast. They see that decay immediately commences; and, that in the course of a few hours, "dust returns to dust again." Every intelligent man knows that the same material laws obtain in regard to the dust of all mankind, which he sees employed in respect to the remains of an animal; or, in fact, a plant: that these laws, continually in operation, pick up each separate particle of matter and hasten to combine it with others, those which are employed to form another organization: that while not one atom has been lost or annihilated, every element of which the former body was composed, is scattered abroad as if never to be gathered again; or it is wrought into new forms, and "brought out in a new edition, beautified and improved by its Author."

The exclamation of the Poet, "Where is the dust that hath not been alive?" is not only a very important one, it is most natural, and worthy of our attention. There would *seem*, at first sight, a plausible ground for the belief that already "there *has* been upon the earth a sufficient number of the human race to cover its surface several feet in depth." This *seeming*, or theory, in the form of an objection to the doctrine of the resurrection of the body, it is the object of this paper to refute.

The author of the first Epistle to the Corinthians, (chap. xv) judged correctly in supposing that the two great objections to the doctrine under consideration were, as he there expressed them, "*how* the dead are raised; and with what body they come forth." He met these objections everywhere, in the course of his labors as a minister of Christ,

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At Athens, they formed the butt of ridicule to "those who mocked;" and of a most painful solicitude to those who feared.

PART I.

The question with which we are at first concerned, regards *the identity of the bodies, when raised from the dead, with those which were buried.* Are they the same with those which, as the Apostle says, "were sown?" What grounds or reasons have we for saying, "the same bodies are raised from the dead which we saw buried?" There is, indisputably, not a particle of matter in "the new edition," according to the expressed declarations of the word of God, which was there before; not *one* which was employed to form that body, during the day of probation, that can be found in it after it has been raised from the dead. Where, then, the propriety of affirming that it is the same body? Possibly, the question of identity *may* turn on that of *atoms*, or elements of which the body, during its mission in the present world, was composed. If so, we are certainly without hope in respect to the resurrection of the dead.

This was the form of the objection which Paul first endeavored to meet. Accordingly, he referred his reader, or any one else who should be troubled with this objection, to the well known fact, that grain, any and every kind, "was not quickened," that is, did not spring to life, "except it first died." In other words, there was, at the very outset, in every instance where grain, such as wheat or corn, or any of the cereals were sown, the utter and complete dissolution of the particles of matter composing the seed that was sown, before it could grow up. Its elements, so far as human observations could discover, were as widely scattered as those of the human body which had been left to decay on the parched sands of the desert. And yet, no man, either in his conversation or thoughts, was ever understood to doubt the identity of the grain raised with that which had been sown. His language ever was, like that of revelation, "God giveth it a body as it has pleased him; *and to every seed his own body.*"

But some may be inclined to examine this article, who do not cherish any very marked respect for the declarations of the Bible, either on this, or on any subject. They may be ready to admit, that Paul believed undoubtedly and most firmly in the resurrection of the dead; and yet, they may affirm in accordance with their *unbelief*, that no such event can possibly take place. They may, therefore, *object* to our method of expressing the sentiment or argument in the language which, as we believe, "the Holy Ghost teacheth." But they certainly can find no fault with us for using the expressions as we do, when we affirm that it is only out of respect to the Bible that we employ

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them. We do not by any means deny, that we regard ourposition as *doubly proved*, when we can find, as in the case before us, a declaration as in the word of God, covering precisely the ground of our argument. But we do maintain, that when this *first* objection, to wit, that death destroys our personal identity, is removed by every instance in which the husbandman succeeds in growing grain from seed, and that no man in his senses supposes either that the seed which is sown is annihilated, or that that which comes up and bears grain is identically the same as that which was sown, if the question of identity must turn on that of atoms or elements; the objector, whoever he may be, as it seems to us, should not only be silenced, but satisfied forever. Because, if the question here were worth arguing, we might ask, on the supposition that it required the identical particles of matter to form the seed, where is there room for increase? The cultivator of the soil, if he is so foolish as to employ himself in this way, might sow his bushel, take good care of it, and when every kernel came, it would have just one kernel, and he would reap just his bushel.

The man, therefore, who objects to the doctrine of the resurrection, that it cannot be true because the identity of the body sown is destroyed, must, in order to be consistent with himself, affirm that the whole business of raising grain is altogether absurd and incredible; because there is no such thing as identity in respect to any body, or corporation, unless the identical particles or elements are employed in both cases. In fact, a denial of our position will place one in a very difficult situation: he would be obliged to deny the identity of every tree in the forest; every leaf that grows; every spire of grass; every plant that springs from the sward; every animal that lives; every *man* that draws the breath of life: for no one of these, or of ten thousand other things that might be named, is the same thing for the space of two consecutive minutes, in the course of its existence, as to the sameness or identity of the elements or particles of matter of which it is composed. No river, or lake, or even pool, is the same *now* that it was one minute ago: every stone, or mountain; everything with which we are acquainted, here on earth, or with which we expect to be acquainted in the world to come—all are subject to one and the same law in respect to their identity; that must be maintained without supposing an identity of materials in its composition, or it cannot be at all. He, therefore, who affirms that a thing cannot be the same to-day that it was yesterday, unless the identical atoms or particles of matter be found in it at both periods, makes a clean sweep in respect to the question of identity, or even individuality. Under his law nothing can grow, any more than be diminished, without an-

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nihilating itself. The child, when he comes to be a man, must not be held responsible for what he did in childhood, for he is not the same being. The Psalmist had no occasion to pray that God would not remember against him the sins of his youth. And the evil doer, whatever his crime, must be suffered to "go unwhipped of justice," unless he can be taken and punished in the very act; because a retribution which does not reach him instantly, reaches not *him*, the man that did the evil deed, but another and a very different being. The sick, when he recovers, may be prosecuted for the payment of his attendant physician and nurse, yet he can always enter an *alibi*, in his defense: he was not there; *he* is not the man that was sick: on the ground of the objection which we are examining, he to whom these services were rendered is nowhere. It will not be denied by any intelligent man, that matter, in any and all its various forms, is constantly changing its position, passing from one organization into another; that there is no place where, for any considerable time, it may be regarded as stationary. Experiments have many times demonstrated that in the course of a very short period, every man, so far as he may be said to be composed of matter, undergoes a complete and thorough change. His very "*bones*," in the language of Job, may "be full of the sins of his youth;" but his sins are not matter: were they, in this respect, like either bones, or flesh, or blood; in other words, composed of matter, they would of themselves pass away, without waiting to be purged by "the blood of the everlasting covenant."

Identity, therefore, in respect to man, as well as in respect to almost everything else, must be allowed to rest on something besides an identity of elements combined in its organization; or the thing must be given up as the wildest chimera: those nations that have been on the earth three, five, or fifteen hundred years are the same *nations* they were a thousand years ago, though there is not among them a single individual that was found there a hundred years since. Take any of the rivers of the earth; there is not in any of them a gallon of water, perhaps not a drop, that was there a century ago. We talk of the Mississippi, the Ohio, the Amazon, as if we felt that everybody would understand us, and know for a certainty the identical river to which we referred; yet if this must depend on an abiding and unchangeable sameness of the waters which go to make up those rivers, we have only to station ourselves upon the bank of any one of them, and look upon its passing current, to see our river pass away. Old ocean itself is subject to the same mutations; and earth, with all its continents and islands to hold it in an unchanging position, is by no means stationary: every moment a change is taking place in the elements of which it is composed; so that to-day it is anything rather

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than what it was when God created man and placed him upon it, to go no further back: yet a man could not make himself more ridiculous than to assert that it was not the same. Its waters are being solidified, and thus passing into forms somewhat more substantial; while at the same time, its rocks and mountains, by no very slow process, are being broken down, and becoming dust. That day which was seen in prophetic vision, when "*there was no more sea*," is evidently not far distant. Nor will this changeless mutation (forgive the paradox) cease, even here. "It doth not yet appear what we shall be." We have *no* idea, nor can we have, of the appearance or true state of things in heaven or earth, or in respect to the human race, when things have reached that result for which they are and were created.

If, now, the question of identity, either as regards a person or thing, must be conditioned upon its *immutability*, not only in respect to its elementary principles, but anything else, there is evidently no such thing, *never* was, and never will be. Whatsoever may be predicted as resultant of this, must also be given up; identity, on such grounds as this, is impossible. The reader is not the same individual he was when he commenced this chapter.

But it is not; there are considerations which have no reference whatever to the nature or number of elements combined in the formation of man, which fix in him an identity that is just as immutable as the throne of God. Every man that exists, every child that is born, *sustains specific relations*, not only to every other creature, but to God the Creator. These relations, in respect to moral beings, are not only at the foundation of moral obligation, they are the basis, the true, unchanging basis of that which we are in search of, *man's individual or personal identity*. No two beings that ever existed may be supposed to have sustained precisely the same relations, one towards the other, or towards all others. Nor can any two be found among the myriads that have been upon the earth, or that may yet *be* upon it, that shall sustain precisely the same relation to their Creator. No two that have existed, or that ever will exist, have had identically the same thoughts, the same moral feelings, one with the other. No two that have performed precisely the same acts, or that in all respects have occupied the same ground in regard to human responsibility.—A fixed and unalterable diversity obtains through all the universe, which no being can ever modify, much less change; and on this unchanging structure depends that identity we are in search of, and which is itself unchangeable. Sir Isaac Newton, when busied in those investigations which, in their results, drew a sponge over the philosophy of the world, was the same individual, identically the

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same, with that small boy who bore that name a few years before, who had, like all his schoolmates, to learn his A, B, C. And had he lived a thousand years, and been permitted to prosecute his studies as successfully to the end as during the days of his mightiest achievements, he would have been only Sir Isaac Newton. The position which God had assigned him from eternity, was a position for which no other being in the universe was made, and one to which no other was or could be adapted.

The same is true of the poorest, or most obscure, or most neglected of the sons of men. There is a position in the great family of men, which belongs exclusively to him; a place for which he was created, and for which no other being was; a station, with all its dependences, whether they be few or many, which no other being in the universe could occupy, and for which he alone was created. This fixedness of being, this immutability of character, is a resultant of *the law of existing relations*. Everything in morals turns on this law; man is not a man without it; an animal is not an animal, except through this all pervading and omnipotent Rule. The whole is not greater than a part, except as the result of that law on which we predicate human, as well as universal identity.

In regard to moral or responsible beings, the law is more stringent, if possible, than in respect to anything else: the reason therefor, is evidently this, there is more involved here than in any other part of the creation of God. Lazarus, lying at the gate of opulence and *starving* there, covered with the evidences of human infirmity and sorrow, abandoned of all his race, and cared for only by his canine physicians, is yet a being that has a fixed and changeless mission, a responsibility which none but Lazarus can meet.

In this alone is personal identity; man, so far as *matter* is concerned, is not the same, any two periods of his existence. At the moment of his creation, he sets forward on a journey, which is never to terminate. He commences to follow a line which to some may seem a literal circle, ending in itself; yet, he never returns to precisely that point which he occupied at a previous stage of of his existence. That unchangeable Ego, which came into being at his birth, whether he sleep or wake, be well or ill; abide at home, or be a lone wanderer without name or nation, moves on to that eternity for which he was created, and from which there is no return. Consciousness accompanies him all the days of his existence, to assure him of his identity with that being who has endeavored from the heart to obey his Creator God, and who has never knowingly departed from that obedience; or, to annoy him with the sad and melancholy assurance that he is the same, identically the same intelligent being that often and long had known

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his Maker's will, but had done it not. This it is which shall lie down with his body in the grave; and it is this, which, at the sound of the archangel's trump, shall come forth either to the resurrection of the just, *which is unto eternal life;* or, to that of shame and everlasting contempt.

To return, then, for a moment, to the objection against the doctrine of the resurrection, as it was urged in the days of the Apostle Paul; and to its answer by the same apostle, we say of identity, it is that principle of life in the grain which passes over from one stage of its existence to another *unchanged.* It may lie perfectly dormant thousands of years, and then be made to germinate; as has been recently demonstrated in the case of grain which was taken from the wrappings of an Egyptian Mummy, and caused to spring up and bring forth its appropriate kind. So long as the attendant circumstances were such as were required by the nature of the case, no change could reach that principle of life. When passing from one stage to another, it must necessarily *put off*, so to speak, lay aside, never to be resumed, that body with which, from the first, it had been invested. Those particles of matter with which this mysterious principle had been incorporated, by which it had been preserved, had, to the very last one, like those which compose the human body, been dropped in the grave. Yet, through the arrangements of an over wise Providence, others stood ready to become the covering and defense of the new corn in that new life into which it had risen.

Here all the essential principles involved in the resurrection of the human body are not only seen, but acknowledged, in respect to a fact or event of a worldly nature, as we say; why should they not be admitted in respect to that which is of vastly more importance, an event which differs from that other only in respect to its containing the principle of an immortal soul which is to rise to immortal life? The consideration suggested by the Apsstle, viz: "that which is sown of a natural body is raised a spiritual body," does not in the least affect the main question; for the objection looks only at the circumstance or consideration, that in the death of man, the body which he occupied on the earth is left in the grave, and it takes the liberty to infer from this the extinction of his being; but if such a result as this is to follow, then surely there is no grain to be expected from ever so liberal sowing, for every kernel thus deposited leaves *its* body in the ground. Like that which once invested the undying spark of human existence, the kernel of wheat, the body which enwraps the principle of life in the seed, is left in the earth, while "God giveth it one, as it has pleased him; and to every seed his own body."

"But," says the objector, "this is all very well as far as it goes;

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we remember, however, that *illustrations* are not necessarily arguments; a thing may be very much like another, which is true, and yet not be like it in this respect; the kingdom of heaven 'may be' like unto a householder, who called unto him his servants and delivered unto them his goods," etc., etc., while it may be true that no such event as that ever existed, except in the imagination of him who spake the parable. So in the case before us, there may be many things in the philosophy of sowing and reaping, taking in the whole history of the thing, which are strikingly analogous to something else, which something else is only an imaginary thing." It is obvious enough to any one that this objection would have some weight, were it not that the thing which it regards as imaginary, or hypothetical, is that part which is inspired, or more correctly, the comparison is one which Divine inspiration has brought forward, adopted, and sanctioned, and therefore is not only just, but evidently reliable. Nothing, indeed, can be clearer than that the writer of the Epistles to the Corinthians most firmly believed in the resurrection of *the body*; a body which, though not composed of the same materials that were once employed to form it, yet sustains precisely that relation to the undying spirit which once inhabited it, which was sustained by that in which the spirit dwelt before its decease. And this same writer, while under the guidance of Divine inspiration, is endavoring to convince his readers of the truth of that doctrine which he so firmly believes, and which he regards as a most important doctrine. In doing this he uses the comparison or illustration of which we have spoken. It would seem, therefore, to be clear enough that this illustration is in fact a most reliable argument.

Look, for a moment, at the objection; death destroys the identity of the human body; we who survive our dead, have the testimony of our corporeal senses, that the body of our friend who has been called away before us is scattered to the four corners of the world; that not one particle of matter can be identified as that which belonged to his body while here in the flesh: how then can we believe? This is the question; and the Apostle proceeds to answer it, by showing that the husbandman, on the ground of the doubter, cannot believe in the growing of grain; because, from the period in which it was sown, (or soon after) to that of the harvest, (or very nearly) no man can find one particle of that which was sown. He may go at any time, after the lapse of a few days, and dig about the plant, he can find nothing of the grain that he sowed there; any more than an Oriental traveler, as he examines the tombs of Petra, can find the dust that once belonged to the bodies that have been carried and laid there.

We are willing that the reader should understand, that we regard

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this illustration so important, so appropriate and satisfactory, as to need scarcely anything in addition, for the support of the doctrine under discussion: especially since it is one with which every one is more or less acquainted. No man needs to think but for a moment, if his mind is troubled about the resurrection of his body, on the ground that the particles of matter which once composed it are evidently and widely scattered abroad—he must in like manner be troubled about the rearing of his corn; a matter that his corporeal senses (the self-same witnesses that assure him of the dispersion of the dead body) have assured him of: in this case, therefore, he must not believe what he sees, and what he has seen thousands of times. If he would be just to himself, just to his principles, and just to his senses, he must stoutly deny the whole. His *friends* may come forward and unite their testimony to his to any number that can be desired; yet he must not believe: he saw the grain put into the ground; he saw a green blade spring up where that grain was buried; he went to inquire what had become of it, and lo! he could find nothing of it: now let him believe that "he shall find it after many days"—*if he can.*—Those witnesses (his senses) whose testimony so much troubled him in respect to the dissolution and dispersion of the body of his friend, are equally confident and positive that "the full corn in the ear" is identically the same with that which was sown; but these same witnesses have assured him, over and again, that every part and particle of the grain that he planted is gone!

In fact, the author of this argument on the resurrection—I speak of the Apostle Paul—seems desirous to put it out of the power of his reader to disbelieve, or even to doubt: he selects a well known fact—a fact with which every one is conversant—a fact in respect to which no man who ever knew anything ever had a doubt—and writes upon its very front this undeniable assurance: "You must disbelieve *this* before you can feel at liberty to call in question the resurrection of the dead."

A word further in respect to the character or nature of the comparison: We have already said, that it was drawn from the common and ordinary events of life. Every one may be supposed to know all about it. Hence the utter impossibility of any one's being deceived by it. Herein is its great strength. Paul has carefully followed the Great Teacher. Instead of doing as many religious teachers of the present day, cite a passage from fabulous and shameful heathenism, with a view to illustrate, as it is said, (that is, throw light on his subject,) he copies the example of his Lord and Master; takes his reader, his disciple, to a subject with which he is not only familiar, but which he knows to be true, however mysterious.

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Permit me to draw a little further upon the patience of the reader. I wish to speak a word of the Savior as a Teacher; especially since, as I have already said, the Apostle has so faithfully adopted his method of instruction.

No doubt, one of the powers to which they referred, who returned from a vain attempt to apprehend Christ, and affirmed that "*never* man spake as this man," was—that his instructions were made plain; that while other men, in endeavoring to give instruction, used comparisons, figures of speech, metaphors and illustrations drawn from unheard of and unknown subjects, the Lord Jesus Christ made use of those with which they to whom he was speaking must of necessity be familiar.

We may regard him, in accordance with the customs of the age, as walking forth with his disciples, that he might converse with them upon the momentous subject of his mission, and the various relations he sustained to them: before him, and probably at no great distance, a shepherd appears leading forth his flock in search of pasture. Then comes the declaration, which John has so faithfully recorded: "I am the shepherd; ye are the sheep." A stranger instantly appears and calls to the sheep, as if to persuade them to abandon their rightful shepherd and protector and follow *him*: "but the sheep hear not his voice; they refuse to follow a stranger." Then, in the distance, "a sower is seen going forth to sow." Now follows "the parable of the sower and his seed." On another occasion they witness a vine, clinging to whatsoever it can reach, and endeavoring to raise itself up so as to bear fruit. Then follows the declaration, "I am the vine; ye are the branches: ye do abide in me, and I in you. The branch that abideth not in me, is cast forth, and men gather them in bundles, and they are burned."

Now, we cannot too much admire this trait of character in our Lord and Redeemer, considered only as Teacher. As we have already said, it puts it out of the power of the teacher to mislead or deceive; he is enabled to give light on subjects that otherwise are inscrutably dark and unintelligible. If it be possible to impart a clear and satisfactory knowledge of that which before was utterly unknown, it is to be done in the way adopted by our Lord Jesus Christ; compare it with things that *are* understood; illustrate it by saying it is like this, or like that, taking special care to have *a this* or *a that* which is well understood. Much may be learned in this way, that can be in no other; much which is of the greatest importance.

We are by no means sure that the course we are endeavoring to discountenance, or perhaps censure, is as objectionable to others as to ourselves. For as we have cast our eye about upon an audience, when a speaker was endeavoring to illuminate his pathway by fre-

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quent references to heathen deities, or by the most free and liberal use of pagan agencies; by declaring, for instance, that the point he would explain was "like the effect of Circe's cup upon Eurylocus and his companions"; or that something was dark as Erebus," "faithful as Patrochus," "affectionate as Minerva, by the side of Jupiter"—we have thought, most, if not all, could affirm with Ahimaz, "I heard a great tumult, but knew not was there." Under pretense of making himself understood, but in fact to display his so-called learning, he has referred them for illustration to that which they knew nothing about, and of course has only increased their darkness.

But, suppose there was an age, in times past, so familiar with these things as actually not to be embarrassed by a reference to them; their knowledge could in no sense benefit them; it was at best but a belief of the fabulous: consequently, the time would most surely come, when the generations upon the earth would know nothing of it at all: an attempt to illuminate a subject, or illustrate a difficult point by a reference to these things, would most certainly increase the darkness in which it was already involved, add to the embarrassment of the hearers, while it pointedly displayed the want of good sense in the speaker. Long before the dawn of the millennium, we believe all knowledge of pagan mythology, but especially of this *use* of it, will have vanished away.

Not so with respect to those subjects to which the Lord Jesus Christ refers, or from which he draws his illustrations. The time will never come when the human race can do without the sheep, or the sheep without a shepherd. While man shall dwell upon the earth, there must be sowing and reaping, gathering into barns and preparing the grain for food. So long as the world shall endure, he that readeth the parable of the sower and his seed, will understand it; as an illustration, it can never pass into disuse.

Now, the beauty and excellence of the means which the apostle employed for answering the objection to the resurrection of the body, which we have been considering, consists in the fact or consideration that the time will never come when men can live without bread; or have bread without growing wheat. But, if they must grow wheat, they must sow it; if it must be sown, it will have to sprout and grow up, in order to give bread: but every kernel that sprouts and grows up, demonstates that the objection we are considering has no foundation whatever. The husbandman may examine his wheat any time, after it has germinated and grown up—he will find *nothing*, not even a particle of matter that belonged to the grain he sowed; yet, when the harvest is come, he shall assuredly gather in the identical grain that he sowed: no change has reached a solitary grain, which has in

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the least disturbed its identity; there lies before him, in every kernel, a practical illustration of the absurdity of his position, if he has so much as thought in his heart that the doctrine of the resurrection can not be true, because death destroys the identity of the body.

Possibly, while we have been insisting with such earnestness on the relevancy or appositeness of the illustration which we have used, and for which we have claimed special attention, on the ground that it has been selected from what can never be unknown, or pass into desuetude, it has occurred to the reader that this same apostle from whom we have received it, has seemed to sanction the practice which we have so much condemned—an attempt to illustrate important truths by a reference to what must soon be unknown, and which cannot too soon be forgotten. There are, as we are well aware, frequent references, in the writing of Paul, to certain games among the ancients, those of Olympia, in Greece, for example. These seem to have been a favorite source of illustration to him: he scarcely attempts to urge us forward in our way to heaven, without some reference to the race: whenever he would persuade us so to live that our influence, in all its weight, shall be felt in favor of the religion of Jesus Christ, he refers us to himself as our example, declaring that he "so fights as not to be found beating the air:" *he* does not allow himself to be employed in hurling his blows at nothing: that is, he is careful to make every blow *tell*: he does not lose a moment or an effort.

To reply, so far as necessary, we have only to say, that the apostle's reference is to something which did at least *exist*, or was not wholly fabulous; and which, though a practice of no very exalted character in respect in its moral influence, was nevertheless far less injurious than that which we have endeavored to discourage. It cannot be denied, that in order to be understood, we must often refer to that which is outside of our subject, and will soon pass away. The Spirit of inspiration, in his attempts to communicate knowledge to man, must needs use the language of man; must refer to things with which man is *acquainted*: and it is on this principle, or in obedience to this law, that Paul introduced into his argument for the resurrection of the dead, the fact, or consideration, that every kernel of grain which germinates and grows up, loses its identity just as truly and in the same sense as the human body which is raised from the dead. His object is, as we have many times said, to set forth this great and important truth, that if we refuse to believe that the dead shall be raised, on the ground or because it has seemed to us that the identity of the body has been destroyed by death, we must, in order to be consistent, refuse to believe that the grain which the husbandman has reaped is that which he sowed: the identity consisting in that myste-

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rious individuality; that something which is itself and not another; that which, in man, is the *egomet*, the myself, in distinction from every body and everything else.

DISCUSSION OF TRANSLATIONS.

Our readers have already been advised of the fact that our learned and laborious Brother H. T. Anderson has, for some time, been engaged in making a new translation of the New Testament, from the original Greek. He has favored us from time to time with several specimens of his work, and we have been gratified to discover a degree of excellence in what we have seen, indicative of the highest qualifications for this high and responsible task. We have felt the liveliest and sincerest interest in having Bro. Anderson sustained in his noble labors, and cherish a high degree of confidence in his success.

Some time ago Bro. Anderson published through the Christian Review, in parallel columns, his own translation of the 1st chapter of Luke, and the revision of the same as made under the auspices of the American Bible Union, challenging a comparison of the relative merits of the two. The attention of Bro. W. H. Wyckoff, Cor. Sec'y., of the Bible Union, was called to this fact, and he was thus induced to undertake a critical examination of the respective claims of the two efforts. Speaking of Bro. Anderson's translation, in a letter to Bro. G. W. Rice, he says:

"I was forcibly struck with this fact: that in almost every instance in which Brother Anderson differs from the Bible Union, the Greek is obviously and indisputably on the side of the Bible Union, and Bro. Anderson has departed from the words of inspiration. If you wish, I will undertake to show this in successive numbers of your paper."

This proposition was submitted to Bro. H. T. Anderson, and he very promptly expressed his willingness to subject his work to the ordeal. He says:—"The charge he makes is one of a very grave character, for which he must be held to strict account. My version must stand or fall on its merits. So must theirs. The question now is, which shall stand? I have said, and still say, that the men who made that version have done justice to neither Greek nor English.—We will see before the controversy ends, where the truth stands. I am impressed with the belief that the hand of God is in this matter—I make my appeal to him. The Lord looks upon the matter, and will give the victory to those who love his truth."

We are gratified at this friendly overture, so frankly made and met,

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and feel sure, from the high Christian character of the two brethren, and their facilities for illustrating the subject, that we shall have a very courteous and profitable discussion on this important and popular subject. The people, for the last ten or twelve years, have maintained a steady and liberal interest in the efforts of the Bible Union, and it is fitting, and due alike to them and their agents, that the value of the results shall be fully and freely canvassed. Bro. Wyckoff has already contributed *six* numbers, through the columns of the Christian Review, and Bro. Anderson has published in the same paper *two* replies. We hope to lay the discussion fairly before our readers, and when the matter is fully before us, will try to form an impartial and honest judgment in the case. W. K. P.

THE NEW TRANSLATION.—NO. I.

MESSRS. EDITORS:—Your favor of the 9th inst., cheerfully opening your columns for criticisms upon the "New Translation," which you compare in your paper to the work of the Bible Union, is thankfully received. I will begin with the first chapter of Luke, which you publish in parallel columns with the Revision from our Final Committee.

The great object of the Bible Union is to ascertain and express the exact meaning of the inspired original. This is undoubtedly the object of the New Translation, and by this test it must be tried. In applying this test, I refer, first, to what appears to me a most striking and unwarranted deviation from the words of the Holy Spirit, in the commencement of the SECOND VERSE.

The origional reads: *kathos paredosan.*

The common version translates this: "EVEN AS THEY DELIVERED."

Our Revision has it: "AS THEY DELIVERED."

The New Translation make it: "AS THEY WERE DELIVERED."

Here, then, is a fair opportunity to bring the test to bear. The difference is palpable and indisputable. "They delivered" and "They were delivered" are the two renderings. They cannot both be right. Which is in accordance with the original? The verb is *paredosan.* Does it mean, "They delivered," or "They were delivered?"

The verb is in the the third person plural of the second aorist; indicative; active. The verb, *didomi*, from which it comes, is one of the most common and familiar in the Greed language, and every school boy who studies the grammar is drilled upon it. I never heard of a Greek grammarian who expressed a doubt that the form was active.—To change active to passive without authority, and without any apparent reason, is a license in the translation of the sacred Scriptures of

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which I trust the revisers of the Bible Union will never be guilty.—It would certainly stamp their work with a character which probably would entirely preclude its circulation.

In the *third* verse, the inspired penman uses the words, *pareekolou-theekoti.*

The common version translates this: HAVING HAD PERFECT UNDERSTANDING."

Our Revision has it: "HAVING ACCURATELY TRACED."

The New Translation makes it: "HAVING OBTAINED EXACT INFORMATION."

Here, again, is a marked and palpable distinction. Which is right, "Having accurately traced," or "having obtained exact information?" Both cannot be right. Both cannot express the meaning of the Holy Spirit. *To trace*, is not *to know*. *To trace*, is not *to obtain exact information*. The one may sometimes lead to the other, but to assume that they are the same in meaning, would be to confound language, and substitute obscurity and error for plain and simple truth.

The original word comes from *akolouthos*, a follower, supposed to be derived from *kelenthos*, a path. The word itself means, *to follow with*, *to accompany*, *to go in the same path or track*, *to trace*.

Here is undoubtedly, in the figurative use of the word, the quest for knowledge, but it is stretching its meaning beyond all propriety to translate it, "Having obtained exact information." It is taking a liberty with the inspired word of God, for which there appears to me no justification. The Bible Union strives to come as near as possible to the exact meaning of the inspired Scriptures, and prefers this to all inferences and surmises.

The truth, the whole truth, and nothing but the truth, is our motto. If it were not, we could easily make the phraseology of the Revision more smooth and elegant. But we prefer the word of God to all the glosses of human wisdom and all the graces of polished rhetoric.

Affectionately, WM. H. WYCKOFF, Cor. Sec

H. T. ANDERSON'S REPLY TO W. H. WYCKOFF.—NO. I.

BRN. FRANKLIN & RICE:—While I deem it proper to postpone my reply to the "Bible Union" till they have brought their entire argument to a close, yet, to the friends of *a faithful English version of the New Testament*, I wish to say a word now touching this discussion. I do not wish to interrupt in the least the regular course of criticism, nor do I now write to induce the slightest change in the spirit or method of the Bible Union attack upon my translation. I shall wait till their quiver is emptied, and the bow is relaxed in their hands.—Then I will claim for myself the same patient hearing that I now pro-

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pose to give to them. I pledge myself, however, to deal with every criticism that they may see proper to make, in a way that shall be satisfactory to all lovers of the truth. In the meantime I desire my brethren especially to read carefully these critiques of the Bible Union; to give them that respectful consideration which is due to the productions of such men, and to file away the papers for future reference. When I have finished the examination of these criticisms, I shall, if it be not then thought a useless task, invite the Bible Union to a candid and critical examination of their own "Four Gospels."

I wish to say, also, that my letter to Bro. Rice, published in the "Review" of last week, authorizing him to open the columns of his paper to the Bible Union, was written without any thought of its public appearance as a part of this discussion. Hence, anything in that note that may savor of discourtesy to any member of the Bible Union, was entirely unpremeditated on my part. Such expressions are hereby modified, and made to conform to the *style courteous*. In the meantime, I will give to their first critical effort an examination that will enable me to be brief in my future notices of their criticism.

They charge that *I have departed from the words of inspiration.*— In order to persuade men to think so, they reason, in substance, as folows:

1. I have, they argue, in translating *kathos paredosan*, changed the active, As THEY DELIVERED, into the passive, As THEY WERE DELIVERED, and thereby given another meaning.

2. This, they intimate, I have done "without authority, and without any apparent reason."

3. Therefore, I "have departed, in this instance, from the words of Inspiration."

Before I examine the premises from which they attempt to draw this conclusion, I would enquire, What is meant by a "departure from the words of Inspiration"?

I cannot suppose they mean to convey the idea that a translator should use the *same words* that are in the original. This would be to transcribe, not to translate. Nor can I suppose that these learned gentlemen mean to convey the idea that a translator should not depart from *the etymological forms* of the original, but must always reproduce these in the English. For even the Bible Union "Gospels" themselves are full of such departures from the forms of the Greek; and the translator must of necessity thus depart in many instances, if he would be either faithful or perspicuous. I conclude, therefore, that they mean that I have departed from *the sense* of the original; that I have failed to bring out the exact thought of the Sacred Writer; or that I have not expressed it so clearly and fully as they have. Indeed,

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the Secretary emphatically says, that the *exact meaning* of the Inspired Writer is *the test* of a version, and he proposes to apply this *test* to the passage before us. I like his test, for it is the only proper one. To that test I will cheerfully submit my entire translation; and to that test I shall, in due time, if God spares me, subject the Bible Union "Gospels," and this I will do for the sake of Him whose word is truth, and who speaks as no man ever spoke.

1. The charge, then, is, that in the second verse of the first chapter of Luke's Gospel, I have changed *active* to *passive*—translated *kathos paredosan* by "As they were delivered, instead of "As they delivered;" in doing which *I have departed from the meaning of the Sacred Writer.*

Now, applying the test of the Secretary, by which he proposes to determine the correctness of the translation, the question arises:—Have I given the exact meaning of Luke in this verse? I affirm that I have; the Secretary denies it. Here, then, is a simple issue made up.

Now, the whole Bible Union are perfectly familiar with the fact that the active and the passive form of a sentence express precisely the same thought, *provided* the object of the active-transitive verb is made the subject of the passive. And the Secretary well knew that I had observed this principle strictly in expressing Luke's thought by means of the English passive form. For example: The two statements, "*The Bible Union revised the New Testament,*" and "*The New Testament was revised by the Bible Union,*" express the same meaning. If the subject of the active sentence, on the other hand, is retained as the subject of the passive likewise, a change in thought is made; which departure from syntax, however, the Secretary well knows, does not occur in my rendering. For example: "The Bible Union revised the New Testament," and "The Bible Union was revised by the New Testament," present a difference of thought that is quite striking. But let us apply the *test* which he has proposed, and thus try the interesting issue before us:

THE BIBLE UNION revises thus: "*As they delivered them to us, who, from the beginning, were eye-witnesses and ministers of the Word.*"—We translate thus: "*As they were delivered to us by those who were, from the beginning, eye-witnesses and ministers of the Word.*"

Admitting, for argument's sake, that their own version expresses Luke's meaning clearly and exactly—which it does not do—I respectfully challenge the Secretary to show, for the truth's sake, *where* the difference in thought lies. For he insinuates, "that it is palpable and indisputable."

Now, one *might*, ignorantly or disingenuously, counterfeit a differ-

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ence, by *assuming* that the subject "they," in the passive sentence of my rendering, means the same thing that it does on the subject of their active rendering. And perhaps he might even persuade a careless reader that there is a "palpable difference," in meaning, were he to take advantage of the accidental recurrence of the word "*they*," which is the subject in both clauses, and suppress the simple fact that *they stand for different things*; and then quote, for comparison, *the isolated verbs*, in the manner following:

"*They delivered*;"
"*They were delivered!*"

But it would poorly serve the interests of any good cause to attack or to defend in this style, and a critic would compromise himself by doing it. But how, then, can such a difference in meaning as that alleged, be otherwise made out? For the Secretary of the Bible Union knows that in my sentence, "*they*" stands for what is the *object* in his active sentence, and that, consqently, the meaning remains the same. It follows, then, conclusively, either that he has forgotten the familiar grammatical principle, that an active and passive form of sentence convey precisely the same thought, when the object of the one is made the subject of the other, or that he has been led by the zeal of criticism to see what is invisible, to feel what is not "palpable," and to dispute what is not "disputable."

How plain would all this have been to the mind of the reader, had the Secretary boldly placed the two contending clauses in full, side by side, as I have done! Had this been done by the Secretary, his own "school-boy" would have seen that the difference in form of sentence involved no difference of meaning. Suppose *William* affirms that "Brutus killed Cæsar;" and *Henry* declares that "Cæsar was killed by Brutus." What would be thought of the critical acumen of the man that should strenuously maintain, that there is a "palpable and indisputable difference" in meaning between them; that both cannot be right; and one must be wrong? And what would be thought of his candor should he, in order to make such a difference *appear*, quote *William* as saying "He killed;" and *Henry* as saying "He was killed;" and on this verbal distinction of the parts, rest his proof of an alleged difference of meaning in the statements of the two men? But I must hasten to the examination of the other premise of the Corresponding Secretary; who, after arguing that I have, in the passage before us, by changing the active form of the verb into the passive, produced a difference in sense, goes on to intimate that I had neither "authority nor apparent reason" for so doing. In reply, I affirm that I had good reason for adopting the mode of expression that I did adopt;

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and good reason, with me, is good authority. Here, too, we have another plain, simple issue made up between us.

2. I affirm that there is good and sufficient reason for the form adopted; he denies that there is any *apparent* reason for it. I will both give a reason, and make it apparent to the Secretary. I now give their translation of this verse again:

"As they delivered them to us, who from the beginning were eye-witnesses and ministers of the word."

This sentence of the Bible Union, as it stands, is not good English—it is not clear—it is turbid—it but obscurely expresses the thought of the inspired writer—and to many minds it may convey a false idea. Indeed, if an ordinary English reader interprets it according to its obvious syntax, he will be misled as to Luke's meaning. Let the sentence be at once submitted to the "test." Let the Secretary give this verse to the young people around him to read, or to any English scholar, and then ask, What persons were eye-witnesses? By the laws of good arrangement, is not the pronoun "us" the antecedent of "who?" If so, are not the "us" also the "eye-witnesses?" Does this rendering of the Bible Union clearly and satisfactorily express the meaning of Luke? We speak not of what the Secretary calls "graces of polished rhetoric," "smooth and elegant phraseology," which things, he seems to think, must be set aside in some degree, when we are to speak God's truth in English. I speak not of these things; but does the sentence of the Bible Union convey *one* thought, or *two?*

May not "*who*," in their rendering, syntactically relate to "*us?*" If so, is not the "exact meaning of the inspired writer,"—which is the Secretary's own *test* of a translation—obscurely and awkwardly expressed by their version, if expressed at all? Away, then, with such blemishes on the fair face of God's Word!

But, in order to make apparent this one reason for a different structure of the sentence, I would say, in conclusion, that according to the *ascertained* sense of the original, the pronoun "*who*" ought to relate to the agents that "delivered; but in the awkward structure which the Secretary defends, it must, by the laws of English grammar, relate to the "*us*" who received. If, now, we assume their translation to be good English, then it follows that the Bible Union *has departed from the words of inspiration.* But if, on the other hand, the ascertained sense and meaning of the inspired writer is, that the things mentioned in the previous verse were delivered to Luke and others by those who were eye-witnesses and ministers of the word, then has the Bible Union made *a palpable and indisputable departure from English syntax.*

Is it possible that the Bible Union has adopted, as a principle of

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revision, the notion, that in order to express the thoughts of Inspiration, the purity of language needs not, and in some cases must not, be attended to? Must a translator, in order to be faithful to the Greek, be false to the Spirit that speaks to us through the Greek? Must he, in order to give us God's though s faithfully, employ English obscurely? If they have not adopted such a principle, what means the remarkable criticism of their Secretary, which we have now exposed? And what means the equally remarksble declaration with which he seems to apologize for the style of his version? "The truth," says he, "the whole truth, and nothing but the truth, is our motto. *If it were not*, we could easily make the phraseology of the Revision more smooth and elegant."

Now, the truth, the precious truth that lies embalmed in the Greek, and this truth ascertained and expressed, is our motto. And we are sure, that the more plainly we perceive and the more heartily we appreciate this truth, the more clearly, smoothly and elegantly will we be able to express it in our own noble language.

May God help us to give to the people a version that will thus express his own glorious, life-giving thoughts! Yours truly,

H. T. ANDERSON.

P. S. With respect to the participle of the verb "parakolouthein," I have to say, that I gave to it the secondary sense, which is the true one in this instance—"Having obtained exact information;" and I will weigh the Bible Union in the balances with Alford. Alford says, in his note on this participle: "Having traced down, (by research,) and so become accurately acquainted with." The reader can judge what difference there is between the two expressions—"Having become accurately acquainted with," and "Having obtained exact information." H. T. A.

THE NEW TRANSLATION.—NO. II.

MR. EDITOR:—In the second verse of the 1st chapter of Luke, the New Translation has taken a liberty with the position of object and subject, for which I know of no justification.

The inspired original says, "As they delivered them to us, who who from the beginning were eye-witnesses and ministers of the word"

"As they delivered them." Here the object of delivered is "them," *the things fully believed among us*. Of this no one at all conversant with the Greek can doubt for a moment.

The object of an active verb the New Translation changes to the subject of a passive verb. If the Holy Spirit had made the change,

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we would have bowed in submission. But we object to such power being assumed by men.

Outside of the Roman Catholic Church, few persons can be found who would yield to the exercise of authority which thus undertakes to remodel the direct and positive form of phraseology employed by the Spirit of all Wisdom and Grace, and substitute a construction of man for the words of inspiration.

In the same verse the subject of a verb is changed into the object of a preposition. This is another direct violation af the original. If such things are permitted, then we are at liberty to *make* Sacred Scripture, not ro translate it.

Thus the plain, literal, undeniable rendering of the inspired Word of God, "They delivered," is changed to the human device, "Were delivered by those," and this New Translation is published as an *improvement*. If it is an improvement, it improves, not the work of man, but the work of God. It alters the Truth as given by the Holy Spirit.

But there may possibly be cases, or such at least may be imagined, where the idioms of the two languages may be so different from each other, as to furnish a plausible excuse for a change of construction.—No such excuse exists in the present instance. The idioms of the two languages perfectly agree in their form of construction in this case, and the change is, therefore, as violent as it is unnecessary.

The particle "de" is used as a conjunction or connective, at the beginning of the 6th verse. The Common Version and the Bible Union Revision translate it "AND." The New Translation omits it altogether. There is no reason or justification for such omission, any more than there would have been had the New Translation left it out at the commencement of the eighth verse, where it occurs in precisely the same relations, and where that Translation retains it, and translates it "AND."

Here again, as in the other cases, the attempt to improve upon the Revision results in a departure from the inspired original. The excellence of a translation of sacred Scripture consists in bringing the reader as closely as possible into mental contact with the meaning of the original. If practicable, the very image of the thought should be daguerreotyped upon the mind. As an example of this, in the first verse of this chapter occurs the Greek verb "Epecheireesan," derived from the noun "Cheir," HAND. The image or figure of the hand is striking and expressive, and has been very properly retained in the Common Version and Union's Revision, in the apt phrase, "Have taken in hand." But the New Translation endeavors to improve upon this, by substituting the expression, "Have undertaken."

How tame and inexpressive this, in comparison with the original!

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The beautiful and forcible image of the HAND is entirely ignored, and a word employed instead, which, from the service that it here performs, reminds us of the business of the *undertaker*, who *buries* that of which he undertakes to dispose. The image employed by the Holy Spirit is effectually buried by this New Translation.

But there is a still stronger objection to the use of the word "UNDERTAKEN" in such a connection. The word indicates something venturesome or hazardous, and prepares the mind for a failure. If a man says, "I undertook to write a history, or to make a poem," the idea is immediately suggested that he did not succeed. There is no such implication in the inspired original, and there ought not to be any in the translation.

Thus far, then, we see in the New Translation:

1. The unnecessary and unwarranted substitution of a passive verb for an active.

2. The confounding of "*accurate tracing*" with *obtaining exact information.*

3. The change of the object of a verb to its subject.

4. The transfer of the subject of a verb to the position of an object of a preposition.

5. The entire omission of a word in translation, without cause or necessity.

6. The concealement of a striking and expressive image or figure of the original.

7. The substitution of a word suggesting ideas altogether foreign to the original.

WM. H. WYCKOFF.

H. T. ANDERSON'S REPLY TO W. H. WYCKOFF.—NO. II.

BRO. FRANKLIN:—The Cor. Sec. of the Bible Union returns, in his second communication, to the criticism of the phraseology of Luke i. 2, as it occurs in the New Translation; and, laboring *ad nauseam* upon its passive structure, discovers two other changes from the Greek to the English language, which, with characteristic haste, he calls "alterations of the truth!"

Having already discussed the propriety of expressing Luke's thought by the use of the *passive* form of the English sentence, in preference to the *active*; and shown that the active form adopted by the Bible Union is both obscure and ungrammatical, conveying the false idea that Luke and his associates were the "eye-witnesses"—it would seem to me to be trifling with criticism to proceed now to justify the position given to subject and object, in my rendering of the verse, since this arrangement is necessarily involved in a correct structure of the English. Simply to lay bare a criticism of this sort is, I think, the

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only refutation of it that sober controversy requires; and this I have already done in my reply to the Secretary's Paper "No. 1."

The next feature of the New Translation which is assailed, is the omission of some word to stand as a representative or translation of the Greek particle *de*, in the beginning of the 6th verse of this chapter. It is enough to say in reply, that here there is no occasion for any English representative; and that this is often the case with this particle, the Secretary might himself have known, from the fact that in other passages of Sacred Scripture, even the Bible Union themselves have ignored its existence, and refused to translate it! This they have done in such passages as the following: Matt. xiii. 1; Luke iii. 11. Every Greek scholar understands the nature of this particle, and he will doubtless be surprised at this criticism from the pen of the Cor. Sec. of the Bible Union. For the benifit of the English reader, however, I would add that it frequently serves to indicate the introduction of some new matter, incident or train of thought into composition; and to attempt to translate it at all would, in some cases, be useless, if not ridiculous. But those who trammel themselves with arbitrary rules of translation, and who think that idiomatic Greek should be affected by solecistic English, and who are more zealous to reproduce forms of speech, than faithfully to give the thoughts to the Spirit, frequently embarrass themselves with such Greek contrivances as this particle "*de*." Regardless of the fact that it is sometimes best translated when not translated at all, they drag the English language for words that they imagine will correspond to it in position and meaning; and often, on the same page, give to it the most varied and opposite significations. To illustrate the character of this little word, and, at the same time, to show the importance that should be attached to the criticism which we are now noticing, I would state that so Protean-like is this "*de*," in the opinion of the Bible Union, that they have ventured to translate it, in this first chapter, sometimes by the conjunction *and*, sometimes by *but*; now by the word *then*, and then again by the word *now*: and having exhausted, it would seem, the resources of the English tongue in order to translate, or rather to *monument* it, in other places, they determine at last to depart, *themselves*, from "the words of inspiration," and to leave it untranslated entirely! But, to close this notice of the Secretary's suicidal criticism, I would merely add, we translate this particle *when the sense requires it*; and when the sense does not require it, or an attempt to render it into English would give nonsense, *we let it alone*, as the Bible Union have done in other passages, and ought to have done in this.

The next and last critical note, with which the Secretary favors us, concerns the translation of the Greek verb *Epecheireesan*. This verb

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is from a noun signifying "hand"—and *this hand*, says the Secretary very grevely, *is a striking image!* Assuming that there is no effort on his part to appear facetious, but that he sees really a rhetorical and not merely a pugilistic image in the figure of the hand, I confess myself unable to appreciate what he calls *beauty* of this Bible Union rendering. To say of a writer, that "he took in hand to set forth in order a narration concerning anything," as the Bible Union would phrase it, may by reason of this image, "strike" some persons "with force;" but a serious and tasteful reader will hardly suppose that such English is *the work of the Holy Spirit*. But I respectfully submit to the Secretary whether his partiality for the faint rhetoric of "the hand" in *Epecheireesan* does not involve his Version in a fatal departure from the sense and meaning of the Inspired Writer. He argues that the New Translation, by using the expression "Have undertaken," implies that "The many," who undertook to set forth in order, *did not succeed*; but that the Bible Union Version, by translating it, "Have taken in hand," *contains no such implication*. Now, admitting that the word "undertake" suggests any such notion as *failure*, I would ask the Secretary to inform those for whom he is writing, whether "The many" whom we represent as "having undertaken," and whom he represents as "having taken in hand," did succeed or not? Will he please to answer? The Secretary even here, as elsewhere, charges upon his own version "a departure from the words of Inspiration."

But this is not the only difficulty in which our Critic involves himself and the Society which he represents. Will the reader have the kindness to turn to Acts ix. 29? We read there that the Grecians *went about to slay Paul*. The Greek word there translated "went about," is this same verb which the Secretary insists should be rendered "taken in hand," in order to preserve *the figure*, and to avoid suggesting the idea of *failure*. The reader may now try "the image" and "the implication" to his own satisfaction. The "striking figure of the hand" here must please our critical opponent; for, in this instance, the purpose was to *kill* Paul. But what shall we do with "the implication of success" which goes along with "the image" in his rendering? For the Grecians actually failed even to "strike" Paul with their "hand." They simply *undertook* to kill Paul; but he escaped to Tarsus!

Will the Secretary find fault if, in conclusion, we apply his method of criticism to his own Version? In this same chapter of Luke, verse 78, we have the Greek word *splangchna eleous*, which the Secretary, by means of what he calls a "human device," translates by the phrase *tender mercies*. Here certaintly, according to his own reasoning, are both a departure from the words of Inspiration," and "a concealment of a striking figure" of the original.

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1. *Splangchna* is a noun, but the Secretary has changed it into an adjective, which is a very different part of speech. To use his own language, he, in this instance, "undertakes to remodel the direct and positive form of phraseology employed by the Spirit of all Wisdom and Grace, and substitutes a construction of man for the words of Inspiration!"

2 The inspired Greek as the Secretary would say, requires *splangchna* to be modified by *eleous* but the Bible Union chooses to reverse this order of the original, and to make *splagchna* modify *eleous*. In the somewhat emotional style of the Secretary we might say—"Had the Holy Spirit made the change, we would have bowed in submission. But we object to such power being assumed by man!"

3. *Splagchna* literally means "intestines," "*bowels*;" of this no one "at all conversant with Greek can doubt for a moment." "Now, the very image of a thought should be daguerreotyped on the mind," says the Secretary. But instead of the image of the original, the "human device" of "*tender*" has been employed by the Bible Union, which, "from the service that it here performs," reminds us of the pretty pun on the word *undertake*, with which the Sec. of the Bible Union, in his second paper, relieved the dignity of the Bible controversy; but which we confess our inability succeesfully to imitate! Thus it appears by force of the Secretary's own reasoning, that, in rendering one single verse of this chapter, the Bible Union Version contains

1. The substitution of an adjective for a noun!
2. The change of a governing to a governed word!
3. The concealment of a striking figure or image of the original!

Yours truly, H. T. A.

DANIEL WEBSTER IN HIS COFFIN.

We find the following account of the private funeral of Col. Fletcher Webster, and of the inspection of his illustrious father's remains, in a late issue of *The Plymouth Rock*:

The tomb at Marshfield once again opens wide its portals to receive the last of the sons of the "Great Expounder."

The funeral of Col. Fletcher Webster took place at his residence in Marshfield, on Wendesday, Sept. 10. The body was brought down from Boston in a richly caparisoned hearse with four horses, by way of Hingham and South Shore. Several coaches conveyed his Boston friends from the Kingston Depot, while a large assemblage gathered from the neighboring towns. Rev. Mr. Alden, the village pastor, conducted the services; the body resting on his father's writing table in

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the library, according to his dying request. A large procession followed his body to the tomb, where the coffin was deposited with the family whom the nation mourns.

By request of Peter Harvey, Esq., and others, the oaken box containing the great statesman's coffin was opened, and the metallic cover of the glass removed. How were the feelings of those personal friends stirred within them to find those lineaments and features, which no man ever looked upon to forget, retaining the same color and impress—natural as when ten years ago they gave him up to the grave.

The eyes were more sunken, but the heavy shadows beneath the brows were always there in life. Even in death, and for a decade the captive of the grave, that kingly presence inspired the same deep reverence and speechless awe as when in the living temple of his matchless mind. Said one who looked upon his face again, "I forget all else; and cannot tell you anything of the tomb or surrounding objects." The velvet pall with its rich embroidery was in perfect preservation, though deprived of its primitive gloss.

In silence the lid was dropped and the box reclosed. Farewell, thou great departed! Earth's communion with thee is over. No more shall human eye behold that face over which thought and feeling once flashed the light and shade of that "imperial mind." Rest, noble statesman, with thy patriot sons. Thy memory "still lives" enshrined in a nation's admiration and gratitude.

From the Israelite Indeed.

THE SEVENTY WEEKS OF DANIEL.

The great majority of Christian interpreters explain the seventy weeks of Daniel as terminating in the transfer of the Gospel to the heathen, or in the destruction of Jerusalem by the Romans. As I consider such an interpretation as one of the many stumbling-blocks thrown in the way of the Jews, as destroying all hope for a national restoration, I will give my conviction, based upon the word of God, as it is given to Daniel, without wasting time in the refutation of erroneous interpretations.

In the first year of Darius, the head of the second world-empire, Daniel read the word of God to Jeremiah in reference to the duration of the Babylonian captivity. Having participated in that national calamity, he knew that the time of deliverance was at hand. He humbles himself before the Lord for himself, his people, and Jerusalem. Thereby he shews plainly what influence true faith in prophecy has in a faithful inquirer of the word of God.

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God answers the supplications of his servant, and rewards his faith in God's given promise with a new revelation, assuring him that not only the city shall be rebuilt, but that there shall be an holy and glorious future for his people, and for his holy city. There can be no doubt but Daniel did mean in his supplications the Jewish nation and the city of Jerusalem. The revelation being an answer from Heaven upon his prayers, we cannot but believe that God speaks in that revelation in reference to that nation and that city. Seventy weeks were determined, and the result should be, *to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.* (ix. 24.)

Let every candid reader ask himself honestly, if it would have been a consolation for Daniel, if he had interpreted the following explication of the angel as ending in the taking of the kingdom from the Jews to the Gentiles, or in the destruction of Jerusalem by the Romans, and the scattering of the Jews amongst the Gentiles, without hope of restoration? I have never been able to concede all the prophetic curses to the Jews, and to steal their future blessing for the heathen.

The great trouble with all the interpreters is with the last week, which the majority conceive to follow immediately upon the sixty-nine, notwithstanding the word of God separates the last week from the others, with a revelation of what should occur after the sixty-ninth week.

The first sixty-nine weeks are divided in two parts, seven and sixty-two, and end in the Messiah, the Prince, beginning, not with the rebuilding of the Temple, but of the streets and the wall of the city. (v. 25.)

The reason why that period of 483 years is separated in two parts, is, probably, that during the first seven weeks, or forty-nine years, there was yet divine revelation, the prophecy of Malachi closing that part, the remaining 434 years being without prophetic revelation.

Notwithstanding there is some variety in the different chronological accounts, all agree that, when Jesus was announced and pointed out as the Messiah by John the Baptist, and rejected by the nation, the 483 years were at an end.

The angel then reveals further what shall occur after that, (v. 26,) and the general idea is that that is an explication of v. 27, or the last week. Every candid reader must, however, acknowledge that v. 26 relates only one fact, which occurred within seven years after the public appearance of Christ, and that is, *Messiah shall be cut off, but not for himself.* All the rest overreaches those years, and, therefore,

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those who explain the last week of the destruction of Jerusalem and the Temple, separate the last week from the first sixty-nine by a space of years. By doing so, however, they cannot place the cutting off of Messiah in the last week.

The truth is, that v. 26 indicates no definite time at all, but only reveals what shall occur after the sixty-nine weeks.

Before the cutting off of Messiah, the Jews had wantonly denied their relation to Messiah, their King; they threw off their allegiance to Him, and assimilated themselves to the Gentiles, when they cried before Pilate, "WE HAVE NO KING BUT CÆSAR!"

From that moment the *divine time* of Israel is cut off, with the sacrilegious delivering up of their King to be murdered by the heathen world power; and for Israel, as well as for the other nations, it was the *indefinite time* of the Gentiles, which the most pious disciple of Christ cannot count according to divine chronology, but can only be discerned by the signs of the times, as given by Christ himself and by his Apostles.

During that indefinite time, the city and the sanctuary are destroyed by the people of the prince that should come, to wit, the Romans, under Titus. The end of that people and government has come, by the overflowing of the Northern barbarians, who did remain masters of the Roman empire. Peace was, however, not restored, even not through the general adoption of Christianity by the different nations of the German Roman Empire, but war is still raging, and makes desolations. These desolations are, however, determined by the Supreme Ruler of the world; the times of the Gentiles shall come to an end, but there are not given chronological dates, till the Jewish nation is again re-established, and the last of the seventy weeks ushered in.

The last week for the Jewish nation and Jerusalem, determined by God himself, is therefore not lost. According to the teachings of Christ, the times of the Gentiles shall be fulfilled. Till then Jerusalem shall be trodden down by the Gentiles, and the Jews remain subject to the Gentile world power, without national existence. When, however, these not chronologically defined times of the Gentiles shall be fulfilled, the determined last week, or seven years, of the Jewish nation will be brought about by God's power. "*He shall confirm the covenant with many for one week.*" Jerusalem, with its Temple, will be rebuilt, so that sacrifices and oblations can be offered. In the midst of that week there shall occur a new calamity; the Temple shall not be destroyed, but *the sacrifices and the oblations shall be caused to cease.*

There must therefore be at that time a ruling power, who, without

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taking away the Jewish nationality, shall prevent the divinely appointed public worship of I SHALL BE. That impious power shall also be *a desolator toward the confines or boundaries of idolatry.* He shall, therefore, be a conqueror, who shall not only resist the public worship of the true God, but also destroy the idolatrous worship of false gods, and when he has *consummated* his destroying power, *he shall himself be made desolate.* That is, according to my firm and decided conviction, the true intent of v. 27, according to the original text, which, as far as regards the last part of said verse, is so differently and unmeaningly translated in several languages. In that last week, the numbers 1,260 days, 42 months, 3½ years, or times, time and the dividing of a time, mentioned in Daniel and the Apocalypse, find their place and fulfillment.

That last impious power being overthrown, and also the determined seventy weeks being consummated, the purification and salvation of the Jewish people and of the holy city shall be brought about, as already predicted (v. 24.)

We could corroborate all these promises with the words of the other prophets of the former dispensation, as well as with the teachings of Christ in the Gospel and the Apocalypse, and of his Apostles, in the present dispensation, if the space of this periodical would allow it.

The King of the Jews, betrayed and murdered by his people, and the hope of Israel seemingly conquered upon the cross by the heathen world power, shall then appear in glory; and the kingdom, so long and so earnestly prayed for, shall come. That King shall be recognized and obeyed to the utmost ends of the earth; and the heavenly hosts of holy angels and glorified saints shall unite with the redeemed nations upon earth in everlasting HOSANNA! because the MOST HOLY *shall be anointed.* Then the law shall go forth from Zion, the visible residence of the Great King, and the word of God from Jerusalem, his holy city.

The signs of the times are of great importance; the movements amongst Jews and Gentiles all point to remarkable changes in the political world. Religion loses more and more its hold upon the masses of the nominal Christian nations. Mohammedanism agrees with religious innovation. Natural science makes the most rapid discoveries, so that time and space are almost annihilated. The barriers of national exclusiveness are nearly abolished. Material interest becomes more and more the governing power of the different nationalities; and the professors of Gospel truth are powerless against the worshipers of Mammon. If we look, in the light of the word of God, over the field of the world, then we must acknowledge that the promised harvest cannot be far off. Let us wait and suffer with patience;

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let us pray with earnestness; let us hope with fortitude; and, above all, let us love in sincerity and truth, and the appointed deliverance of Israel shall come without failure, for the adopted children of Abraham, as well as for his natural offspring. God's word cannot be broken.—He shall fulfill all his promises. AMEN. H. P. S.

A JEWISH COLONY IN CHINA.

Many theologians and historians, both Jewish and Gentile, have advanced theories relative to the position of the various lost tribes.—Every few years discover some hitherto unknown community of Israelites in some foreign part of the earth. But the most curious account that we have heard for some time was recently related to us by a Jewish officer in the British navy. It is as follows:

At the breaking out of the English war with China, he received his commission as a lieutenant, and went to the seat of war, and served under Commander Hollins. Our friend was assigned the command of a small vessel carrying three guns, for the purpose of penetrating the rivers and streams of the interior, and preventing any hostile assemblages. He seldom advanced further than five or six miles from the principal rendezvous; but, on one occasion, tired of cruising about the same places so often and meeting no opposition, he proceeded ten miles up the river, and still found no hinderance. He sailed on till he had advanced thirty miles into the interior of the country, passing several cities and villages, but seeing no fortifications, and not being molested in any way.

He was about to retrace his course, when looking ahead, he thought that there appeared something in the distance resembling fortifications. He determined to ascertain the nature of the place, and headed the ship for it. When he approached, he was surprised by seeing multitudes of Chinese junks and other small boats approaching the vessel. He ordered the decks cleared for action, in case of a fight. As the enemy approached nearer to the ship, they let fly a cloud of weapons and stones, which however did no injury. The lieutenant, thinking to scatter them, had one of his guns loaded with grapeshot, and poured it in to them where the croud appeared thickest. It must have done considerable execution, for now they raised a yell. They attempted to climb up the sides but were met on every side by the sailors. Now the fight began in real ernest. With their guns employed it was as much as the Britisher could do to keep the natives from gaining a footing on board the vessel.

The Chinese fought desperately; their leader, a tall majestic looking man, wielding a long straight sword, by his presence seemed to

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inspire them with increased bravery. Seeing this an attempt was made to capture him. He had effected a footing on board for himself and a few followers; more were swarming up. A shot through the bottom of his canoe cuts off his retreat, and there is no hope for them but fighting till more come to their relief. After a struggle the capture of the chief is effected, and all the belligerents cease fighting.—The British vessel attempted to make its way out of the river, but the natives, as soon as they preceived this, raised such a yell as was never heard before, and the chief extenditg his hands, addressed his captors in a language which did not resemble the Chinese in any respect. The lieutenant was astounded at recognizing the familiar tones of the Hebrew language. Thanks to his parents, in his youth he had received a good Hebrew education, and was able to carry on a conversation in the Hebrew language with the chief, who told him that if he would give him up he would promise that they would not be molested, but permitted a free egress, and also, if he desired, he would show him his city. The officer accepted the proposition, and acompanied by him as a safeguard, and also a body of men from the ship, they visited the town. It was an immense city, surrounded on all sides by walls and fortifications, and contained over one million of inhabitants, all Jews. In no other part of the Chinese empire are there any Jews. Here they are allowed every privilege. They can carry their produce to other cities, and trade with them, but are not allowed to emigrate. They have their own laws, and their chief officer is a Jewish Rabbi, who, with twenty others, enact their laws, decide disputes, and deal out justice to the inhabitants of the city. In this tribunial is vested the power of life and death, and from their decision there is no appeal. They keep a standing army of the young men of the place in order to protect their city. Their laws command the observance of the jewish religion; but their rites and ceremonies differ from ours in many respects. They observe the Sabbath on what is to us Thursday, but still they call it the Seventh day. Their synagogues are the most beautiful buildings that are to be seen in the empire. They are all built in one style, which resembles a mixture of the Gothic and Corinthian, and are ornimented by beautiful pagodas. Each synagogue is capable of holding over 2,000 worshipers, and generally consists of a large hall, with an arched roof all of stained glass, which presents a beautiful apearence. The roof is supported by pillars of variegated marble, ornamented by fine porcelain cornices. On all the pillars are hangings of fine silk and damask. The building is illuminated by handsome candelabras, holding long thin tapers of the whitest wax.

The holy ark is a beautiful structure in itself, and is approached by

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nine steps of the whitest marble. On opening the doors and drawing the curtain, the whole building is flooded by the light which issues forth. In every available spot inside the ark candles are placed which are kept burning continually, but still are not seen. The effect, as may be imagined, is beautiful. In each house of worship are three "saphorim," which are written on pure white vellum. These are handled with the greatest care, and only by the priest himself. Women are not allowed to enter the synagogues, except on holidays and days of festivity. In the aggregate, their rules are in strict accordance with our religion, and are sensible in themselves. The military leader who had been taken prisoner, together with the priests, spared no pains to make themselves understood, explainining everything which they thought would prove interesting.

The party spent about six hours examining the place, and then returned to the ship, laden with presents, and what to them were curiosities. The officer has still in his possession several cabinets, not over four feet square, which contain over three hundred drawers and secret places.

The most interesting curiosity which he received was a prayer-book written in Chaldaic, on vellum, which he presented to the British Museum. Several little articles yet remain in his possession, which are highly treasured by him.

Thus a community of Israelites exist in Oriental China never heard of before, yet consisting of over one million souls, speaking the original sacred tongue, keeping their own laws, and possesing documents which record events in their history thousands of years ago.—*Jewish Record.*

BUILDING A MAN.

BY PROF. WARRING WILKISON.

Beneath the blue waves of the tropic Sea there is a work going on where, like Solomon's temple, no hammer nor tool of iron is heard, and so imperceptibly, that a generation of men can scarcely mark its progress. Its foundations are laid on the ocean bottom, and slowly through countless centuries it rises, pushing its way toward the light. The materials are washed from the White Hills of New Hampshire, the Mountains of Oregon, the Heart of the Andes, and, floating in every drop that pours into the ocean, are precipitated and made available by the strange alchemy of the coral insect. The architects of this wondrous structure are indeed a "little folk," but industry and numbers atone for littleness. Above it the stately ships go on, and as yet no chart tells of the highest reef. By-and-by, in some great storm,

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when waves roll high, in the deepest trough of the sea a dark mass of rock is discovered, which some ages hence obtains a level with the ocean. Floating weeds and grasses now strand against it: the ceaseless attrition of waves forms a sand to fill up its hollows; strange seeds from afar off shores catch and germinate in its soil; flowers that seem like the breath of God spring up, and diffuse through the air a fragrance which the birds assimilate into color and song. Thus a coral island is formed.

A man is built very much in the same way. For years beneath the surface of social life, and like the coral insect, obeying an instinct of its nature, a child is gathering unconsciously to itself, and to often unconsciously to others, the materials for the future man. For this purpose nothing is rejected: nursery tales, sunshine and shower, fishing rods, kites and ball-clubs, books and playmates, parental example and advice, are all received, and leave their good or evil mark on the forming character of the child. It is because of this assimilating tendency in youth that we consider Home influence as one of the first importance in the Building of Man.

"Sire," said a court lady of Napoleon, seeking a compliment, "who is the greatest woman in France?" "She who has the most children," answered the Emperor. He spoke as a soldier, looking on men as the rough material of war. A true Christian statesman would have added, "and brings them up the best."

On the hearthstone is generally laid the foundation of man's weal or woe. For the first ten years of life the mother's mind and heart are the principal sources of supply, and during those years of golden opportunities she may trace the plan by which a great and good man shall be built. Precept and example effect much; prayers do as much more. No man ever forgets what he learned at his mother's knee. He may try to ignore it, stifle it with business cares or worldly pleasures, but in every lull of the great Babel he will hear that home voice, like the song of the sea-shell, singing its quiet tune in his heart.

Man has been described as a bundle of *habits*, and there can be little doubt that they do go far toward making or marring the active yet invisible force which we call manhood. They seize upon our actions, motions, amusements, language, even our very thoughts—sometimes our devotions. Virtues and vices are nothing but good and evil become habitual. Good habits, however, are only secured by long and arduous labor, and here we are taken advantage of by evil habits which intrude themselves; but though the latter are so ready to come, it is not so easy to get rid of them, while we never knew a man

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to be so firmly tied up to a good habit that he could not break off without much effort.

Occasionally we see a man brought under the dominion of some masterful vice that, like the Old Man of the Sea, rides him to death; or after shattering mind and body, sends him to end his days in a mad-house or the Inebriate Asylum. These cases are rare, and do not fail to excite pity. Most men are the slaves of *small* vices. We hold that by every evil habit—if it is nothing more than putting his hands in his pockets—a man's power and efficiency is so much weakened. A man is not physically perfect who has lost his little finger. It is no answer to say that such a man can do many things as well as before his mutilation. Can he do *every* thing as well? So every bad habit cripples in kind, though not in degree, and when they are numerous enough, such small vices deprive us of appreciable power.—We remember that Gulliver was effectually bound and made helpless by the Liliputians, though every cable was but a thread.

It would be very difficult to tell just what part the sunlight performs in the economy of vegetable nature, yet everybody knows what a poor, shriveled, useless thing a sunless plant is. So we cannot assign to *Society* its particular functions in the building of a man; but from Caspar Hauser we have learned how weak and sickly is human growth when deprived of that necessary surrounding.

Friends do much to adorn and beautify or to disfigure the character; therefore have good friends, or none. "It is unnatural for a man to court and hug solitariness," says Dr. Fuller, "yet a desert is more than a debauched companion."

Nearly all we have said of friends and their influence will apply with equal force to books, with this addition, that whereas in society a man can only have the companionship of the living, in his reading he may associate with the virtuous or debased of all ages.

Faithless men, destitute of all stimulus to noble action, stand like blocks in the way of human progress, and though borne onward by the resistless force of events, they go wagging their heads and reviling the martyrs, saying, "they trusted in God; let him deliver them now, if he will have them." Ah, men of faith, what though you are crucified before the right prevails! Abraham believed God, and it was counted unto him for righteousness. Shall not faith in the XIXth century, on the shores of the Atlantic, receive its reward as well as on the plains of Mamre?—*Ind.*

The Lord loves a generous heart, but a miser and a churl are abhorred of all good men, and die unwept and despised.

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NOTHING TO THANK GOD FOR.

FOR THE CHILDREN.

A little girl did not want to pray when she retired to rest. I do not like to tell you her true name, so I will call her Helen.

Have you nothing to thank God for?" asked her mother.

"No," said Helen, "you and papa give me everything."

Not for your pleasant home?" asked mother.

"It is my papa's house; he lets me live in it."

"Where did the wood come from to build it?" asked mother.

"From trees," answered Helen, "and they growed in big forests."

"Who planted the big forests? Who gave rain to water them?—Who gave the sun to warm them? Who did not allow the winter to blast them? Who kept them growing from little trees to trees big enough to build houses with? Not papa, not man; it was God."

Helen looked her mother in the eye, and then said: "Papa bought nails to make it with."

"What are nails made of?" asked mamma.

"Iron," answered Helen, "and men dig iron out of the ground."

"Who put iron in the ground, and kept it there safe till the men wanted it?" asked mother. "It was God."

"We got this carpet from men," said Helen, drawing her small fat foot across it.

"Where did the carpet men get the wool to make it from?" asked mother.

"From farmers," answered Helen.

"And where did the farmers get it?"

"From sheep and lambs' backs," said the little girl.

"And who clothed the lambs in dresses good enough for us? for your dress, I see, is made of nothing but lambs' wool. The best thing we can get is their cast-off dresses. Where did the lambs get such good stuff?"

"God gave it to them, I suppose," said the little girl.

"It is you that gives me bread, mother," said she, quickly.

"But," said her mother, "the flour we got from the store, and the store bought it from the miller, and the miller took the wheat from the farmer, and the farmer had it from the ground, and the ground grew it all itself."

"No," cried Helen, suddenly "God grew it. The sun, and the rain, the wind, and the air are his, and he sent them to the cornfield. The earth is his, too. And so God is at the bottom of everything; isn't he, mother?"

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"Yes," said the mother, "God is the origin of every good and perfect gift which we enjoy."

The little girl looked serious. She looked thinking. "Then, mamma," she said at last, "I can't make a prayer long enough to thank God for everything."

"And have you nothing to ask his forgiveness for?" asked the little girl's mother.

"Yes," she said, in a low tone, "for not feeling grateful, and trying to put him out of my thoughts."

THE FUTURE OF PALESTINE.

Is there no other destiny for Palestine but to remain a desert, or to become the appendage of an ambitious foreign power? Syria will ere long be the *entrepot* between the East and the West. On the Euphrates and along the coast, old cities will revive, and new ones will be built; the old times will come back on a scale of greater vastness and grandeur; and, bridging the level districts, the steam car will run in the track of the caravan. Syria, then, will be a place of trade—pre-eminently. And who are pre-eminently the traders of the world?—Will there, when the coming change has taken place, be any more congenial field for the energies of the Jew?

The country wants capital and population. The Jews can give it both. And has not England a special interest in promoting such a restoration? Russia covets Syria, and desires to have a Greek patriarch supreme at Jerusalem. France, whether under Bonaparte or Bourbon, aspires to the sovereignty of Palestine, with a Latin bishop, or the pope himself—or rather a pope—installed on Mount Zion. It would be a blow to England, if either of her great rivals got hold of Syria. Her empire, reaching from Canada in the west to Calcutta and Australia in the southeast, would be cut in two. England does not covet any new territories, but she must see that they do not get into the hands of rival powers. She must preserve Syria to herself, through the Syrians. Does not policy, then—if that were all—exhort England to foster the nationality of the Jews, and aid them, as opportunity may offer, to return as a leavening power to their old country? Rome persecutes the Jews. Nowhere do oppression and contempt attend the Jews so much as in Rome itself, in the despised Ghetto quarter of the Eternal City. Russia, too, in her Greek orthodoxy, condemns the Jew. But in England he is unfrowned on by the church, and endowed with the fullest rights of the citizen. England, also, is the great trading and maritime power of the world. To England, then, naturally belongs the role of favoring the settlement

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of Jews in Syria. And do not the dictates of policy exhort her to the same course? The nationality of the Jews exists; the spirit is there, and has been for three thousand ytars; but the external form, the crowning bond of union, is still wanting. A nation must have a country. And is not Syria opening to them? They seized it of yore, as a wave of armed and enthusiastic warriors: will they not ere long return to it as pioneers of civilization, to reclothe the land with fertility, and as the busy agents of a commerce which will bring together both east and west on the neck of land between the Euphrates and the Levant? The old land, the old people, and commerce flowing again in its old channels. We see strange things now-a-days: may not this also be one of the notable sights of this epoch of resurrection?—*Israelite Indeed.* N. B. R.

ATHEISTS AND ATHEISM.

The terms *Atheist* and *Atheism* are derived from the same Greek words, *a*, or *Alpha*, the negative, and *Theos*, God. Thus we get the idea of a system which means *without God*. I shall not trouble the reader by placing before him the two leading hypotheses which prevailed among this class of unbelievers, but it may not be amiss to state, that one had its origin from Ocellus Lucanus, adopted and improved by Aristotle; and the other, from Epicurus. *Atheists* believe in no religion whatever, whether it be true or false. *Atheism* is the doctrine which supports the ideas that the soul is material and mortal; that Christianity is an imposture; that the Holy Scriptures, which we all venerate, are a forgery—the worship of God a superstition; that the account of hell is a fable—and that concerning heaven, a dream; that our life is without providence, and our death without hope, like that of the inferior creation. There is a vast distinction between the Atheist and what is usually termed the infidel, or more properly, Deist. The latter believes in the existence of a God, the former recognizes none. That both are in error, we shall not stop to discuss.—We learn, both from the Scriptures and from tradition, that Atheists and their doctrine were in existence before the flood. Of these there are two classes—the practical and the speculative. He who confesses a Deity and Providence in words, but denies them in his life and actions, is a practical atheist; while he who discredits the existence of a God, as an infinite, intelligent and moral agent, is a positive, speculative atheist. Dean Sherlock observes—"The universal deluge and the confusion of languages had so abundantly convinced mankind of a divine power and providence, that there was no such creature as an Atheist, until their ridiculous idolatries had tempted

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some men of wit and thought rather to own no God than such as the heathen worship." Archbishop Tillotson assures us that, "for some ages before the Reformation, the doctrine of Atheism was confined to Italy, and had its chief residence at Rome. But in these last ages, it has traveled over the Alps, and infected France, and of late, it has crossed the seas and invaded our nation, and has prevailed to our amazement." Most of the readers of these pages have heard the names of Hume and Voltaire, and perhaps some have read their works, but before these men, the most notable Atheists, since the Reformation, were Machiavel, Spinoza, Hobbes, Blount, and Vanini. The principles of this crude doctrine were long nourished and cherished among the Greek philosophers, but particularly by the Peripatetics, Sceptics, and Atomists; and hence some divines have ascribed the origin of Atheism to the philosophers of Greece and Rome, but we have already adduced evidence to the contrary. The existence of this pernicious doctrine should be known by all, both old and young, that they may fortify themselves, by suitable arguments, against its insidious attacks. Says an able divine—"The being of a God may be proved from the marks of design, and from the order and beauty visible in the world; from universal consent, from the relation of cause and effect; from internal consciousness; and from the necessity of a final as well as an efficient cause. Nothing is so unmeaning as the reasonings of Atheists. They are to a great extent irrational and unworthy of notice. They need our sympathy, and we should pray for them that they may be convinced of their error. Let us hold fast that holy, pure and precious Christianity taught by inspired apostles, and theme of the ancient prophets. Let us teach it to our children, and the do all in our power to guard the young against such books, and from choosing for their companions those that would inculcate atheistic principles. The Psalmist has declared that it is "the fool" who "hath said in his heart, no God," and the same sweet bard of Israel has said—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—*Jamaica Christian Pioneer.* J. W. K.

AMERICAN SOCIETY.

In America, more even than in Europe, there is but one society, whether rich or poor, high or low, commercial or agricultural; it is everywhere composed of the same elements. It has all been raised or reduced to the same level of civilization. The man whom you left in the streets of New York you find again in the solitude of the Far West: the same dress, the same tone of mind, the same language,

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the same habits, the same amusements. No rustic simplicity, nothing characteristic of the wilderness, nothing even like our villages. This peculiarity may be easily explained. The portions of territory first and most fully peopled have reached a high degree of civilization. Education has been prodigally bestowed; the spirit of equality has tinged with singular uniformity the domestic habits. Now, it is remarkable that the men thus educated are those who every year migrate to the desert. In Europe, a man lives and dies where he was born. In America, you do not see the representatives of a race grown and multiplied in retirement, having long lived unknown to the world, and left to its own efforts. The inhabitants of an isolated region arrived yesterday, bringing with them the habits, ideas, and wants of civilization. They adopt only so much of savage life as is absolutely forced upon them; hence you see the strangest contrasts. You step from the wilderness into the streets of a city; from the wildest scenes to the most smiling pictures of civilized life. If night does not surprise you and force you to sleep under a tree, you may reach a village where you will find everything, even French fashions, and caricatures from Paris. The shops of Buffalo or Detroit are as well supplied with all these things as those of New York. The looms of Lyons work for both alike. You leave the high road; you plunge into paths scarcely marked out; you come at length upon a plowed field, a hut built of rough logs, lighted by a single narrow window; you think that you have at last reached the abode of an American peasant; you are wrong. You enter this hut, which looks the abode of misery; the master is dressed as you are; his language is that of the towns. On his rude table are books and newspapers; he takes you hurriedly aside to be informed of what is going on in Europe, and asks you what has most struck you in his country. He will trace on paper for you the plan of a campaign in Belgium, and will teach you gravely what remains to be done for the prosperity of France. You might take him for a rich proprietor, come to spend a few nights in a shooting-box. And in fact, the log hut is only a halting-place for the American, a temporary submission to necessity. As soon as the surrounding fields are thoroughly cultivated, and their owner has time to occupy himself with superfluities, a more spacious dwelling will succeed the log hut, and become the home of a large family of children, who, in their turn, will some day build themselves a dwelling in the wilderness.—*Alexis de Tocqueville.*

Childhood.—That is a notable saying of an old French writer:

"Trace the history of a villain's life, and you will find that his infancy has been miserable."

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MISCELLANY.

CHRIST'S SUFFERING HEROES.—There are sovereigns who have esteemed the right to reign less precious than the privilege to serve; and long is the list of uncrowned, the men who in high places of power have stood up for Christ's sake, for justice, truth and liberty; the valiant wrestlers for the right; the brave, trusting spirits which have gone forth self consecrated to battle with sin and woe wherever our smitten humanity is found; the hearts which have beaten in the quick response of relationship to myriads who are groping, suffering, perishing around them; the long, triumphant, radiant procession the sound of whose *Gloria in excelsis* has won the world's passing hosanna, as with the pomp and circumstance of most militant faith it has swept victoriously by.

But there is another and a more silent service, which has no glitter before the eye of man, and no reward on earth—the service of that goodly company which moves with muffled tread amid the world's unspoken scorn—the great army of "the last," which may be destined to be the "first." The *peans* of this multitude are voiceless, and it has no other light than the faint halo of Christ's beatitudes; yet in its ranks some of the most celestial attainments and sublimest triumphs of faith are to be found. Here are "God's heroes," the heroes of the sick chamber and the vigils by the cradle-side; of silent, patient endurance, having learned through much tribulation that waiting, waiting and suffering are their destined work; the heroes of long-suffering, forbearance and charity, of victory over pain, of the unostentatious self denial of the household; the lowly, toiling men and women, climbing mounts of sacrifice under heavy crosses, without a human hand held out in sympathy; the noble army of martyrs who have found and followed the Master's footprints in the daily round of humble duties, transfiguring that despised, circumscribed, care encumbered life of theirs into a living testimony to the truth of Christ's evangel; the lonely sufferers, priests by a heavenly consecration, offering the sacrifice of praise in garret and cellar; men and women far from the stimulating delights of successful activities, coworkers with Christ, sowing in hope the seed whose increase they shall never reap; "the sacramental host of God's elect," ever ascending with songs most jubilant from the faithful performance of earth's lower ministries to the perfect service of the upper sanctuary, with its perennial and unhindered praise. They are passing up through the gates of the morning into the city without a temple, and it is for other fingers than ours to weave the amaranth round their lowly brows.—*North British Review.*

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"Only a Dead Soldier."—A few evenings since, I stood in the depot waiting for the train. Near by was a rude box, containing the all that was mortal of one whose life had been offered a sacrifice to Right. Two ladies—*were* they ladies—were passing, and I heard the remark uttered carelessly and heartlessly, "It is only a dead soldier."

And I thought, *only* a dead soldier!—yet he may have been the all of some fond heart now crushed and well nigh broken, the light of some home now darkened. Ah me! how different this silent coming home from the joyful one they had anticipated. They sent him out in the pride of his manhood, with a strong arm and a brave heart —and he is returning pale-faced and still, his white lips mute and closed, never again to open in home-greetings or home-farewells.

He is going home,

"——— but *not as he went*,
With the flying flag and stirring band,
With the tender word, and message sent
From the distant, warring hand."

Only a dead soldier! and I thought of *our* dead soldier; his grave —the Kanawha; and his requiem the ebb and flow of its ever restless water; and the hot tear *would* come, despite of place, and time, and surrounding circumstances.

Only a dead soldier! With what crushing weight do these words come to those who mourn a brave heart stilled and pulseless—a loving voice silent.

May a good Father pity those whose loved ones are only dead soldiers.

Maud Muller.

The Prayer of Habakkuk.—During Dr. Franklin's residence in Paris, after an evening entertainment, a number of the literati present assented to the general charge against the Bible as being a piece of deception, and destitute of any literary merit. While the whole party assented, it was observed that the Dr. gave no answer, and they appealed to him for his opinion. In his way he avoided an explanation, by saying that his mind had been running on a new book which he had fallen in with at one of the stores. It might interest them if he would read a short section. They were all eager to hear. Taking the book out of his pocket, he read in a grave and solemn manner a short poem. They all pronounced it the best they had had ever heard.—"That is fine," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion.

They all wished to know if that was a specimen of the book.—"Certainly," said the Dr., "it is full of such passages. It is no other than your good-for-nothing Bible, out of which I have read the prayer of Habakkuk."

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THE CHRISTIAN'S CHILDHOOD.—We have a veneration for the fields and meadows, the mountains and vallies, the rivulets and rivers near which our childhood was passed; and can we ever forget the morning and evening prayers that our childish lips lisped, as we kneeled at our mother's feet, and raised our folded hands to heaven? And can the christian ever forget *his* childhood? No! Too sweet is the memory of those days "when first" he "saw the Lord." The great thought that filled the heart to overflowing was, "Thou God, art mine, and I am thine!" This gave ecstatic joy and indescribable peace; and this was the first principle of the new life—the union of the soul to its God—weakness lost in Omnipotence! Old things having passed away, "a new heaven and a new earth" opened on his vision. All things seemed to join in unison with his heart in praising God. The stars of night, the sun-lit firmament of day, the mellow morn, the dusky eve, and every object in the landscape united in the grand symphony. Jesus Christ was "all and in all" then—the Alpha of the new life—and he will be the Omega to bring it to perfection.

FAITH.—Faith is believing God. Faith is trusting God.

When Jacob took a stone for his pillow, that night when he saw the ladder and the angles on it, ascending and descending, he was trusting God.

When the three Hebrew children refused to fall down and worship the image of Nebuchadnezzar, and were cast into the burning fiery furnace for it, they were believing and trusting in God,

When Daniel kneeled and prayed three times a day before his window, and when he knew the king's cruel law would be enforced against him. he was trusting in God. On that night when Daniel laid his head on the lion's mane, and slept so sweetly and so safely, he was trusting in God.

When God told Jonah to go to Nineveh, and warn the Ninevites of their wickedness, and instead of doing it, he got into a ship and tried to flee to Tarshish, he was not trusting in God

Those who believe God and trust him, always obey and love him. Do you do so?

HEAVEN AND HOME.—I was reading the other day that on the shores of the Adriatic Sea the wives of the fishermen, whose husbands have gone far off upon the deep, are in the habit at eventide of going down to the seashore and singing, as female voices only can, the first stanza of a beautiful hymn; after they have sung it they listen, till they hear borne by the wind across the desert sea the second stanza, sung by their gallant husbands as they are tossed by the gale upon the waves; and both are happy. Perhaps if we could listen we

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too might hear on this desert world of ours some sound, some whisper borne from afar, to remind us that there is a heaven and a home; and when we sing the hymn upon the shores of earth. perhaps we shall hear its sweet echo breaking in music upon the sands of time, and cheering the hearts of them that are Pilgrims and strangers, and look for a "city that hath foundations."—*Dr. John Cumming.*

EARNESTNESS.—The late Rev. Rowland Hill, in once addressing the people of Wotten, raising himself, exclaimed: "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at the distance of near a mile: help came, and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing, and I call on thee aloud to fly for refuge to the hope set before thee in the gospel."

A SOLEMN THOUGHT.—Richard Baxter once said, "I seldom hear the bell toll for one that is dead, but conscience asks me, 'What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity! What didst thou do to prepare him for it? And what testimony must be given to the Judge concerning thee?' "

Preaching politics has become so common in these days, that the following paragraph has a pretty sharp point to it:—Passenger.—"Well, conductor, what is the news in the political world?" Conductor.—"Don't know, sir,—I havn't been to church in the last two Sundays!"

ANNUAL MEETING.

The annual meeting of the Disciples of Christ of Western Pennsylvania will be held with the church at Allegheny City, Pa., commencing on Friday, Aug. 28th, 1863, at 2 o'clock, P. M.

All that are interested in advancing the cause of our blessed Redeemer, are affectionately invited to be present, whether of this or adjoining States. Liberal arrangements will be made for entertaining all that may be present. Persons arriving, will please report themselves at Excelsior Hall, corner of Federal and Lacock streets.

J. D. JOHNSON, Sec.

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THE VERGE OF JORDAN.

I stand upon the river's verge,
  Its waves break at my feet;
And can the roar of his dark surge
  Sound in my ear so sweet?
Higher and higher swells its wave,
  Nearer the billows come;
And can a dark and lonely grave
  Outweigh a long loved home?

'Tis not alone the billow's roar
  That falls upon my ear;
But music from yon far-off shore
  Is wafted sweet and clear;
For angel harps are tuned to cheer
  My faltering human faith,
And angel tongues are chanting there
  Triumphal hope in death.

Though dim and faltering grows my sight,
  It rests not on the grave;
It sees a land in glory bright,
  Beyond the darkening wave;
The gales that toss its crest of foam
  Come from that far-off shore;
They whisper of another home,
  Where parting is no more.

The everlasting hills arise,
  Bright in immortal bloom;
The radiance of those sunny skies
  Illumines e'en the tomb;
And glorious on those hills of light,
  I see my own abode:
E'en now its turrets are in sight—
  The city of our God!

Loved faces look upon me now,
  And well-known voices speak;
O, when they left me, long ago,
  I thought my heart would break.
They beckon me to yonder strand,
  Their hymns of triumph swell;
I see my own, my kindred band,—
  Earth, home, and time, farewell.

Welcome the waves that bear me o'er,
  Though dark and cold they be!
To gain my home on yonder shore
  I'll brave them joyously;
The snowy, blood-washed robe I'll wear
  The palm of victory!
Welcome the waves that waft me there,
  Though dark and cold they be!

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VI.] BETHANY, W. VA., *JULY*, 1863. [No. VII.

DISCUSSION OF TRANSLATIONS.

THE NEW TRANSLATION.—NO. III.

MESSRS. EDITORS—The purpose of the Bible Union Revisers has constantly been, to reflect the meaning, and, as nearly as possible, the phraseology of the Holy Spirit. They have not felt at liberty to re-write any part of the New Testament. In whatever respect the original varied from what might now be regarded as a good style of writing, they have allowed that variation to appear. Therefore they have not changed the ideas which Luke was commissioned to express, nor altered (unless compelled by the difference of idiom) the form of expression. The New Translation evidently has not the same regard for the words of inspiration.

As another instance proving this, we cite their translation of the Greek verb *Anataxasthai*.

The verb is derived from the noun *Taxis, an arranging, especially of soldiers, a drawing up in rank and file, a putting in order, an order of time, of men, or of things, &c.* The verb itself means, to set in order again, to go regularly through again, to put in order, to arrange, &c.

The Common Version and our Revision concur in translating it in the present connection: "TO SET FORTH IN ORDER."

The New Translation makes it: "To COMPOSE." The latter is not the meaning of the word.

Webster defines COMPOSE thus:

1. To form a compound, or one entire body or thing, by uniting two or more things, parts, or individuals; as to compose an army of

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raw soldiers, &c. 2. To invent and put together words and sentences: to make as a discourse or writing; to write, as an author; as, to compose a sermon or a book. 3. To constitute or form as parts of a whole. 4. To calm, to quiet, to appease, to tranquilize, &c.— 5. To settle, to adjust, as to *compose* difficulties. 6. To place in proper form or in a quiet state; *In a peaceful grave my corpse compose.* The 8th definition is declared obsolete, and the 9th and 10th are confined to printing and music.

In all these definitions there is nothing whatever corresponding to the meaning of the Greek verb *Anataxasthai*. The distinction between the two words is very marked.

To compose an army, is to make it up of smaller bodies, or of individuals. *Anataxasthai* is to draw it up in order of battle. The spirit of this difference pervades all the minor uses of the words, the one meaning *to make up, to settle*; the other, to arrange in order. The word employed by the Holy Spirit has no reference to *composition*, but to *arrangement*. To substitute the former for the latter, is not to improve a translation, but to pervert sacred Scripture.

The next word employed by the New Translation is equally unfortunate. The original term is dieegeesin—narration.

The Common Version translates this: "A DECLARATION."

The Union's Revision has it: "A NARRATION."

The New Translation makes it: "A HISTORY."

It would be easy to show that the translation adopted by the Union has the authority of the latest and best lexicographers, of which authority the New Translation is destitute. The noun is derived from a Greek verb *dieegeomai, to set out in detail, to describe, narrate*, and its distinctive, appropriate, and, I may almost say, its exclusive meaning, is narration. The exception is, that, in a speech, it signifies *a statement of the case*. The appropriate Greek word for *history*, is the one from which it is derived: *historia*.

A history is properly a connected narrative of facts and events, with their causes and effects. No such thing appears to have been intended by the inspired writer. Were evidence of this not abundantly manifest from the word which he has selected to express his meaning, it would be furnished beyond controversy by the next word in the Greek: *Peri, concerning*.

The Roman Version and the Union's Revision both translate this familiar Greek preposition, "CONCERNING."

The New Translation entirely ignores its existence. This it was obliged to in order to employ the word "HISTORY" to translate the preceding term. "To compose a history concerning the things," was too absurd a connection of ideas, and the word "concerning" would re-

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veal to the English reader too clearly the real meaning of the Evangelist. It is probable that no *history of the things* was ever written or ever attempted in the time of the Evangelists. From all their narrations, with whatever could be supplied from other sources, attempts have been made in modern times to make a history of the things: but the books which the Evangelists have left us, are not properly described by such terms. They are, as Luke properly describes them, "Narrations concerning the things," frequently stating only isolated facts, and sometimes omitting both cause and effect, as well as historical comment. The fact must be manifest to any one who reads these narrations with care, that the Holy Spirit had special reasons for using the word "concerning" in connection with them. They do not profess to be the "history of the things believed," but only narrations of facts and incidents that relate to them. And it becomes the translator of sacred Scriptures to let this appear to the English reader, as it is clearly and undeniably manifest to the intelligent reader of the Greek.

We regard the suppression of the word PERI, by the New Translation, in such a connection—a suppression so complete that the English reader does not even suspect from the translation that there is such a word, or any word, in the Greek, as A VERY GRAVE FAULT. It is taking away a word which God has revealed, and which is necessary to the correct understanding of his truth, and giving no intimation of the removal of so much of divine truth.

W. H. WYCKOFF

H. T. ANDERSON'S REPLY TO W. H. WYCKOFF.—NO. III.

HARRODSBURG, KY., May 13, 1863.

BRO. FRANKLIN:—The last Review is at hand. It contains the first chapter of John, and the third criticism of the Sec. of the Bible Union. I notice one error in the translation. In the 9th verse, "who" should be "which." I noticed no other error. I will now reply to the criticism:

The Secretary of the Union says: "They (the Revisers) have not felt at liberty to rewrite any part of the New Testament." Does he mean that they did not feel at liberty to rewrite any part of the Greek? He must mean this, for he immediately adds: "In whatever respect the original varied from what might now be regarded as a good style of writing, they have allowed that variation to appear."

I must be permitted to remark, that, had they attempted to rewrite the Greek, and had their Greek been no better than the English of the Revision, it is certain that the original writers would never acknowledge it for theirs. It may yet appear that they have written

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some things which the people will not receive. But to the main point: I shall not notice what he says of the origin of the Greek word anatassomai. He denies that it means "to compose."

1. We shall weigh him against the Rev. Thomas Sheldon Green, whose Lexicon is well known among our brethren. He gives to anatassomai the meaning, "To arrange, *hence*, to compose," and cites Luke i. 1, as an example of its use. What further need have we of testimony?

2. The next word is diegesis. This is translated by the common version, "a declaration;" by the Union, a narration; by myself, a history. We will now weigh the Secretary in the balances with the Rev. Mr. Green, and Edward Robinson. Green gives as the meaning of diegesis, "a narration, relation, history," and again cites Luke i. 1; Robinson gives, "narration, history," and cites Luke i. 1.—These lexicographers are known to the learned world.

3. The third is the preposition *peri*. The Secretary says: "The Roman version and the Union's Revision both translate this familiar Greek preposition, 'concerning.' The New Translation entirely ignores it."

Here let me say, that I would not hurt the feelings of any one, even the least of all the creatures of God. May the Lord pardon the error into which the Secretary has fallen. "The New Translation," says he, "entirely ignores this preposition." Why, reader, I have translated it by the preposition *of*; "a history *of* the things." But the Bible Union is not responsible for this word "concerning," which they have written only. The word "concerning," in this instance, is a special revelation to the Bible Union; for Luke was speaking, not *of*, but concerning the things. Hear the Secretary:

"The fact must be manifest to any one who reads these narrations with care, that the Holy Spirit has special reasons for using the word 'concerning' in connection with them."

Here, then, is a special revelation; for the Holy Spirit had special reasons for using the word "concerning." The Holy Spirit actually used the word "concerning." I have used the word "of," and am wrong, of course. The Secretary tells us a very important secret.—We thought that we were dealing with the Revisers of the Bible Union. But no. The Holy Spirit had special reasons for using the word "concerning." The Holy Spirit is then the author of the word "concerning."

But there is another serious difficulty. The Secretary says: "The fact must be manifest to any one who reads these narrations with care," etc. Who reads these narrations! what narrations? Why, the narrations that the many undertook to set forth in order, as the

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Revision says. I ask, where are these narrations? They have no existence now; for they were made by men who received them from the eye-witnesses; and they are lost. But the eye-witnesses, Matthew and John, wrote histories that have come down to us. Luke is not of the many of whom he speaks, as is evident. Yet "the fact must be manifest to any one who reads these narrations with care, that the Holy Spirit had special reasons for using the word 'concerning' in connection with them."

Now, as we have the testimonies of Matthew, Mark, Luke and John only, and have never seen a copy of those narrations which many in Luke's day took in hand to set forth in order, we cannot say whether the Holy Spirit had special reasons for using the word "concerning," or not.

Be that as it may; we shall now weigh the Secretary in the balances against the Bible Union, and produce four instances in which this preposition, this familiar preposition, is, by the Bible Union, translated *of*, as I have translated it. The fate of the Secretary and of the Union is sealed; for a house divided against itself cannot stand.

1. I quote the Revised Gospels. Matt. xvii. 13—"Then the disciples understood that he spake to them *of* (peri is here) John the Immerser."

2. Luke ii. 33—"And his father and mother marveled at the things that were spoken *of* (peri is here) him."

3. Luke ii. 38—"And she coming up at that very time, likewise gave thanks to the Lord, and spake *of* (peri is here) him to all," etc.

4. John i. 30—"This is he *of* (peri is here) whom I said."

Here, then, are four instances in which the Bible Union has translated this preposition *peri* by the word *of*.

We would respectfully suggest that it is probable that the house of the Bible Union will not stand long; for there is division, four against one.

Lastly: Webster gives, as the meaning of the word narration: "2. Relation, story, history, the relation in words or writing of the particulars of any transaction or event, or of any series of transactions or events." After so many words, "narration" turns out to be "history."

Alas! How are the mighty fallen, and the weapons of war are broken in their hands. H. T. ANDERSON.

P. S.—The Secretary says in No. II,—"Here again, as in the other cases, the attempt to improve upon the Revision, results in a departure from the inspired original."

Now, I desire the reader to know that I had finished the translation

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of the whole New Testament, and had re-written the Gospels and Acts, before I saw the Revised Gospels, or any part of them. My translation is one that is independent of the work of the Union. As to intending an improvement on their work, such a thought never entered my mind. My deliberate judgment is, that such a work as the Revised Gospels can never undergo improvement. It must be thrown aside, and a new work be made from beginning to end. I have not borrowed, nor would I borrow, one word or sentence from that work. I have resources of which the Bible Union has no knowledge, and can never have. Let the reader know, then, that I am not to make an improvement on their work.

I desire to say, further, that what I say in these replies, I say deliberately and with meaning. Far be it from me to aim anything at *persons*, as *such*. I would not wound any *person*. But their work is public property, and I deal with them and their works as such men and such works are dealt with in all times and places. When the wound is incurable, the limb must be amputated. H. T. A.

THE NEW TRANSLATION.—NO. IV

Luke commences with the word Epeideeper.

The Common Version and the Revision translate this, "FORASMUCH AS."

The New Translation makes it, "SINCE."

Here is a marked difference. "Forasmuch as" refers to a cause or reason for what follows. "Since" only denotes when the event occurred. "Forasmuch as" does not exclude the idea of time, but directs attention to what precedes as having a bearing upon what succeeds. "Since" refers to the former merely as fixing a date, as that the latter took place *after* the former events.

The Greek word, Epeideeper, has both uses. The question in the present case must be, which use was designed by the Evangelist?

The natural and obvious inference from the connection is, that Luke refers to the fact of "many" having written upon the "things believed," as suggesting to him the idea of doing it also, especially as he had carefully traced the facts. "Forasmuch as many have," "it seemed best to me also."

This, we think, would strike every unprejudiced mind in reading the Greek. If this be not the force of the connection, there seems to be no reason whatever for alluding to the fact that others had written upon these subjects. There was no occasion for fixing a date. There was nothing doubtful about time.

Under these circumstances, the change by the New Translation from "Forasmuch as" to "Since," appears to me not only no im-

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provement, but a marked deviation from the evident import of the original.

We have now examined in the Introduction to the Gospel by Luke every word and phrase in which the New Translation differs from the Bible Union's Revision, except two. These now demand our attention.

In the the third verse, the Common Version says, "To write in order to thee."

The New Translation has it: "To write them in order for you."

The Bible Union Revision reads: "To write to thee in order."

No Greek scholar will for a moment dispute that the Union's Revision has given the literal meaning of the Greek, and that just so far as the New Translation differs from it in this case, it differs from the Greek. There are only three Greek words in the phrase. Their meaning is not disputed: "In order," "Thee," and "To write."

The New Translation interpolates "THEM," and changes "thee" to "you." Are these changes required and justified by the circumstances of the case? We will show that they are not.

The word "THEM," thus interpolated, can have only one antecedent, "All things." The New Translation says: "Having obtained exact information of all things from the very first, to write them in order for you."

The Evangelist John says: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that the world itself could not contain the books that should be written."

Yet here the New Translation makes the Evangelist Luke declare, that he had "obtained exact information of all things from the the very first," (the birth of Jesus,) and had written all of them in order.

We decidedly object to such rendering of sacred Scripture. No one has the right to interpolate a word into the writing of an Evangelist, making him responsible for such an assertion. To change "Traced" into "Having obtained exact information," was unauthorized and unjustifiable, but the fault was venial in comparison with this interpolation of a word, which imposes upon an inspired writer an assertion of such magnitude, and so opposite to the fact.

The change from "Thee" to "You" is of a different character.—As it involves not merely this individual case, but the numerous class of cases throughout the New Testament in which the second person is addressed in the singular number, it would be improper to pass it over with a few remarks, or to attempt to dispose of it at the close of an article. I therefore reserve it for the commencement of he fifth number of this series of articles. WM. H. WYCKOFF.

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H. T. ANDERSON'S REPLY TO W. H. WYCKOFF.—NO. IV.

BRO. FRANKLIN:—I know no good reason why I should not reply to the Cor. Sec. of the Bible Union by presenting some portions of their gospels in which English words are so arranged, as, either to convey no idea at all, or one not authorized by the Greek. I have already replied sufficiently to his charge. Not, however, intending to let his criticisms pass without notice in future, I now present some portions of their gospels, that the reader may judge of the competency of the men either as translators, (revisers I should say,) or as critics. The first that I shall notice is found Mark xiv. 21. It reads thus:

"The Son of man indeed goes, as it is written of him; but woe to that man through whom the Son of man is betrayed! It were good for him if that man had not been born."

I confess my astonishment on reading this. The Savior is made to say that it were good for him if Judas had not been born. The pronoun *him*, in the last clause, stands for the Son of man. Grammatically, it can stand for no other person. Now read the Common Version, and see how obviously different in sense, and yet how obvious the sense. "Good were it for that man if he had never been born." The law—that pronouns should stand as near as possible to the nouns which they represent—seems to be disregarded by these Revisers.

I know how they would reply to me: They would say: We have followed the letter of the Greek text. And I would say to them, that they have not given to the English reader the thought that is in the Greek text. What is the great law of translation? Is it not this? Give to him who reads the exact thought of the original. Certainly. But a version according to the letter often presents a false idea to the reader. As proof of this statement, take a second instance from the Revised Gospels—Luke i. 54, 55, which reads thus:

"He helped Israel his servant; to remember mercy (as he spake unto our fathers) for Abraham and for his seed forever."

Here is English that is to me incomprehensible. I candidly confess that I know not what it means. The infinitive *mnesthenai* is translated literally, "to remember," without the least regard to the sense which Luke would express. Does Luke intend to say, that the Lord helped Israel his servant to remember mercy for Abraham? If so, why put a semicolon after the word servant, as they have done? But what sense is there in Israel's remembering mercy for Abraham? The common reader will say that there is none. Truly, there is no sense in the sentence as the Revisers have it. But they have followed the exact letter of the Greek text. Yes; and have given to the common reader no idea at all. It would be well for all revisers and

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translators to study Paul: and I will here quote one sentence from him, which is equal, and superior, indeed, to all laws of all societies. Read it and think of it, ye men of Gotham:

"There are, it may be, so many kinds of voices in the world, and none of them without signification. Therefore if I know not the meaning of the voice, I shall be to him that speaks a barbarian, and he that speaks shall be a barbarian to me." 1st Cor. xiv. 10, 11.

According to these words of Paul, the Revisers are certainly barbarians to me, for I know not the meaning of their words. The two instances given above, are specimens of their work, made according to a strict observance of the letter of the Greek text. Let the reader know, from these specimens, how competent they are as Revisers.—If they cannot give the sense of the original, they are not competent as critics. But another specimen or two, and we turn to criticism No. 4. In Matthew xii. 10, we have this remarkable improvement on the Common Version: "And behold there was a man having his hand withered." This, I suppose, is another version according to the letter. We are taught that the man was, then and there, undergoing an operation—having his hand withered. Let us compare with this version of the Union, such a sentence as this:—"There was a man having his arm amputated." Can any one fail to understand the meaning? How easy to have said, "There was a man who had a withered hand."

I now give an instance of rough and inelegant phraseology, and the reader will not be surprised that the Secretary makes apologies for want of smoothness and elegance:

"If a man say to his father or his mother, It is Corban (that is, a gift) whatsoever thou mightest be profited with from me, [he shall be free."] Mark vii. 11.

Now, the Secretary says the truth requires such phraseology as this. We will quote his words:

"The truth, the whole truth, and nothing but the truth, is our motto. If it were not, we could easily make the phraseology of the Revision more smooth and elegant."

This is the apology for such English as we have in the sentences quoted above. I will say, that I give them credit for all that they profess. But I must rather think that two things are wanting to them. 1. Knowledge of the Greek text; 2. Knowledge of the English language. For I can easily understand that there may exist a sincere devotion to truth, and yet but little acquaintance with Greek or English.

As an instance of want of knowledge, let me give, in addition to the above, Matthew xii. 20, "A bruised reed shall he not break, and

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smoking flax shall he not quench, till he send forth judgment unto victory."

In this—"till he send forth judgment unto victory"—is an evident want of knowledge. In the first place, there is no sense in the English words—"send forth judgment unto victory." In the next place, had the revisers used proper diligence, they could have made a translation of this passage that is smooth and elegant, full of beautiful truth, and in perfect harmony with all the facts of the gospel. The Secretary may see this translation at some future time.

Since writing the above, I have read Criticism No. 4. I must acknowledge my indebtedness to the Secretary for the much good that he is doing in behalf of my version. He will certainly prove that it is one of the best of versions. It was my wish that it should be subjected to severe trial; and the Cor. Sec. of the Bible Union has tried his strength. So far he has done good in showing that it is invulnerable.

What I have written above, may be regarded as a reply to him that is designed to unfold, in part, some of the laws which govern the Revisers. As to the word "*epeideper*," which I have translated by the English word "since," I have Green, Robinson, and Liddell and Scott, for authority; and Webster gives to it the very sense in which I use it: *because that*; *this being the fact that.* As to the pronoun *them*, it is very certain that Luke wrote something; and I have given the true sense by expressing this pronoun *them* in English, the word in Greek not being expressed, but understood, as every Greek reader knows.

The Revision has—"To write to them in order." If we ask the meaning of these words, we are told, that they are "the literal meaning of the Greek." But what do they mean in English? Luke wrote something; what did he write? Why, "he wrote in order," says the Secretary. What, I ask, did he write in order? The Secretary replies—"To write to thee in order." Well, then, all that we can learn from the Revision, is, that it seemed good to Luke "to write in order." But whether he wrote in order, merely, or wrote the things of which he had obtained exact information, in order, or consecutively, can never be learned from the Revised Gospels. But Luke wrote, in order, or consecutively, the things of which he had obtained exact information, and these things I have expressed by the pronoun *them*, thus—"It seemed good to me also, having obtained exact information of all things from the very first, to write them in order for you, most excellent Theophilus."

The Secretary resorts to a quotation from the Apostle John, in order to hide the bareness of the Revised Gospels. Such things

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only strengthen me, but expose and weaken his criticisms.

On *Thou* and *You* I will now remark, that in my version they have been used with a deliberate purpose. *Thou* and *thee* always have a meaning, in my version; in the Revised Gospels they mean nothing more than a Quaker peculiarity. I use *Thou* and *Thee* when God is addressed; also, in all cases of address to the Savior, when the persons speaking to him intend to be reverential. Even the demons say *Thou*; because the demons believe and tremble. But the Devil says not *Thou*, because he has no reverence for Jesus. *You* occurs in all instances of ordinary conversation, or address from man to man; also, of addresses to the Savior, when no reverence is intended by the person or persons speaking. This is the style of the year 1863, the style of *the people* for whom this version is made. The people, in praying to God, and in invoking Christ, say *Thou* and *Thee*. In speaking to one another, they say *you*.

We shall continue to examine the Gospels, and intend our examinations as replies, in part, to the Secretary.

H. T. ANDERSON.

P. S. Lest the Secretary may think that I have not sufficiently noticed his remarks on the word "since," I will add a few words. He says, "'Since' only denotes when the event occurred. 'Forasmuch as' refers to a cause or reason for what follows." Again: "The Greek word, Epeideper, has both uses." Now let the reader notice that the Sec. says, as quoted just above, "'Since' only denotes when the event occurred."

This being so, the Bible Union can never use the word "since" in the sense in which I have used it, which is, as given above by Webster—"because that." If, however, I give at least three instances in which the Bible Union has used the word "since" in this sense, then what becomes of the words of the Secretary—"'Since' only denotes when the event occurred."

1. "It is not lawful to put them in the treasury, *since* it is the price of blood." Matt. 27. 6.

2. "And evening having now come, *since* it was the preparation." Mark xv. 42.

3. "The Jews, therefore, *since* it was the preparation, etc." John xix. 31.

What now becomes of the Secretary's affirmation that the word "'Since' only denotes when the event occurred!" I am not now speaking of the Greek word *Epeideper*. I have already given full authority for my translation of that word. I am trying the Secretary's affirmation on the meaning of the English word "Since;" and

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this I do by the use of it in the Bible Union Gospels. Here, then, are three witnesses from his own Revision, which testify against his affirmation that "'Since' only denotes when the event occurred."—When the very book which he attempts to defend testifies against him, it is time for him to do one of two things: either employ a critic that understands what words mean; or say that his book is not defensible.

H. T. Anderson.

THE NEW TRANSLATION.—NO. V.

The first and greatest desideratum in a translation of inspired truth, is, that it conveys the exact meaning of the original, in the clearest possible light. Whatever adds to that meaning, interpolates human thoughts under the guise of divine revelation. Whatever takes from that meaning, diminishes the instrumentality ordained by God for the conversion of sinners and the sanctification of saints. Whatever obscures that meaning, so far conceals from man the truth which God has given for his spiritual benefit.

The substitution of the plural form for the singular, in address, combines these various evils. It adds to what God has said. He speaks to one, and uses a pronoun which designates only one. When "You" is substituted for "Thou," it makes God speak to more than one, and thus adds to the meaning; it takes away the distinctive application of the truth, and thus diminishes its force; it obscures the purpose of God, and thus hides the truth.

Take as an example the first twelve verses of the third chapter of John. Our Savior begins by addressing Nicodemus, but soon proceeds to apply his remarks to the whole company. The change from "Thee" and "Thou" to "Ye" and "You," is striking and significant. If "You" is substituted for "thee" and "thou," this remarkable transition will be entirely lost. Nothing will be left to show us that there was any one present with Jesus and Nicodemus. The words intended for all will be applied to him alone. To him will thus be added what does not exclusively belong to him, and from others it will be taken, and all the peculiar force and beauty of the argument, so far as they depend upon the change of persons, will be hidden from the reader. And all this will be the result of changing in the translation the meaning of the original.

Take another example:

Matthew 16. 19—"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind," &c.

Substitute in such cases "You" for "Thee," and make it, "And I will give unto you the keys," &c.

Every one would readily admit that such a translation would take

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from Roman Catholics their favorite argument about "Saint Peter and the Keys." But have we the right to take away an argument from any errorist by concealing from the English reader what God has revealed for the benefit of all?

The Bible Union says—"Let the whole truth come out as God has given it. We are willing to stand or fall by the truth of revelation."

It would be easy to multiply examples, but the case does not require them. The principle itself is clear. In many scores of cases in the New Testament, the substitution of "you" for "thou" or "thee," would obscure the sense, or diminish the force of the meaning conveyed by the original. Often our Savior, when addressing a multitude, or a company of disciples, singles out an individual, and directs his words personally to him, in order to give vividness and particularity to his remarks; and in this the apostles imitate him in their Epistles. All this would be entirely lost by the proposed change. Indeed such a change, thoroughly carried out, would render a commentary necessary to accompany the new translation, in order that the English reader might know in each case whether the original used the singular or the plural.

It is true that in ordinary conversation we use the plural form for the singular. But the *look* and *manner* supply the necessary distinction. It is also true that, except in very solemn or very emphatic language, we generally use the same form. But as the choice of expression is our own, we can and do usually so form our phraseology that the reader is in no danger of making a mistake. But the case is entirely different where the modes of expression are already fixed in another language, and we have only to transfer them to ours, and where the utmost care is needed lest some form or shade of truth, or of the application of truth, shall be lost or obscured. The gravest solemnity and the most forcible emphasis also distinguish these sacred writings.—Nothing, in fact, in the circumstances of the case, requires or justifies the proposed change, and to make it, when not required, or justified, and when it manifestly darkens the light of the inspired original, is the very opposite of improving the translation of the word of God.

There is still another and a very important view to be taken of this proposed change. If adopted, shall it be carried out *in all cases*?

If this be done, then every address to God must employ the plural form, and we must call Jehovah "You." Are we prepared for such language? Even to say, "Hallowed be your name," would shock the sensibilities of every pious heart. How, then, can we call God "You?"

If, as some propose, we should make exception in the case of Jehovah, as an address to him is too solemn for such a familiar and undig-

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nified usage, what shall we do in the case of our adorable Savior?—Shall we use "You," or retain the accustomed appellation, "Thou?" Shall Peter say to his Master, "You are the Christ, or "Thou art the Christ?" Shall we honor the Son less than we honor the Father?

And if we retain our appropriate usage in both these cases, then why make a distinction between these cases and others, which the original does not make, and does not authorize? And why adopt a method of translation which cannot be consistently carried out without shocking the pious, and which destroys the distinctions that God has made, and makes those which he did not intend?

Leaving this strong range of argument, I will close this article by by referring to the first six verses of Philemon. Substitute in them "you" and "yours" for "thee" and "thine," and third, fourth, fifth and sixth verses are addressed to Apphia and Archippus, as well as to Philemon. Substitute them throughout the Epistle, and you will need a commentary to inform you whether it was Philemon, or all three, to whom Onesimus is returned. If any one has any doubt of the propriety of the use of the singular pronoun, when one person is addressed, let him read that Epistle carefully. Let him note the striking distinction in consecutive verses (21st and 22nd) between "Thy obedience" and "Your prayers," and say whether he wishes all such distinctions obliterated. Respectfully,

WM. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON'S REPLY TO WM. H. WYCKOFF.—NO. V.

BRO. FRANKLIN:—In my last reply to the Cor. Sec., I made this remark, that two things are wanting to the Revisers: 1. Knowledge of the Greek text; 2. Knowledge of the English language.

I find that they use the wore *unto* throughout the Gospels. I know not for what class of readers they made their Gospels, unless for a class that has no knowledge of the English language. They tell us, indeed, that their work is intended for the common reader. But, let me ask: Has the common reader become acquainted with Webster's Dictionary? Again: Do they intend to force the common reader to use words which are obsolete? The New Testament, a book which is read, and to be read, by every one, which moulds and fashions the language of the people, should be written in the very best and purest style. But here is an obsolete word, used everywhere throughout these Gospels. The Revisers certainly either did not consult Webster, or they disregard his authority. He says of the Word *unto*, (compound of *un*, not, and *to*) it is used instead of *to*, but it is not in our mother tongue, nor is it used in popular discourse, or in mod-

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ern writings. It is therefore to be rejected, as obsolete and not legitimate.

Now when we consider the preparation that has been made for the revision of the New Testament, the expectations that have been raised, the large amount of means expended, and when we find that, after the labors of some twelve years, the Revisers have not learned how to consult dictionaries, that they retain obsolete words, what shall we say of them? They make a book for the common reader, and yet know not what words are in use among the people. I may be told that this is a small matter; yes, surely; yet, "faithful in little, faithful in much," is the law. If these men know not these little matters, how can it be expected that they shall know the greater?

But they are not acquainted with the inflections of the verb *Do*.—They have the form *doeth*, for *doth*. "This verb," says Webster, "when transitive, is formed in the indicative present, thus: I do, thou doest, he *does* or *doth*." But our Revisers have, "let not thy left hand know what thy right hand doeth." Small matters, indeed. But remember that dead *flies*, and not dead elephants, cause the ointment of the apothecary to send forth a stinking savor.

These two witnesses must suffice for the present. They testify to the fact that the Revisers want a knowledge of the English language.

I had intended to change the subject of my remarks; but on opening the Revised Gospels my eye was met, accidentally, or providentially, by this expression: "But when the unclean spirit *is gone* out from the man," &c. Here is another instance of negligence, to say the least of it. I again quote Webster:

"There is another fault very common among English writers, tho' it is less frequent in the United States; this is the conversion of an intransitive verb into a passive one. It is surprising that an error of this kind should have gained such an established use, in some foreign languages, as to be incurable. Barbarous nations may indeed form languages; but it should be the business of the civilized men to purify their language from barbarisms."

"Is gone" is, then, in Webster's estimation, a barbarism; for it is an intransitive verb converted into a passive one. Archbishop Magee says: "Criticism is a thorny road." The Secretary may yet find that this remark is true, if he has not already found it so. Whether the Gothamites think themselves civilized men or not, we know not; but we of the State of Kentucky, and of the West generally, think ourselves at least on the borders of civilization; and we, therefore, wish to purify our language from barbarisms; and therefore we reject a version of the New Testament which contains barbarisms, and obsolete words, and intend, by the grace of Him who has called us to

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this work, to supply our families with a translation that contains neither a barbarism nor an obsolete word. We think that by proper attention, we shall be able to inflect the verb *Do*. Do, doest, does or doth. We think, also, that we know what "since" means, and we are able, too, to add this much to our knowledge: that if A says, Brutus killed Cæsar, and B should say, that Cæsar was killed by Brutus, they both mean the same thing.

But I must confess I do not know the meaning of the following words, taken from the Revised Gospels, Luke iii. 23: "And Jesus himself was, when he began, about thirty years of age; being the Son," &c. Will the reader look at those words again? Let us place them to themselves, so that they can be clearly seen:

"And Jesus himself was, when he began, about thirty years of age."

Here the plea that this is the literal meaning of the Greek text, will not avail the Secretary. I deny that it is even literal. But what meaning is there in the words? I must again quote Paul: "If I know not the meaning of the voice, I shall be to him that speaks, a barbarian, and he that speaks, a barbarian to me." It is vain to use language that the people cannot understand, and then attempt to shelter themselves under the plea that they give us a literal version of the Greek. We would prefer the Greek at once. That we understand; but their English is unintelligible. But again: in Luke iv. 33, we read:

"And in the synagogue there was a man having the spirit of an unclean devil."

The first thought that this sentence awakes in the mind, is, that there are, at least, some clean devils. For, if there are unclean devils, there must be some that are clean. There are two objections to this sentence above quoted: 1. The word *having*. "There was a man *having* the spirit of an unclean devil." I do not understand why the participle *having* should have been used here. It is inelegant; it does not express the thought of the Greek. 2. The word *devil* is here improperly used. In this instance, Webster and Worcester would have given the Revisers instruction. But Webster is of no weight in the Bible Union. I remark:

1. That there is but one devil. The Greek *Diabolos*, with the article, always means, "The Devil." He is one.

2. *Daimonion*, and *Daimon*, are names for a class of spirits, supposed to be either angels of the devil, or human spirits; some of which took possession of the bodies of men; others were the objects of Gentile worship. Paul says to the Corinthians: "The things which the Gentiles sacrifice, they sacrifice to *demons*, and not to God."

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Now that the word here cannot mean *devils*, is manifest; for the Gentiles knew no such being as the New Testament Diabolos. The word in Luke iv. 33, and 1 Cor. x. 20, is *daimonion*, not *diabolos*.—The one is *demon*, the other *devil*, always. Here, then, the Revisers have, throughout, erred grievously, not knowing the difference between these most obviously different words. Webster says, under the word devil: "In the New Testament, the word is frequently and erroneously used for *demon*."

Before I bring this to a close, I will make a remark or two on the word *Thou*. Custom has confined its use to the language of devotion, and to poetry. We use *Thou* and *Thee* in prayer, as the language of reverence. But to make the scoffing Pharisee, Sadducee and priest say *Thou* to the Savior, is to make language utter a falsehood. For I say again, it is established law with us to use *Thou* and *Thee* when we feel reverence, and that for God; but if we should use these words in addressing one that we hate, we should violate the proprieties of speech; for by us they are never so used.

I will quote two passages of rough and inelegant English, and close the book for the present:

1. "For nothing is hidden, but it shall be manifested; nor was done in secret, but that it should come abroad." Mark iv. 22.

2. "With what measure you meet, it shall be measured to you, and there shall be added to you." Mark iv. 24.

I was made a life director of the Bible Revision Association some years past, when father Maclay was agent for the Revision. He promised us then that the New Testament would be finished in three years. The aged man has passed away. He lived not to see what he so earnestly desired—a faithful version of the oracles. But had he lived, how his heart would have been pained at the reading of such English as is found in these Gospels of the Bible Union. He was taken from the evil to come. As a life director, I claim the right to criticise these Revised Gospels; and as the sweet Psalmist of Israel said, I will pray the Lord to "teach my hands to war and my fingers to fight," till I shall have accomplished this work, which, in his providence, he has called me to do.

H. T. ANDERSON.

Life is given, that we may do good; he that fails to do it, lives to no good purpose; while he that does evil, perverts his mission, and dishonors God and himself.

Kindness is a potent weapon, with which to overcome our enemies; and he that employs it is wise, as well as successful.

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ALL AUTHORITY IS FROM GOD.

"Thou wouldst have no authority at all over me, if it were not given thee from on high; therefore his sin who delivered me up to thee is greater than thine." (John xix. 11. Syriac Version.)

In the above passage is recognized, possibly, one of the most momentous thoughts that the Bible contains. That thought is repeated by Paul in Rom. xiii. 1: "For there is *no* power (or authority) but of God;"—that is, *the only authority in the universe is God's*. And when our Lord said, "*All* authority in heaven and on earth is *given* unto me," he intimates that he is, for the time being, the dispenser of all divine authority.

When the tempter said to the woman, "You shall be as *God*," (as it should read, instead of *gods*,) he inspired her with a desire to cast off the divine authority, that she might be under her own control.—"Dominion" had been *given* the first pair over everything but themselves; and this appears to be all that was necessary to render them "Like God." Thus originated the idea of individual *self-government*; and it need scarcely be said, that while it sprang up in Eden, it is a Satanic idea. Little was it supposed that while they desired independent authority—as possessed by God—the first pair were really submitting to the dominion of one who then and thus became "the prince of this world;" and were owning him as their monarch. In his interview with the Messiah, he asserted—what our Lord did not contradict—namely, that "all authority over all the kingdoms of the earth had been given, i. e., delivered, unto him:" he did not say by whom; and he proposed that if the Lord would do homage to him for them, all should be His. Jesus replied—recognizing the truth with which we set out—"Thou shalt worship the Lord thy God, and him *only* shalt thou serve."

The parents of the human race, in renouncing the divine government, acted of necessity as the heads of that race; hence their posterity became, as they themselves did, the subjects of Satan. Hence, also, human beings die. The kingdom of Satan is the kingdom of Death. There is no death in the kingdom of God. But to return:

The passage with which we set out, teaches that an earthly monarch, Pilate, and an earthly hierarch, Caiaphas, exercised, each in his own sphere, an "authority *given* him from above:" that is, the kingly and the priestly authority, in the abstract, both belong to God, who alone can *give* it. Whether any human beings, other than the Messiah, can exercise either *now*, with the divine approbation, will not, at present, be discussed. The statement is, that *the authority in each*

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case is God's: and the inference is, that *if any one* exercise authority, he must do it as God himself would, since he is "God's minister." Rom. xiii. 4.

The reason why the sin of Caiaphas, in delivering Jesus to Pilate, was so great, was, that he did not act as God himself would have acted in such a case. He listened to the clamors of the Jews, instead of to a sense of justice, and to the voice of God; and thus did what he knew was wrong, and what, therefore, God would not have done.

There is no authority but God's in heaven or upon earth. But men have been *permitted* to fill places of great power, such as the kingly and the priestly in Israel. Still, the king was the representative of God: so was the High Priest. They were God's anointed ones; and, as well as the prophets, were in the place of God to the Jews. David was a man after God's own heart, simply because, as a king, he would do *all God's will:* and he did not dare to lay hands on the life of Saul, because God had anointed him.

Although men have thus been permitted to occupy these exalted and responsible positions, they were not allowed to take the honor upon themselves. God selected the first three kings of Israel, and then fixed the succession in the regal tribe of Judah. In like manner, he appointed the first High Priest, and the office was confined to one family.

Let us not overlook the statement that ALL power is God's. If, then, he permits any one to exercise authority, it must be as his substitute. Man has none independently—none that God does not allow—for he has enslaved himself to Satan. Hence, whoever occupies amongst men any authoritative position, exercises the authority of God—that is, if the position itself be established by God. Parents are in the place of God to their children: so are masters to their servants; and husbands to their wives. Such as have the rule over congregations, too, must act as those who are to give an account. The human race is God's property, and those in whose hands any part of it is placed, must so "occupy till he comes," as that he may "receive his own with usury." That is, it must be managed as he himself would do it. The way, therefore, to enjoy a good conscience in these relationships, and secure the divine approbation, is to act *as God himself would act* were he a husband, a parent, a master, a magistrate, or a bishop; and we have abundant illustrations of the manner in which he *would* act, in the way in which our Lord acted, as well as in his lessons, and those of his apostles.

But the exercise of authority has yet another phase. The thirteenth chapter of Romans—as well as 2 Peter 2—speaks of specific

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human ordinances, and "higher powers," to which the disciples of Christ are required to submit.

If there be no power but from God, what are we to understand as to its exercise in a human government? Are all such governments—variant as they are—"ordained," that is, established, or even authorized, "of God?" Does he "set up" a despotism in one place, and a democracy in another? That they are *permitted*—just as, while men were "feeling after God," the "times of their ignorance God winked at"—cannot be denied; but that they are approved, in every form, more than idolatry was, is yet to be demonstrated. Government of some sort is absolutely necessary for man in his present condition. If, in his original state, a law was essential, how much more now! But the question that admits of easy solution, is: must that law be divine or human? "It is not in man that walketh to direct his steps." Men have been allowed to construct governments, but undoubtedly it has been to prove that "the wisdom of the princes of of this world comes to nought"; that man cannot govern himself; that man cannot govern man; that none but God can govern man.

To be perfect, a government must regard *the whole man*. His whole nature must be controlled by it in every aspect of that nature. Can a being who does not and cannot thoroughly know himself—or can any number of men thus circumstanced—construct a code that shall be thus efficient? Certain elements, in various combinations, enter into all structures; and the predominating element gives name to the structure. Every human government may possess some one element wanting in another; and all the elements that can enter into any governmental structure may be found in the numerous attempts that men have made, during nearly 6000 years, to solve the great problem that they have had before them; but a perfect government must combine in itself *all* the elements that can enter into all the forms that have been devised, or that are possible. The human race may be allowed to make experiment after experiment, until its wisdom exhausts itself, that it may be compelled to confess that that wisdom—notwithstanding its wonderful fecundity—is limited. It may then find that "*the law of the Lord is perfect*;" that no element that man regards as essential to a government is wanting in that structure that distinguishes "the dispensation of the fullness of the times"—administered by the "anointed Lord of all."

So long, however, as the wisdom of man is not exhausted, he will continue to make effort after effort for the construction of a system that he regards as better than any preceding one, but only to discover more clearly, and to expose more fully, his own imbecility. When no further effort is possible, he will welcome the dominion of the hea-

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vens, as embracing all that he has imagined, and as being able to make him perfect, and thoroughly furnished to every good word and every good work. While, therefore, revolutions in governmental structures are allowed, we may justly suppose that the present secular condition of society will continue; but if no other experiment be possible—if no new idea can be developed—the end of all things must be at hand.

While it is true that God has *permitted* men to exercise authority, it is equally so that it has been *usurped* by them, or has been given them by "the Prince of this world." It has been already remarked that when Satan tempted our Lord by offering him the headship of all the kingdoms of the land, upon his doing homage for them, the latter did not contradict him when he affirmed that all of them, and the glory of them, had been "*delivered*" unto him, and that he gave them to whomsoever he would. The first man, the head and representative of his race, "*delivered*" himself voluntarily into the hands of the tempter: we can therefore understand the apostle John when he says, "the whole world lieth under the wicked one." The imagery is remarkable here. The world is represented as being prostrate, and the "wicked one,"—like a victorious wrestler—has thrown himself with all the weight of his power upon it, so as to hold it down. The history of man indicates that "the Prince of the power of the air—the spirit that works in the children of disobedience"—has controlled him from the infancy of his existence. The family circle of Eve was soon desolated by a fratricidal war. The devil is said to have been a murderer from the beginning; and to the present moment the art of war has been, by way of eminence, *the* art that man has made his special study. He has brought into play more skill, more cunning, more real science, more actual knowledge, more mental and physical power and greatness, in perfecting the methods of destroying his race, than in any other art, except that of making money. To this art, all are subservient, even the art of war, since more men engage in it with this view than from any higher motive; nor would peace be sacrificed upon the bloody altar of Mars, were not *his* service the more profitable to men of this world. While, therefore, men may exercise power, it is as the instruments, often, of "the god of this world."

How, then, it may be asked, can it be true that there is no power but of God? This passage teaches, as we have seen, that the only authority in the universe is that of—i. e., lawfully belonging to—God; but it is manifest that "the evil one" surreptitiously supplanted God by promising the woman independence of a control which, it was insinuated, was a sheer tyranny. Having succeeded in this, the rest was easy. He had prostrated man, and still holds him without

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struggle; and he will so hold him until he has been taught by sore experience that all his efforts at what he calls *self-government* are futile; and that God has sworn that to his Son "every knee shall bow, and every tongue confess that *He is Lord*, to the glory of God the Father." "*All rule and all authority and all power*" must be put down." 1 Cor, xv. 24, 25. All kings *must* fall down before *Him*; all nations *must* serve him.

The great struggle has been and still is internecine. Man has been rendered the foe of his fellow. The race has been divided against itself, and has been desolated. Who but the adversary of man can thus have sown the seeds of discord? The desire of pre-eminence, so early implanted, has conquered every other, and the love of money and the art of war have been its outgrowth. Patriotism is but one form of this selfishness. An Englishman, Bulwer says, loves England *because it holds him*; and he is but the type of other men. We do not feel indignant if the glory, the honor, the prosperity, the flag of another country be assailed; but when *our own*, as we say, is touched, our rulers plunge us into strife and bloodshed, which *they* take excellent care to avoid. Pride, lust of power, selfishness, envy, malice, may thus be gratified, but the sad yet wonderful truth that "the whole world lieth under the wicked one," is thus demonstrated.

Is this state of things to distinguish the end of human history? If so, we may well ask with David, "Wherefore hast thou made all men in vain?" * * *

PLURALITY OF ELDERS IN THE APOSTOLIC CHURCHES.

BY A. WHEELOCK, D. D., LATE PASTOR OF THE BAPTIST CHURCH AT FREDONIA, N. Y.

[As Church Polity has become a grave and somewhat exciting topic of discussion amongst some of our Baptist brethren North and East, we submit to our readers the following essay on a 'Plurality of Elders".—A. C.]

Were the primitive apostolic churches oraganized, each, with a plurality of elders? and if so, of whom were they composed, and what their relations and duties in the church?

The Scriptures give us no formal statements in answer to the above questions. The only information concerning them which they contain, is found in their casual allusions to elders and bishops. These allusions, however, are of a character that indicates what kind of organization obtained in those churches, and the number of elders it

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embraced, with their relations and duties in the churches severally to which they belonged.

That we may derive clear and accurate views upon the above questions, we will first examine all the passages which contain allusions to elders and bishops as church officers. I embrace passages referring to both bishops and elders, because both terms are employed by the New Testament writers to designate the same office, as will appear in the course of this investigation. These references are as follows:

"Then the disciples, every man according to his ability, determined to send relief to the brethren who dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul."—Acts xi. 30.

"They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders about this question."

"And when they were come to Jerusalem, they were received of the church and of the apostles and elders; and they declared all things God had done with them."

"And the apostles and elders came together for to consider this matter."

"And they wrote letters to them after this manner: The apostles, and elders, and brethren, who are of the Gentiles in Antioch, Syria, and Cilicia." Acts xv. 2, 4, 6, 23.

"And as they went through the cities, they delivered them the decrees for to keep that were ordained of the apostles and elders who were at Jerusalem." Acts xvi. 4.

"And from Miletus, he sent and called for the elders of the church. And when they were come to him, he said,—Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the flock of God which he hath purchased with his own blood." Acts xx. 17, 28.

"Is any sick among you?" let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord Jesus." James v. 14.

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Jesus Christ who are at Philippi, with the bishops and deacons." Phil i. 1.

"The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ." 1 Pet. v. 1.

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I appointed thee. If any man be blameless—the husband of one wife,

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having faithful children, not accused of riot or unruly; for a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine; no striker; not given to filthy lucre, but a lover of hospitality; a lover of good men; sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gainsayers." Titus i. 5–9.

"This is a true saying: if a man desire the office of a bishop, he desireth a good work. A bishop, then, must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine; no striker; not greedy of filthy lucre, but patient; not a brawler; not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them who are without, lest he fall into reproach, and the snare of the Devil." 1 Tim. iii. 1–7.

"Let the elders that rule well, be counted worthy of double honor; especially they who labor in the word and doctrine." 1 Tim. v. 17.

The above quotations, it is believed, contain all the allusions in the New Testament concerning the elders and bishops of the primitive churches, embracing a period extending from the Pentecost to the termination of the apostolic administration.

From these passages we learn that the primitive churches had, each, a plurality of elders, and that this was a uniform practice among them; that the church in Jerusalem, though favored with the labors of apostles, found a place and a necessity for a board of elders; that throughout Asia Minor, where churches were planted by Paul and Barnabas, a plurality of elders were ordained in every church; that a bench of elders was called from the church of Ephesus to meet Paul at Miletus, to receive from him there his valedictory charge; that James recognizes the existence in every church of a board of elders ready to wait upon, anoint, and pray with the sick; that the apostolic salutation was not to a single bishop, but in the plural, to the bishops and deacons; that Peter exalts the elders in the several churches Paul planted in Asia Minor. These facts, in the absence of any conflicting ones, settle the question as to the plurality of elders in the apostolic churches. The New Testament affords no evidence of a single church being organized with but one elder. All the references are to a plurality of elders.

The origin of the church officers was, under the guidance of the Holy Spirit, Jewish. The first Christian church was organized in

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Jerusalem, and its members were Jews. That organization appears to have been the model for all others under the apostolic administration. Nothing was more natural than that Jewish ideas and Jewish forms—so far as inspiration approved—should have entered into, and been incorporated in that first church organization. Now the Jews who composed the membership of that first church, had been accustomed, in their various civil and social organizations, to the appointment and administration of a set of officers called elders.—Their nation had them in the national administration, their tribes had them in the several tribe organizations; their cities had them in theirs; they were appointed in every Jewish sect, and in every synagogue. What, then, more natural than that these converted Jews of Jerusalem, when they came to form a new Christian church organization, should incorporate in it a board of elders to assist in its administration, the same as they had been accustomed to in all their Jewish organizations.

Elder, the name employed to designate these officers, seems to have been derived from Patriarchal governments, out of which emerged the Hebrew commonwealth. Under that more ancient form of government, the aged patriarch was, during his life-time, the sovereign ruler of all the families of his descendants. Such was Abraham, Isaac, Jacob, and the twelve patriarchs. But when the families became greatly multiplied, these tribes found it necessary to combine in one united commonwealth, under which the heads of the several clans of families composing the tribe (Josh. xxiii. 2,) became officers in the commonwealth; and because they were the aged ones of the tribes, were called elders. When these families became too numerous in the tribes to have the father of each a representative, it was found necessary to select from among them only so many as were required for the administration of the government. Then, having become an elective office, talent rather than age was found to be the more important consideration, while the name elder was still retained as the appellative of the office. Oriental writers tell us all the nations descended from Abraham were organized with elders, like the Jews; and, indeed, that it was a common appellative of office among the ancient eastern nations. Thus the Canaanites, whom Joshua destroyed, had their elders (Josh. ix. 11). We find also Sheiks, (aged men) a prominent class of officers among the Arabs, though not distinguished for age; and Senators, (the aged) among the Romans, applied as among us, without respect to age.

That a church organization formed by Jews in Jerusalem, their metropolis, should have embraced in it—if approved by inspiration—certain officers, called elders, is just what might have been expected,

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seeing they were accustomed to them in all Jewish organizations, both great and small.

The Greeks had officers among them which they denominated episcopoi, i. e., *overseers* or *superintendents*, resembling in their relations and duties, *elders* among the Jews. Hence, when churches came to be organized among the Greeks, or Gentiles, speaking the Greek language, these officers were called episcopoi, *overseers* or *bishops*, it being more intelligible to them than *elder*, the Jewish designation of that office. Still, as in all these Gentile churches more or less of the membership was composed of Jews, both appellatives were employed for the designation of those officers. But whether called elders or bishops, all the churches both among the Jews and Gentiles, organized under the guidance of inspired apostles, had, so far as we are able to ascertain from the New Testament, a plurality of elders or bishops.

We come now to the questions, of whom were these elders composed? and what their relations and duties in the church to which they belonged?

From the passages cited, it appears that the elders of the primitive churches were composed of two classes of brethren, namely, preachers, and devout and talented brethren who preached not. Hence we read, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. v. 17. In this allusion to them, it is clear, that both laymen and clergymen were embraced in the board of elders. The passage in 1 Thess. v, 12, 13, probably alludes also to preaching elders: "And we beseech you, brethren, to know them that labor among you and are over you in the Lord, and admonish you, aad to esteem them very highly for their work's sake." But whether preachers or laymen, all, as elders, sustained the same relations and had assigned to them the same work in the church to which they belonged. All alike were *overseers*, *rulers*, and *shepherds of the flock*, terms which indicated both their relations and their work. Hence, whether preachers or laymen, all were required to possess the same qualifications for the office as specified in the epistles to Timothy and Titus.

In the New Testament, the terms elder and bishop are never employed as appellatives for the designation of preachers, but *church rulers*, *superintendents*, *overseers*, *spiritual shepherds of Christ's flock*.—When preachers as such are designated, other appellations are employed, as *preacher*, *evangelist*, *teacher*, and the phrase, *they who labor in the word and doctrine*. A brother might have good good gifts for preaching who did not possess those required for *superintending*, *overseeing*, and *ruling*. Hence a gift "to rule well," &c., is nowhere enjoined as a requisite for preaching. But some had gifts for both offi-

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ces. In the apostolic churches, when such were chosen as a spiritual teacher, he was also appointed as one of the elders of the church he served, and probably acted as the chairman of the board of elders. It was to such, doubtless, Paul alludes when he says, "especially they who labor in the word and doctrine." In such a case the preacher was an elder, yet the appellation did not designate a preacher, but only *an overseer and ruler* of the church; as with us, when the preacher is elected a trustee, the word trustee does not designate the preacher, but simply the financial officer of the society. Preachers then, as now, appear not generally to have been permanently located. But each church, whether with or without a preacher, required a constant oversight and shepherding. To supply this want, lay brethren who were permanent residents in the church, and qualified for the work, were appointed to the office; and those "who ruled well were to be accounted worthy of double honor." But to provide fully for the spiritual necessities of the churches, a competent preacher, with gifts also for overseeing and ruling, was requisite. Then were secured full provisions for the spiritual wants of the church, by the board of elders, as were its temporal necessities by a board of deacons. Mere evangelists or preachers, then as now, were free to go to any place to preach the word where Providence opened to them the door.

As to the questions concerning the relations and duties of the elders, these are so interwoven that they must be examined conjointly.

A clue to a proper understanding of these questions may be obtained from the office-work of Jewish elders. Prominent officers both of the nation and of the tribes, we have seen, were called elders. Some of these were princes, or head men of the tribes, (Josh. ix, 15, 18, 19, and xiv. 30, 32,) others, head men of the several families composing the tribe, (Josh. xxiii. 2.) They had elders also in their city organizations, in their various sects, and in their synagogues.—These elders were vested with both civil and ecclesiastical powers. The national elders, selected from the princes or head men of the tribes, "composed a Supreme Senate, designed to take part with Moses [and his successors] in the government; to aid him with their advice on all occasions, to preserve peace and good order among the people."—Wine's Ancient Hebrews, pp. 577, 581. Said Jehovah to Moses, "They shall bear the burden of the people with thee, that thou bear it not alone." Num. xi. 17. Moses' burden was not that of a *teacher*, but of a *ruler*. Their office, therefore, like his, was to care for, superintend, and rule. The elders of the tribes "governed with parental authority the tribes; and while they left the minor concerns to the head of the individual families, aimed to superintend and promote the

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best interests of the community generally." Jahn's Arch. p. 251.—Every city, like the nation and the tribes, had its bench of elders.—Judges viii. 14, Ezra x. 14. To them it belonged to direct the public affairs of the city by their counsel and authority." Wine's Ancient Heb. p. 533. "They watched over the public manners and morals, seated without parade at the the city gate, or beneath the shade of trees, they lent the ear to the aggrieved citizens, to the weeping wife, to the oppressed slave, to the poor, the stranger, the orphan and the widow. If their complaints admitted of legal redress, they proclaimed and enforced the laws; if not, they became the counsellors and comforters of the afflicted." [Salvador; quoted in Wine's Ancient Hebrews, p. 534.] Neander tells us the various sects among the Jews were organized with a set of elders, and Dr. Nevin says, "every synagogue had its officers appointed to manage its government, and conduct its religious services. The supreme direction of its affairs was committed to a *council of elders*, and one styled *the Ruler of the Synagogue*, who sustained among them the place of a President."—Bib. Ant. p. 404.

Such were Jewish conceptions of the office of elders. In all Jewish organizations their office-work was, not to teach, but to *oversee, to care for, to superintend, to rule*, for the general good. It was not an office for teaching, but for ruling. Their teachers were priests and prophets. Such therefore must have been the idea attached to it by the Jewish disciples who organized—under the inspiration of the Holy Spirit—the first Christian church, and appointed in it elders. They had no conception of preaching elders, but only of elders for overseeing, guiding, superintending and ruling. To this corresponds whatever is said in the writings of the New Testament concerning the elders of the primitive churches.

The Hebrew government was a theocracy, combining in it a union of church and state, and therefore its elders, as we have seen, were vested with both civil and ecclesiastical power. They scourged in their synagogues, cast into prison, and put to death for religious as well as for civil transgressions. But no such powers are vested in Christian elders. Christian churches, from which they derive their authority, are not invested with any such powers. They are only spiritual bodies, and vested therefore with only moral powers. The extreme penalty they can inflict is to "withdraw themselves from every brother that walketh disorderly," "to have no company with them," "to let them be unto thee as a heathen man and a publican." A body cannot invest its officers with powers it does not itself possess, and of the powers it does possess, it may impart to them the whole or a part, as it pleases. In the case of church elders, there is no

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evidence in the Scriptures that they were empowered either to receive or exclude its members, these powers being reserved to the church itself. Their powers were not judicial, but executive, as we shall see in the sequel.

What, then, were the functions of the elders of the Apostolic Churches?

From the various allusions to them in the New Testament, we perceive their duties, according to the general idea of them derived from the Jews, were *to oversee, superintend, counsel, direct*, and, in a moral sense, *to govern or rule*.

1. With the ministry, they were the counsellors and advisers of the church. To these belonged the investigation of and counsel upon grave and difficult questions that might arise, pertaining to the interests of the church. Not that the church itself was excluded from a participation in the settlement of such questions, but the ministry and the elders were relied upon to take a leading part, and expected through their wisdom to have a guiding influence in arriving at a decision concerning them. An illustration of this is found in the fifteenth chapter of Acts, which gives us a history of the investigation and decision upon the great question of Gentile circumcision. That question arose first in Antioch. Brethren from Judea went there and taught the Gentile converts that they must be circumcised and keep the law of Moses, or they could not be saved. Paul and Barnabas had taught that circumcision and the ceremonial observances of the law were Jewish institutions, and though binding on them, the Gentile converts had nothing to do with them. Against this judaizing dogma, therefore, they arrayed themselves with inflexible opposition, perceiving it embraced a principle that would completely undermine the gospel system. Not able to settle the controversy in the church at Antioch, they "determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question." Arriving in Jerusalem—though the object of their visit was not known, yet being distinguished missionaries to the heathen—as soon as it was ascertained, the whole church with the apostles and elders came together to give them a welcome, and hear from them an account of their labors and successes with the gospel among the heathen. That report, it is said, "caused great joy unto all the holy brethren." In it the apostles probably explained that they taught the Gentiles to look for pardon and salvation through the merits of Christ's death alone. To this, certain Jewish brethren took exceptions. Says the record, "There rose up certain of the sect of the Pharisees, who believed, saying that it was needful to circumcise them, and to com-

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mand them to keep the law of Moses." Acts xv. 5. Thus was the question of Gentile circumcision mooted in the full church in Jerusalem, a question eminently adapted to throw into a perfect effervescence Jewish sectarianism. Mark now the course pursued with this knotty question. They did not proceed to discuss it there in the open church. They judged that not the place for the preliminary discussion of a question so calculated to stir up Jewish prejudices, producing rancor and bitterness; but that it demanded the calm and dispassionate consideration of their most candid, devout, and wisest men. It were such they had selected for their elders. Hence, in proceeding to the investigation of the question, we are told the apostles and elders first held a session upon it by themselves: "The apostles and elders came together for to consider this matter." Acts xv. 6. Under the apostolic organization of the primitive churches, this was a natural procedure, and under a similar organization, would be in our churches.

Having reached a conclusion, in their private session, the apostles and elders appear again before the assembled church, and there unfold to them reasons for their decision. These brought the views of the church in harmony with those of the apostles and elders, and thus a unanimous decision was reached, which, very likely, would have been prevented by a discussion in the open church, amidst the swaying prejudices of the less enlightened members. Alluding to this in his Epistle to the Galatians, Paul says, "I went up by revelation and communicated unto them that gospel which I preached among the Gentiles, but privately to them who were of reputation, lest by any means I should ran or had run in vain." ii. 2. When alone with the apostles and elders—those brethren of reputation—he doubtless entered into a full exposition of the doctrine of justification by faith in Christ alone, which he had preached among the Gentiles, which, to their clear-headed and candid minds, appeared fully to establish the doctrine.—The mind of the Spirit was consulted, and inspiration confirmed the views set forth by Paul and Barnabas. Hence in their decision they say, "It seemed good to the Holy Ghost, and to us." v. 28.

The high position occupied in the primitive churches by the elders and the great confidence reposed in them, is doubly indicated in this narrative. First. It was originally proposed to refer this question, not to the church, *but to the apostles and elders*. Second. When their decision upon it was delivered to the churches, it was called, not the decree of the church, but *of the apostles and elders*, who were at Jerusalem. Acts xv. 2, and xvi. 4. In all associations of men, whether civil or ecclesiastical, it is the wisdom of the few which moulds and forms the convictions of the many. In this transaction, then, we find both a natural cause and an inspired precedent for selecting and set-

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ting apart devout and wise brethren, on whose candor and wisdom the church may lean in emregencies for council and direction.

Again. The elders, as the church's executive, appear to have imposed upon them the duty of a general watch-care over the flock, and of taking the lead and exercising a guiding influence in the discipline of the church.

I. They were to see that the law of Christ was enforced in cases of personal offenses. In all such cases, disciplinary labor was to be inaugurated by the injured brother, and a strict secrecy was to be observed by him until he had himself first made an earnest and kind effort in private to gain the offender, "If thy brother trespass against thee, go tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother." If unsuccessful, a second attempt was to be made also, with the least possible publicity.—"Take with thee one or two more." If these labor in vain, then, and not till then, is publicity to be given to the offense. "If he neglect to hear them, tell it to the church." Matt. xviii, 15, 17. Such is the spirit and such the manner disciplinary labor should always be prosecuted, and such the process by which the exclusions of offenders should always be reached, except in cases of gross immorality, as that of the Corinthian fornicator, when, to save the church and the cause from reproach, the immediate exclusion of the offender without any labor is required by apostolic authority. 1 Cor. v. 1, 5. In all cases of personal offenses coming to a knowledge of the elders, in which the law of Christ concerning them had been neglected, it devolved upon them to see that the law of Christ be enforced, or bring the aggrieved member under discipline for his culpable neglects.

The law of Matt. xviii. 15, 17, applicable to special personal offenses, protects the individual; while boards of elders constituted the church's executive for dealing in a like spirit and manner with the public offenders, is for the protection of the church and the cause.—They are *overseers, rulers and shepherds of the flock*, and therefore are required to be men of gifts and graces qualifying them for that work, men "who rule well their own house, for if a man know not how to rule his own house, how shall he take care of the church of God."—1 Tim. iii. 4, 5.

The character of the "rule" they are to bear in the church, is indicated by a Greek word which means *to shepherd*, and is translated in our version sometimes to *rule* and sometimes to *feed*. The idea is conveyed in the following passages: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you *overseers, to shepherd* the church of God which he hath purchased with his own blood." "For I know this, that after my departing

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shall grievous wolves enter in among you, not sparing the flock."—Acts xx. 28, 29. Shepherding not only supplied the flock with food and drink, but defended them also from wolves and all beasts of prey. Hence, Paul's exhortation to shepherd the flock of God, in this instance, had reference mainly to their protecting them from the approaching wolves. Peter exhorts also: "The elders who are among you I exhort, who am also an elder, *shepherd* the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being ensamples to the flock; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1. Pet. v. 1–4. Enumerating official gifts in the church, Paul says, "And he gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers." Eph. iv. 11. Shepherd was one of the appellatives of an elder; and teacher, of a preacher. Being coupled here, shows that the two offices are sometimes combined in the same person, as is indicated also in 1 Tim. v. 17, which says, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Whether preacher or layman, then, the elders were to rule over the church as shepherds over their flocks. It was the duty of the ancient shepherds to see that the flock had food and drink, to defend them from thieves and beasts of prey, to nurse the wounded and the diseased, to follow them by day, and watch them by night, to seek after and bring back to the fold any that had wandered away, to gather the lambs in their arms, and carry them in their bosom.—Shepherding a flock, then, embraced a work that was arduous, responsible, tender, affectionate, pains-taking and untiring. Alluding to this, Jacob said, in his expostulation with Laban, "That which was torn of beasts I brought not unto thee, I bear the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me, and the frosts by night; my sleep departed from mine eyes." Gen. xxx. 39, 40. Thus, sleepless and vigilant is it to be with the elders, the spiritual shepherds of Christ's flock. Has one imbibed erroneous sentiments, they must go after him, win his affections, and refute his errors. That they may be qualified for this service, elders must be "apt to teach," or, as the idea is more elaborately expressed in the Epistle to Titus: "Be able by sound doctrine to convince the gainsayers." Do they perceive any of the flock set upon by the world, to allure them into vain and sinful courses? like a good shepherd, caring for the flock, the elders are to hasten to their protection and defense; if any have "wandered in the cloudy and dark day," and got away from the fold, they

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are to seek after them, and find them, and bring them back, saying, "rejoice with me, for I have found that which was lost;" if they see one moved to choler against another, they are to interpose, and set them at one again; have any become spiritually infirm, sickly, or wounded and disabled? they are to hasten to their relief, and nurse them, tenderly binding up that which is broken, and ministering kindly to their wants. They are to bestow tender and special care upon the lambs of the flock, gathering them as it were in their arms, and carrying them in their bosoms. Such is the *overseeing*, such the *shepherd-rule* the elders are to exercise over the church of God.

Again, it devolves upon the elders, as the church's executive, to take the first and second steps of labor with public offenders. By public offenders is meant those who do things against morality, religion, and the church; as profanity, intemperance, sabbath breaking, frequenting improper places of amusement, disseminating false doctrines, sowing discord, neglecting covenant obligations, and such like: while private offenses are injuries committed against an individual member. Ck. M. M. p. 244. With private offenders, the first and second steps of labor, as we have seen, are to be taken by the injured brother; while with public offenders—with whom the whole church are equally aggrieved—they are to be taken by the elders, the church's appointed executive, for attending to such matters. As soon as a case of public offense becomes known, one of the elders should go to the offender in a quiet, private way, and labor with him in gentleness and kindness to reclaim him from his error. As elders are to be men of piety, candor, and wisdom, it is expected every step in the labor will be taken with discretion and charity, and as he goes in the name, and by the authority of the church, both confidence and dignity is imparted to the labor. If he hear him, he has gained an erring brother; if not, he must take with him for the second step of labor, one or more of his associate elders, that their united and powerful influence may be exerted in setting right the erring one. In most cases, it is believed, they will be successful, and thus by a noiseless and timely labor, save the church and the cause from a world of scandal, and hide a multitude of sins. Should cases arise in which the timely and faithful labors of the elders prove unsuccessful, then it would become their duty to report them to the church for its authoritative action according to the merits of the case. In disciplinary labor, then, what in the first and second steps, the aggrieved brother is required to do with a private offender, the elders, the church's executive, are required to do with public offenders, thus ensuring in all cases a timely and faithful discipline in spirit and manner, as prescribed in Matt. xviii, 15–17.

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This view of the doctrine of elders, it will be seen, differs from that of our Presbyterian brethren, who clothe their elders with both executive and judicial powers, vesting with them most of the authority of the church, while this does not, but retains still its congregational order, reserving to itself the only right to receive and exclude its members and to do any other act in harmony with the laws of Christ, which it may deem for its interest to do. It deprives neither pastor nor church of any prerogative which they now possess among us, but aids them in the rightful exercise of those rights.

Such, then, was the character of the church organizations devised by inspired apostles, guarding the independence of each individual church, promoting its internal tranquillity and growth, augmenting its efficiency, and adapted to every condition of society and to every age. It can not then be abrogated or substituted for another order or procedure without injury to the church and the cause. Have not our churches suffered for want of this inspired arrangement? Would it not be well for us to to betake ourselves to old paths and walk in the way prescribed by infinite wisdom.

The views given above are sustained by ecclesiastical history and by able biblical scholars. Neander, a prince among ecclesiastical historians says, "Now in the Jewish synagogue, and in all the sects that sprung out of Judaism there existed a form of government which was not monarchical, but consisting of a council of elders, who had the guidance of all affairs belonging to the common interest. To this form, christianity, which unfolded itself out of Judaism, would most naturally attach itself. The same polity, moreover, would appear most natural in whatever part of the Roman empire communities, [i. e. churches,] were founded among the Pagans, for men had long been used to see the affairs of state administered by a senate. The guidance of the communities was accordingly every where entrusted to a council of elders. It was not necessary that these should be the oldest in years, though some respect was doubtless had to age. But age here was a designation of worth, as in the Latan "*senators*," and in the Greek "*council of elders.*,' Besides the usual name "presbyters" i. e. elders, given to these heads of the community, there were also many others denoting their spheres of action, as *shepherds*, *leaders*, *rulers of the brethren*. The founding of communities among the pagans led to another name, more conformed to the Grecian mode of designating such relations than the appellations above cited, which clearly show their Jewish origin. The name was episcopoi, [overseers, superintendents, translated in our version bishops,] borrowed from the city form of governments among the Greeks, and applied to the presiding officers of the christian communities, as overseers of the whole, leaders of the

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community. That the name episcopoi, or bishops, was altogether *synonymous* with that of Presbyters, is clearly evident from those passages of Scripture, where both appellations are used interchangeably, as Acts xx, 17, 28, and Titus i, 5, 7, and from those where the office of deacon is named immediately after that of bishop, so that between these two church offices there could not still be a third intervening one, as Phil. i, 1, and 1 Tim. iii, 1, 8. This interchange in the use of the two appellations shows that they were perfectly identical." Eccl. Hist. vol. 1, page 184.

Speaking of the *object* of their appointment, he says, "They were originally chosen, as in the synagogues, not so much for the instruction and edification of the church as for taking the lead in its general government." Plant. and Train. p. 35. Again, "The name Presbyter (elder,) was transferred from the Jewish synagogue to the Christian church. But when the church extended itself farther among the Helenistic Gentiles, with this name borrowed from the civil and religious constitution of the Jews, another was joined which was more allied to the designations of social relations among the Greeks, and adapted to point out the official duties connected with the dignity of Presbyters; the name episcopoi denoting overseers over the whole of the church and its collective concerns; as in Attica those who were commissioned to organize states dependent on Athens, received the title episcopoi for denoting *a guiding oversight* in the public administration. Since, then, the name episcopoi was no other than a transference of an original Jewish designation of office adapted to the social relations of the Gentiles, it follows that, originally, both names related entirely to the same office; and hence both names are frequently interchanged as perfectly 'synonymous.'" Do. p. 91.

Speaking of the *extent of the powers of the elders*, he says, "As regards the relations in which these Presbyters stood to the communities, they were not designed to execute absolute authority, but to act as presiding officers and guides of an ecclesiastical republic: to conduct all things with the co-operation of the communities as their ministers, and not their masters. So the apostles regarded this relation when they addressed their epistles, which treat not barely of matters of doctrine, but of things relating to the life and discipline of the church; not to the presiding officers of the communities alone but to the entire communities. For example, in the instance where the apostle Paul pronounces a sentence of excomunication from the fellowship of the the church, he conceives himself united in spirit with the whole community, 1 Cor. v. 4, assuming that regularity in a matter of such common concern, the participation of the whole community was required." Eccl. Hist. vol. vi. pp. 189, 190.

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Prof. Hacket, accounted one of the best scholars of the age, has the following note on Acts xiv. 23, "*ordained elders in every church*"—"The term is plural because each church had its college of elders, (see xx. 17; Tit. i. 5,) not because there was a church in each of the cities. The *elders*, or *presbyters*, in the official sense of the term, were those appointed in the first churches to watch over their general discipline and welfare. with reference to that duty, they were called, also *episcopoi*, *i. e.* superntendents or bishops. The first was their Jewish appellation, transferred to them, perhaps, from the similar class of officers in the synagogues; the second was their foreign appellation, since the Greeks employed it to designate such relations among themselves. In accordance with this distinction, we find the general rule to be this: Those who are called elders in speaking of Jewish communities are called bishops in speaking of Gentile communities. Hence the latter term is the prevailing one in Paul's epistles. That the names, with this difference, were perfectly synonymous, appears from their interchange in such passages as Acts xx. 17, 28, and Tit. i. 5, 7. It may be argued, also, from the fact in Phil. i. 1, and 1 Tim. iii. 1, 8, the deacons are named immediately after the bishops, which excludes the idea of any intermediate order. Other appellations given to these officers were *shepherds*, *leaders*, *rulers of the brethren*. The presbyters, or bishops, were not by virtue of their office *teachers*, *or preachers*, at the same time; nor, on the other hand, were the two spheres of labor incompatible with each other. We see, from Tim. v. 17, that some of those who exercised the grand oversight preached also the word—compare, also, 1 Tim. vii. 3. The foregoing representation exhibits the views of Mosheim, Neander, Criesler, Rothe and others eminent in such inquiries.

Similar views of the doctrine of elders were entertained by our Baptist fathers. Hence we find in an appendix to the Confession of Faith of the Philadelphia Association, the following:

"Ruling elders are such persons as are endued with the gifts to assist the pastor or teacher in the government of the church; it was as a statute in Israel. The works of teaching and ruling belong both to the pastor; but in case he be unable, or the work of ruling be too great for him, God hath provided such for his assistance, and they are called ruling elders, helps, governments, or he that ruleth. They are qualified for, and called unto, one part of the work; and experience teaches us the use and benefit of such rulers in the church, in easing the pastor or teacher and keeping up the honor of the ministry. Their qualifications are such as are requisite to rule, as knowlege, judgment, prudence, etc., and as to the manner of their ordination, it is like ordination unto other offices in the church, with fasting and prayer, with

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imposition of hands. Their office only relateth to rule and order, in the church of God, and doth not include teaching; yet if the church findeth that they have gifts and abilities to be useful in teaching, they may be put upon trial, and if approved, they may be called and solemnly set apart by ordination, it being a wholly distinct office from the former, which was only to rule well, and not to labor in the word and doctrine." Dr. Cutting's Historical Vindication, pp. 204, 205.

(Comment afterwards.—A.C.)

HOW A POPE PASSES HIS DAYS.

Some of our readers may be curious to know what kind of a life Pius IX. leads, when pressed by so many perplexities from without and from within the church. A resident at Rome furnishes the following information, which does not intimate that the Pope is greatly burdened by his troubles or cares. Many statesmen and scholars would be relieved to lead so easy a life:

His Holiness rises about six. At seven he says mass in a room adjoining his bed-room. Almost all the cardinals and the Roman bishops follow the same custom. When a prelate at Rome hires a furnished apartment, he brings with him a small portable altar, and says mass at home, and it does not unfrequently happen that a foreigner who hires an apartment which has been previously occupied by a prelate, finds some of the remnants of the altar. The Pope is served by a *dameriere*, and by a prelate, priest or deacon. There are at the Vatican ten secret *dameriere*, more or less closely attaches to the Pope, according to their age. At the head of them are Mgrs. Stella, De Marode, Talbot and Ricci, who are always near his Holiness. They keep his company, amuse him and make him laugh, which is not very difficult, for in private life Pius IX is smiling and happy. At eight o'clock his Holiness takes his coffee, and some trifling refreshments; Mgr. Stella alone is present at that meal, as he opens the letters which have arrived, and reads them to the Pope.—At nine, when the repast is over, and the letters read, Cardinal Antonelli makes his appearance from the floor above. He is always gentle and mild—"Holy Father" here; "Happy Father" there; he praises the genius of the Pope, his knowledge of affairs, etc. That is the way in which the Cardinal always addresses Pius IX.—Cardinal Antonelli consults him on everything, and is his most humble servant. The political conversation and business of the Sovereign Pontiff with the minister lasts for an hour or two.

About half past ten or eleven, the audience commences. The Pope, dressed in white, is seated in a large arm chair, with a table before him.

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He says two or three words to all the persons who are presented to him, in the language which they speak—French, Italian, or Spanish; but if English or German be spoken, an interpreter becomes necessary. Sometimes during the audiences he signs applications for indulgence which have been made in writing. The Pope willingly signs these applications, writing at the bottom of them, "Fiat, Pio Nino." At two o'clock the pontifical dinner takes place. From three to four the Pope takes his siesta, as every one does at Rome. If you call at the house of a cardinal at that hour, the answer invariably is, "His Eminence is reposing." The Pope does neither more nor less than others. At five o'clock his Holiness takes a drive in a carriage, escorted by guards, *cameriere* and *monsignori*. At seven the Pope sups, and afterwards plays a game of billiards. At ten, all the lights in the Vatican are extinguished.

BABYLONIAN WONDERS.

Babylon had many wonders. The temple of Belus covered a square of one fourth a mile. Eight towers arose one above another, a tower within a tower—each, of course, being smaller than the one below it. This structure was six hundred and sixty feet high.

Upon the top of the eighth tower was a chapel, which Herodotus describes minutely. It had a couch, table, and other furniture, all of solid gold. Here the priestess was said to meet with Jupiter at certain times when she offered sacrifice.

Above this chapel was the observatory, from which the Chaldeans made their calculations, until they became justly celebrated in astronomy. Watson says that Alexander the Great found here astronomical records reaching as far back as to one hundred and fifteen years after the flood.

There were two other celebrated buildings, standing, one at each end of the great bridge. The one on the western side was the royal palace, and was eight miles in circumference. Near this palace, and on the bank of the river, were erected the magnificent hanging gardens. These were the work of one of the kings, who erected them to draw the attention of his home-sick wife from the beloved hills of her own native Media, of which these were an imitation. These gardens were erected upon a base one hundred and thirty-five yards square, by means of arches or piers fifty feet high. The top of each terrace was floored with large flat stones, covered with soil, and planted with trees, flowers, vines and shrubs. Thus arch rose above arch, and terrace above terrace, to the hight of three hundred and fifty feet. Upon the top of all was a magnificent reservoir and engine for water-

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ing the whole structure. Some of the trees were fifty feet in hight. When in full bloom this structure was at once beautiful and imposing.

Many private dwellings, even, were like palaces. These were three or four stories in hight, and separated by large and flourishing gardens, such as no country but Chaldea could produce. From the descriptions given by historians, if sin had not cursed that beautiful spot, Babylon must have been a paradise indeed.—*Morning Star.*

PREACHING FROM MEMORY.

I have heard of good Scotch ministers, on approaching whose manse a Saturday, you might hear a sound of howling, and of an occasional stamp on the floor. These noises signified that the minister was getting his sermon by heart; which, in Scotch phrase, used to be called mandating it; and that he was repeating it over in the fashion in which he intended to preach it from his pulpit. And, no doubt, if the work of mandating was done so thoroughly that the sermon could be given without a painful effort of memory, and a nervous fear of breaking down, the sermon gained greatly in its effect when preached. You had the accuracy of language and the deliberation of thought, which can hardly be counted on in extempore speaking; with something of the fire and spontaneity of extempore speaking added to these. And I cannot admit that it is a mere vulgar prejudice to prefer that a man in speaking to you should look at you, and seem to be addressing you, rather than that he should look at a written page, and read at you, or read in your hearing. But in many cases in which a sermon is committed to memory, and repeated without the aid of the document, you can see that the preacher is painfully reading from his memory, and that a very little thing would put him out, and cause him to break down entirely. And I can quite imagine that a man who could speak extempore with sufficient fluency, if he made up his mind to do so, migh flounder and stop if suddenly cast on his extempore resources by his memory failing him in repeating a written discourse.—*Country Parson.*

He that is wantonly insulted, should not let himself down to a level with the offender, by returning evil for evil received.

Teach by example, as well as by precept, and your success will be the more certain. This is double power.

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ROWLAND HILL.

As a preacher, Rowland Hill was one of the most popular men of his day. He drew the people toward him by an irresistible charm.—His own chapel was always full when he preached, and wherever he went vast crowds waited on his ministry.

Doubtless much of this popularity was due to the natural advantages possessed by the speaker. The fact that he belonged to a noble family was of itself sufficient to draw many from curiosity. His appearance was also attractive. He was above the average hight of men and of commanding presence, though sometimes unmindful of a due regard to his toilet, if we may credit a story told by Mathews the actor.* His voice was one of the clearest and best ever used in preaching the Gospel. Full, sweet and musical, it could be distinctly heard, even in extreme age, by the largest assemblies. His eccentric friend Berridge, Vicar of Everton, said of him at the beginning of his career: "He is a pretty young spaniel, fit for land or water, and has a wonderful yelp." He once frightened off a party of highwaymen, who attacked his carriage at night. He stood up and raised such a tremendous, unearthly shout, that one of the villians cried out, "We have stopped the devil by mistake, and had better be off." And off they went.

But it was not these natural advantages alone that made him popular. Had he possessed no other nobility than that of voice, appearance, and family connections, his fame, though brilliant as a meteor, would have passed soon away. Nor can we find the secret of his popularity in the mere matter of his discourse. There were other preachers in his time whose sermons were just as evangelical, and prepared with far more attention to the rigid requirements of rhetorical rules, who were scarcely known beyond the limits of their own congregations. He seems to have had that indescribable, magnetic power, possessed by some gifted men, which throws a spell round an audience, giving the speaker as complete control over the passions of his hearers as the skillful musician has over the instrument whose chords vibrate music at his gentlest touch.

There was also an earnest and hearty sincerity which commended him to the attention and the affection of his hearers. His views of the ministerial office are of the most practical character. He regarded his congregation, not as an audience waiting to be amused, though per-

*Mathews says he once saw Roland Hill "in the Strand, with a red slipper on one foot and a shoe on the other; the knees of his breeches untied, and the strings dangling down his legs."—Cunningham's London, vol. i, p. 96.

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chance some had come for that purpose, but as a company of immortal souls, who were to be faithfuly warned, earnestly exhorted, and kindly encouraged. His sermons abounded with clear presentations of the doctrines of the Gospel, accompanied by sudden bursts of vivid, sublime, and often singular illustrations. He felt the need of a ministry adapted to the people; not only to their tastes, but to their real wants. Hence the great, srirring truths of man's fall and redemption were those on which he delighted to dwell. He was sometimes blamed by high doctrinalists for not preaching to the elect only. His answer on one such occasion was, "I don't know them, or I would preach to them. Have the goodness to mark them with a bit of chalk, and then I'll talk to them. If it is not right to preach to sinners, to whom am I to preach? For all have sinned and come short of the glory of God."

Rowland Hill was never noted as a hard student. Indeed how could he closely apply himself to study when demands were made for his assistance from all parts of the country, keeping him constantly engaged in preaching? His library though small was choice. In preparing for the pulpit his first effort was to find, by a critical examination of the original text, the simple, primary meaning of the Holy Spirit.. He composed but little, and always preached extempore, being strongly opposed to reading sermons. His discourses were chiefly expository, and were full of illustrations, some of them quaint, and many of them drawn from surrounding circumstances. He possessed in a larger measure than most ministers, the faculty of adapting his illustrations to the capacities and peculiarities of his audience. The Rev. William Jay, in Mr. Hill's funeral sermon, remarks that his preaching "consisted in pleasing and striking sentiments and sentences. I never heard him in my life without hearing something solemn and pathetic; and when simile has not been followed by example, just as the sunshine succeeds an April shower." "He brought down argument and thought to the reach of the plainest capacity, and then, by some familiar, or shrewd, or striking allusion, furnished it with a handle by which his hearers could take it away."†

At one time, having gone to preach in a manufaturing town on a week-day, while walking in company with the pastor of the Church through the streets to the place of worship, he stopped at almost every shop to examine the different articles manufactured. His good friend the pastor was somewhat annoyed by this, fearing that the preacher's attention would be so diverted by passing scenes that the congregation would have a poor sermon. But Mr. Hill had not preached long ere the pastor discovered that what had so troubled him was only a part

† Christian observer, vol. xxxiii, p. 350.

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of the preacher's preparation for his work. He illustrated the truths he enforced on his delighted audience by reference to the various objects with which their daily employment made them familiar, even making the smoke which curled from their towering chimneys a dark background on which he pictured truth to their minds. He showed in this that he had been a diligent disciple at the feet of the Great Teacher, who when he addressed the people brought to his service the lilies, the birds, the precious pearls, and the fruitful seeds, and even despised not such humble things as the leaven and the bosom of the housewife, the net of the fisherman, or the old garment, thread-bare and torn.

He could seldom preach well unless his feelings were excited, and hence like most men of his temperament—ay, and may we not say, like men of all temperaments—he occasionally had "a hard time." His mind, under such circumstances refused to act freely, and though he labored hard, he seemed to spend his strength for naught. But he never allowed himself to get embarrassed by this want of success.—Cool and collected, when all other means had been tried and failed, he opened several safety-valves which he always kept within convenient reach for such extreme cases. He first gave a lecture to masters and mistresses on the duty they owed to their servants. If, by the time he finished this, his mind worked clearly, he resumed the object of his discourse: but if the difficulty continued, he proceeded to berate the Antinomians and Socinians. By this time the hour of service would be nearly gone, and looking at the clock he would say, "I see your time does not permit me to go through the subject; perhaps we may resume it on next Sabbath." One day while preaching from the text, "My heart is fixed, O God, my heart is fixed," and failing to make much head way, he exclaimed after a momentary pause, "O, my dear brethren, it is a good thing to have the heart well fixed on the *doctrines* of the Gospel." Here was an inexhaustible source of relief, and he did not fail to improve it. He explained justification, and then noticed some other doctrines, the time all the while gliding away, and at last he looked up at the clock, and remarking that the time did not permit him to finish, he sat down relieved.

This tact and coolness in presence of an audience, were often of great service to him. In the early part of his ministry, he attempted one day to preach, in a seaport town, to a crowd of sailors. He spoke in the open air, seated on horseback. He was however frequently interrupted by the rudeness of his unruly congregation.—They hooted and hissed at the speaker. Finding it useless to proceed further, he stopped preaching, and turning to the noisiest, asked them to give him in turn an account of their travels and adventures on sea.

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This novel proposal excited much merriment, and when good humor was restored and their attention drawn to him, he told them what he had intended to say had they listened, and thus succeeded in preaching his sermon in spite of their opposition. The rough tars listened with tokens of interest and approbation, and at the close gave him three hearty English cheers, and asked him to come again.

Many were attracted to Hill's ministry by his eccentricities. To many of the present generation, who know him only as belonging to the past, the bare mention of his name is suggestive of pulpit joke. Many are the singular stories concerning him which have found their way into the jestbooks and newspapers, some of them gross exaggerations of facts, and others having no foundation whatever in truth. In his latter days, when the mellowness of advancing years had somewhat chastened his native humor, Mr. Hill was very much annoyed by these spurious anecdotes. One in particular gave him extreme pain, since it represented him as wanting in proper respect for his wife, by administering to her a public reproof on occasion of her appearing in Surry chapel with a new bonnet. When he saw this story in print he was greatly grieved. "Sir," said he to a friend, "I hope that the Christian minister, if not the gentleman, always prevented me from making my wife a laughing-stock for the amusement of the vulgar." Doubtless many of the facetious stories of eminent men which serve to fill the columns of magazines and newspapers have as little basis in truth as this. But if men will be odd, as well as eminent, they must not wonder if some unscrupulous story-maker should use their names to give point and interest to his false narratives.

Rowland Hill never *affected* eccentricity as many do, seeking to cater to a vitiated taste, and making the house of God a place for Sabbath amusements. Whatever oddities he had were natural. We do not make this a plea for justifying all his whimsicalities, since it is not always safe or right to indulge our natural propensities; they should rather be chastened and subdued. We simply state the fact. He was cheerful and witty from a boy, and always had a taste for the ludicrous. One who knew him intimately asserts, "Had not God changed his heart, he would probably have made one of the first comedians of his day." This natural proclivity to mirthfulness was indulged rather than restrained. It is not improbable that his intercourse and intimacy with Berridge exercised an unconscious influence over him in this respect. Berridge was himself noted for oddity, and Hill became acquainted with him at a time when his own habits were forming, and when, perhaps, a friend and adviser of another stamp would have led him to modify and temper his mirthful propensity instead of indulging it. But the two were drawn together by a

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common feeling of zeal and earnestness in the cause of God, and this gave Berridge a strong influence over the young student. Hill, however, would undoubtedly have been odd had he never seen the eccentric old vicar of Everton; and the blessing which the good old man was made to the persecuted student more than counter-balanced any additional singularities of which his example may have been the innocent cause.—*Rev. J. M. Freemen, in Methodist Quarterly Review for April.*

INTERNAL EVIDENCE OF THE SCRIPTURES.

Here is a book composed of parts written at various times during a period of several thousand years, by about forty men of every variety of tastes, talents and occupations. Yet the book is one in its purpose and influence, all parts of it conspiring to confirm and fulfill one the other. Was there no guiding, superintending influence from on high directing the composition of these books? Did men without any more divine aid than Cicero, or Franklin, throw out these writings, so connected in their design that they could be gathered into one volume without discordance in their statements, or discrepancies in their moral and religious opinions? Then we might believe that the different parts of an organ were made at different times during several thousand years, by men who had no design of making a complete instrument; but one made a pipe, another made a stop, the other a key, at random; but the keys, pipes, and stops being brought together, were found to be exactly fitted to each other—the keys all level, the Pipes proportioned and voiced, the stops with their couplings; and the first time the instrument was played, it was in tune and has been so ever since.

Here is a book written, in part by herdsmen and fishermen, the parts which they wrote, as well as the others written by kings and prophets, having a style which belongs to no other writings. There is something in the language of the Bible which affects every mind unlike any other language. Let a secular orator quote a passage of Scripture: what force it gives to speech! and how entirely different in its effect, in everything from his own style, even though he be the most eloquent of men! No wonder that the human mind, weighing and pondering the words of different writings claiming to be inspired, sifted out those which were uninspired, and gave it at last its irrevocable suffrage to those which we hold to be of divine origin. When we compare the books of the Apocrypha and the Canon, we are not surprised that the common mind retired from such pastures and streams as the "Wisdom of Solomon" and "Ecclesiasticus," to the Book of Proverbs and Ecclesiastes.

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Indeed the only way in which it can be explained that some uninspired writings had power so long to maintain a place so near the Sacred Scriptures is, that the common people, who have always been the umpires in things pertaining to the human conscience and heart, had not had familiar possession and use of the religious Scriptures. Moses had in every synagogue, them that read himon the Sabbath days; but the press and the Bible societies had not given the records of religion to every one who would reach forth a hand to take them. Hence it required longer time for the writings which, though of good moral effect, were not inspired, to find their relative places in the judgments of mankind. But there must have been, there must be, an invincible conviction in the minds of men with regard to a supernaturalness in certain writings, that other writings, equally good in their purpose, and as unexceptionable in their effect, were entirely set aside and become discredited. This is a strong proof of the supernatural inspiration of the Scriptures. For if, as some say, everything wise and good is inspired, we cannot account for it that large passages by the Son of Sirach, for example, should have been rejected by the concurrent feelings of believers, not long after they were written, as not worthy to be ranked with other writings, whose au hors were, nevertheless men of like passions with their contemporaries. If the intrinsic goodness and truthfulness of a writing constitute inspiration we cannot account for the place which the sacred Scriptures have taken and held, invested as they are with a sanctity which no Paradise Lost, or Pilgrim's Progress, or Olney Hymns of Cowper and Newton, have been able to acquire. —*Exchange.*

DISCRIMINATING PREACHING.

Dr. Wayland, in his *Work on the Ministry*, has some admirable remarks on the importance of experimental preaching, by which Christians may be compelled to examine themselves and know whether or not they are in a state of grace, and the unregenerate may know that they have in themselves none of the proper fruits of the Spirit. We give some of his remarks on this point.

That there is need of such preaching, I think is evident from the condition of many of our churches. I fear that of those who make a profession of religion among us, many do not enjoy the comfort of a firm and assured hope resting on a Scriptural foundation. Do we not find some whose hope rests upon the fact of their supposed conversion some fifteen or twenty years since; others on their love to the particular church with which they are connected; others on the perfect orthodoxy of their belief; and others on the fact that they

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would not give up their hope for a thousand worlds? It is unnecessary here to state that none of these is a foundation on which to rest the destinies of an immortal soul. Such persons are, therefore, destitute of one of the greatest blessings; a good hope through grace. I would, however, by no means assert that all such persons are of course destitute of true piety. There may exist in their characters genuine evidences of a renewed mind, which they themselves have never learned to appreciate Were these faithfully and clearly exhibited, they might attain a well-grounded hope, and their present grounds of reliance would vanish away. But of such persons it is not too much to say that many must be self-deceived. Hence the great importance of urging upon all men the necessity of self-examination, and of teaching them what are the certain evidences of a renewed nature. The true disciple would then find within himself the evidences that he was in the narrow way that leadeth unto life; and knowing in whom he believed, would grow in grace and become a steafast and established Christian. The hope of the self-deceived would wither away, and he would be made aware of his danger before it was to late. I know of no preaching that would, with the blessing of God, tend more directly to the building up of Christians in their most holy faith, than that in which this subject is set forth with faithfulness, simplicity and unfeigned love. Thus when the prophet speaks of an improved condition of religion in the ancient church—"when they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord and thought upon His name," he adds: "Then shall ye return and discern between the righteous and the wicked—between him that serveth God and him that serveth Him not."

The effect of this sort of preaching upon the irreligious part of a congregation cannot but be beneficial. When the evidences of a renewed and unrenewed soul are clearly set forth, such persons must clearly see that they have no reason to believe themselves children of God.—They must be driven to the conclusion that if the religion of the Gospel be true, they are in great danger. Their minds are thus open to conviction. The terrors of the law have now a personal application to themselves, and they may thus be led to seek for that which they know they have not, and which has undoubtedly a real existence.

Men are very tenacious of the honor of their word. If their veracity is denied they instantly demand satisfaction for the insult. But how often is God made a liar. How slow of heart are we to belive all that he hath spoken. Lord increase our faith.—*Jay*.

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From the Israelite Indeed.

SWEET LITTLE HANNAH.

Dear brethren and friends:—The hand of the Lord has again been heavy upon the editor of this magazine. It pleased Him to remove by death the oldest of his two children, a most interesting, beautiful and hopeful daughter, nearly seven years of age. She was the object of affection, the earthly joy and hope of her parents, and of love and admiration to all who knew her. She is gone to join her EIGHT brothers and sisters who went before her, in the silent grave, there to await the glorious resurection morn. The belief that this greatest of all events is not far distant from us, and that we shall soon be reunited with our sweet little Hannah and the rest of our children, should give us perfect consolation; and indeed it is the only means of keeping us from the danger of despair; but, alas! though the spirit is willing, the flesh is weak; its wounds are still bleeding, and our eyes have not yet ceased weeping. To bury nine children! O fathers, mothers, can you not feel with us? will you not help to mitigate our grief and sufferings with your sympathy and your prayers?

Our beloved child died after a short illness of but three days, on the Lord's day morning, the 12th day of April. Young though she was, she knew and loved her Savior. He was the object of her songs, which she repeated during her sickness, and we can indeed say of her that SHE FELL ASLEEP IN JESUS. "Pease be with her ashes."

Our dear friends, therefore, will, in true Christian charity, bear in mind our mental and physical condition (both are broken down), and will make all possible allowance in regard to the contents of the present number of The Israelite Indeed, should they find it less interesting and less original than usual. We pray and hope that the Lord, in His mercy, will pour His consoling balm into the wounds that his own hand has made, and that we shall, in some degree, recover from this most trying affliction.

Sleep, oh sleep, our lovely angel,
Sleep in peace beneath the sod,
Sleep secure from all life's sorrow,
Till raised to life by the Savior's word.

We greatly sympathize with our afflicted Bro. Lederer, in the loss of the object of his parental affection. We can speak from experience, that to the heart of fond affection the trial is great; but our Heavenly Father can pour in the oil of comfort and consolation and give relief and resignation to His will. A. C.

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"SPOTS ON THE SUN."

I have laid before my readers, in the June No. of the Harbinger, an extract from the work of my friend the Rev. Dr. Hopkins, of Geneva, N. Y, on the "Resurrection of the Body." I hope it will be read with attention and interest. There may be some one or two points rather speculative, still it is worthy of profound thought. Indeed, I would commend the whole work—"Spots on the Sun"—containing a variety of essays on the Christian religion, as worthy of patronage, having been written without the restraints of sectarianism, and with unusual Christian candor and ability. A. CAMPBELL.

OBITUARY NOTICES.

Died, on the 2nd of May, 1863, Bro. O. D. Williams, of Alexandria, Tenn. His illness was the result of privations and exposure, which was caused by the war and its attendant train of civil commotion and calamities. Brother Williams was a true subject of the Prince of Peace, and his motto was, "peace on earth, and good will among men." He was favorably known among the brethren in Tennessee as an able and active supporter of the cause of primitive truth, and his loss will be deeply felt. He was one of the few who endeavored to maintain the spirit of the gospel of peace, in the midst of the tumult of revolution and the clangor of war. He leaves behind him a large family and many afflicted friends, to mourn his absence, but to rejoice in the assurance that he now rests where the wicked cease from troubling, and the weary shall toil no more forever. C. W. SEWELL.

RAVENNA, O., June 25th, 1863.

BRO. CAMPBELL:—To-day we paid the last tribute of respect to the remains of Almon Willard, only son of Eld. A. B. Green, of this place. He died on the 23d inst., of congestion of the brain, in his 18th year. He was bound to the afflicted, as an only son and brother, by the strongest ties. He was laying the foundation for great usefulness by the acquisition of a good education. A brilliant future was predicted for him. In these circumstances, the bereavement is exceedingly sad.

"There is a voice we shall hear no more;
There are tones whose music for us is o'er;
Sweet as the odors of spring were they—
Precious and rich—but they died away:
They came like peace to the heart and ear;
Never again will they murmur here;
They have gone like the blush of a summer morn,
Like a crimson cloud through the sunset borne."

R. MOFFETT.

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THE

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FIFTH SERIES.

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DISCUSSION OF TRANSLATIONS.

THE NEW TRANSLATION.—NO. VI.

MESSRS. EDITORS:—The question of substituting "You" for "Thou" and "Thee," (according to the plan of the New Translation,) is one of so great moment as to justify me in again alluding to it. The heart of the meek and humble follower of Jesus pants after the knowledge of his Master's will. He says with Solomon, "Every word of the Lord is pure," and with David, "Thy word is very pure; therefore thy servant loveth it." The words of Christ are his food—his spiritual sustenance. Let such a one take the 18th chapter of Matthew, and read it as the New Translation would make it, substituting "You" in every instance for the second person singular.—He cannot fail to be impressed with the idea that the very doctrines of that chapter are changed by such a reading. *Individual* duty, which our Savior is so particularly enjoining, becomes *collective* duty. Christ, in the 14th verse, is speaking to the disciples as a body. In the 15th verse, if "You" and "Your" are employed instead of the second person singular, Christ is still made to address the collective body, and they are told how, as a body, to treat a brother trespassing against them. It is the same with respect to the doctrine of offenses in the 8th and 9th verses. Instead of teaching individuals self-denial and self-mortification, by such substitution they become instructions to the body of the disciples, how to treat members who offend. The truth is, that the more this proposed change is considered, the more objectionable it appears. Sometimes it makes a speaker appear ridiculous,

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as in Acts xxv. 26: "Wherefore I have brought him before you, and especially before you, O king Agrippa."

Sometimes it entirely confounds the sense, as in Romans ii. 23, 24: "You that make your boast of the law, through breaking the law dishonor you God? For the name of God is blasphemed among the Gentiles through you, as it is written." Here precisely the same parties are addressed in both verses, (according to the method of the New Translation,) which is entirely contrary to the sense of the original.

Sometimes it destroys all the aptness and force of a precept, as in Luke xiv. 7, 8: "And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms; saying unto them, When you are bidden of any man," &c. Here the vivacity of the address, that which makes the reader start as though he felt it come right home to himself, consisted in the sudden change of number: "saying unto them, When thou art bidden," &c. This sudden transition from the general to the particular, from the multitude to the individual, is utterly lost in the New Translation. That vividness of conception by which our Savior intensified a universal moral by concentrating it upon an individual, is completely obscured; and the language tamed down to platitude. With as much reason might we change the expression, "Behold the lily of the valley, how it grows," to a more general one: "Observe the growth of the vegetable kingdom." The specialty of the words of Jesus is one of their most striking characteristics, and he that does anything to diminish this, draws a cloud over the brightness of divine truth.

The conclusion to which I am forced, by an examination of a large number of the cases in which *Thou*, *Thee* and *Thine* would thus be changed to *You* and *Yours*, is, that more would be lost by it in the knowledge of sacred Scripture by the ordinary English reader, than is gained by scores of real improvements and corrections of errors in the revision of the New Testament; while not one particle of light would be added by the change to a single passage of the Word of God.

The next variation to be noticed is in immediate connection with the word "You."

The Bible Union Revision says: "To WRITE TO THEE."

The Common Version has: "To WRITE UNTO THEE."

The New Translation substitutes: "To WRITE FOR YOU."

The difference between the Bible Union's Revision and the New Translation, which I am about to examine, is that between "To" and "For."

The question is simply, whether the Greek "Grapsai soi," in the

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connection in which it stands, means, "To write to thee," or "To write for thee."

This question, we think, is decided by the facts, that the writing is addressed *to* Theophilus by name, and that there is no intimation of any other purpose. The Acts of the Apostles is addressed *to* the same person. In each case his name is given as the party addressed in the second person. All the Epistles are addressed to certain parties, and no translator, so far as I know, proposes to change the translation in any of the cases so as to make them written "for" the parties instead of "to" them.

It is true that every communication which any man makes by letter to another, may be said in some sense to be written "for" the party addressed; but when the party is addressed by name, and there is no intimation that it is intended for another, it is said to be written "to" the one addressed. The change, therefore, by the New Translation, in this case, as in the others, is unnecessary and improper, and contrary to the manifest import of the original.

There remains only one more phrase to be examined in this introduction to Luke's Gospel.

The Common Version says: "THAT THOU MIGHTEST KNOW THE CERTAINTY OF THOSE THINGS."

The Union's Revision says: "THAT THOU MIGHTEST KNOW THE CERTAINTY CONCERNING THOSE THINGS."

The New Translation has it: "THAT YOU MAY KNOW THE CERTAINTY OF THE THINGS."

The first prominent point of difference in these words consists in the use of the forms "MIGHT KNOW" and "MAY KNOW." The Revision employs the former; the New Translation, the latter.

The Greek usage in such cases is peculiar. Its idiom does permit the subjunctive in subordinate clauses sometimes, as in the present instance, to be dependent on a historical tense: and the subordinate subjunctive ordinarily represents present time. But the idiom of the English language does not permit a present tense to be subordinate to a past in such cases. We say, "*I write that you may know*," and "*I wrote that you might know.*"

But it is not grammatical English to say, "I wrote that you may know;" or, as in the New Translation in the case under examination: "It seemed good to me to write in order that you may know."

A proper regard to the idiom of our language requires us to say either—"It seemed good to me to write in order that you might know," or, "It seems good to me to write in order that you may know."

On this point we anticipate no difference of opinion among schol-

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ars. The idiom of our language is so decided, the grammatical propriety in the case is so clear, that there is hardly room for question. "I wish that you might" and "I wished that you may," are equally bad English. "I wish that you may" and "I wished that you might" are equally good English. "May" is subordinate to the present and to the perfect tense in our language; and "Might" is subordinate to the past tense; and to attempt to change this order, is to produce grammatical confusion.

Affectionately yours,

WM. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON'S REPLY TO W. H. WYCKOFF.—NO. VI.

BRO. FRANKLIN:—Criticism No. V. lies before me. In the latter part of this number V. the Secretary undertakes to criticise what does not exist. He answers before I speak. He says:

"If this be done, (he is speaking of the use of *you* for *thou*,) then every address to God must employ the plural form, and we must call Jehovah 'You.'"

I say, he has answered a matter before he heard it. He has not seen anything like this in my translations, and knows not what I have done in this instance. Let him hear the words of the wise man, and be on his guard for the future:

"He that answers a matter before he hears it, it is folly and shame to him." Prov. xviii. 13.

I read the first sentence of Criticism No. V. with much pleasure.—It stands thus: "The first and greatest desideratum in a translation of inspired truth, is, that it conveys the exact meaning of the original, in the clearest possible light."

To this I most heartily subscribe, and in this way I translate. But the Revisers are not able to act in accordance with their own words:

> They see the right, and approve it too;
> Condemn the wrong, and yet the wrong pursue.

The exact meaning of the original should be conveyed in the clearest light. Then why envelop the truth in darkness, as in the following passsge from Mark vi. 2, "And what is the wisdom which is given to him, and such miracles wrought by his hands?" These are English words, it is true; but no man, or set of men, acquainted with English Grammar, would ever have penned such a sentence. Such is the product of twelve years of labor. Twelve, did I say? They are not yet in their teens. We must be merciful to the errors of youth. They have not come to their work *exercitati*, but *exercendi*; that is, in plain English, they came to their work, not prepared, but to be prepared; not practiced in language, but to be practiced. Their whole work proves the truth of this. But to the words *thou*, *thee* and

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you. But the Secretary has furnished me with so many excellent sayings, that I must, before I notice the pronouns, quote him again:

"Whatever adds to that meaning, (the meaning of Scripture,) interpolates human thoughts under the guise of divine revelations."

In this we agree. And we charge upon the revisers this very thing—the interpolation of human thoughts under the guise of divine revelations. This they have done in the great commission given by the Christ to his apostles. They have it thus:

"Go, therefore, and disciple all the nations, immersing them *in* the name of the Father, and of the Son, and of the Holy Spirit."

In this they have suppressed the truth, and in place of it they have given currency to a palpable error, which, in my next, I will thoroughly expose; and this I will do, not in my own strength, but in the grace and strength of him who gave that Commission, and of him who clothed the Lord Jesus with all authority in heaven and on earth. That truth in the Greek of Matthew shall be told in pure English. I now return to the words *thou* and *you*.

I will say that in Greek there is one word, the singular pronoun *su* that is always used, whether God or man be addressed. The Greek has no form for solemnity, or for familiarity. There is no solemnity in forms, save so far as custom may establish a law. We, as has already been said, use *Thou* and *Thee* in prayer; in conversation never. But the people have decided this matter, and vain is the effort to change the language of the people. We can purify the language from barbarisms, and obsolete words; but change an established custom we cannot. The great desideratum in a translation of the Scriptures is, that it shall utter the oracles of truth in the language of the people. I will further say that there is not in any passage of my translation a single instance of obscurity arising from the use of the pronoun *you*. I am not astonished at the Secretary for offering such a plea as he has done, for he must feel the obscurities of the Revised Version, and wishes to give as much light as possible from these grave and solemn words, *Thou* and *Thee*. When he makes men speak, he would, at least, have us understand whether one, or more than one, are addressed? but whether the persons addressed understand the speaker or not is a matter of minor importance. I will now quote for the reader's benefit a passage from Trench:

"Once more—the entire dropping of the word 'thou,' except in poetry or in addresses to the Deity, and, as a necessary consequence, the dropping also of the second singular of the verb with its strongly marked flexion, as lovest, lovedst, is another example of a force once existing in the language, which has been, or is being, allowed to expire. In the seventeenth century it was with *thou* in English as it is still with *du* in

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German, with *tu* in French; being, as it then was, the sign of familiarity, whether that familiarity were of love, or of contempt and scorn."

"It was not unfrequently the latter. Thus, at Sir Walter Raleigh's trial, (1603,) Coke, when argument and evidence failed him, insulted the defendant by applying to him the term 'thou':—'All that Lord Cobham did was at *thy* instigation *thou* viper! I THOU thee, *thou* traitor." And when Sir Toby Belch, in *Twelfth Night*, is urging Sir Andrew Aguecheek to send a sufficiently provocative challenge to Riola, he suggests to him that he taunt him with the license of ink; if thou *thou'st* him some thrice, it shall not be amiss." See Trench; English Past and Present.

I will now quote for the reader's benefit, from Gould Brown:

"The history of *youyouing* and *thoutheeing* appears to be this.—Persons in high stations, being usually surrounded by attendants, it became many centuries ago, a species of court flattery to address individuals of this class in the plural number, as if a great man were something more than one person. In this way the notion of greatness was agreeably *multiplied*, and those who laid claim to such honors, soon began to think themselves insulted whenever they were addressed with any other than the plural pronoun. Humbler people yielded hrough fear of offense, and the practice extended, in time to all ranks of society; so that at present the customary mode of familiar as well as complimentary address is altogether plural, both the verb and the pronoun being used in that form." See Grammar of Grammars, p. 345. Again from the same author:

"The pronoun *you*, though originally and properly plural, is now generally applied to one person or more." Again—"For if *you* has literally become singular by virtue of this substitution, *we*, also, is singular for the same reason, as often as it is substituted for *I*; else the authority of innumerable authors, editors, compilers, and crowned heads, is insufficient to make it so." p. 551.

We have now before us the history of these words, as it respects their use, and we can understand why the Quakers established the use of them. *Thou* and *Thee* in the mouth of a Quaker, meant that all men were equal. But in the mouth of a great man these words meant that the person addressed was an inferior. To an equal they meant contempt and insult. But with us, *Thou* and *Thee* mean reverence to the Father in heaven and to the Christ. I therefore submit the matter to *the people*, who thus use these words, and who have decided that they will so use them. In this way they are used in my translation; and I am perfectly willing to put into the hands of the people, a translation of the oracles, in which not only these words, but every word I use, shall express the exact sense of the inspired Greek, and

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let them judge whether what I say is true or not. The Greek, and not the Revised Gospels, is the standard by which versions will be tried; and we have men among us who need not be informed by the Secretary of any Society whether a version is correct or not. I have no objection to criticism, nor to a comparison of versions. The "Review" speaks on this subject; and the people will speak so that their voice will be heard. If I seem to any one to boast, let such a one consult Paul on this subject. I will turn once more to the Gospels as revised by the Bible Union, remembering that the first and great desideratum in a translation of inspired truth is that it conveys the exact meaning of the original in the clearest possible light." Take an example, Matt. xxviii: 1.

"And late in the Sabbath, as it was dawning into the first day of the week," &c.

Here is a most serious offense against Greek and law. They have not only offended against the Greek of Matthew, but they have offended (not to say sinned) against the law of Moses. For, first,—"*Opse Sabbaton*" cannot be translated "late in the Sabbath." It has no such meaning. And secondly, they have here given us such a translation as would lead us to suppose that the Sabbath lasted till the morning of the first day of the week. But the Sabbath ended at evening. This they did not know, perhaps; and as the law of Moses makes an allowance for those who are "ignorant and out of the way," we will show mercy and teach them. See Leviticus xxiii: 5. "In the fourteenth day of the first month *at even* is the Lord's passover." It began at even and ended at even. Then at verse 32, "From even to even shall you celebrate your Sabbath." Now, as two feasts are here mentioned, we take the two, 1. The Passover, 2. The Day of Atonement, and establish the fact that the Sabbath began at evening and ended at evening. And particularly is the passover mentioned as beginning at evening. And it was at the passover that the Savior was crucified. Therefore as the Sabbath ended at evening, how could it be possible that a translation of this kind should see the light, unless the men who made it are, 1. unacquanted with Greek; and 2. not at all versed in the law of Moses. They are then doubly offenders in this instance. Verily criticism is a thorny road.

In my next I will attend to their version of the Commission.

H. T. ANDERSON.

THE NEW TRANSLATION.—NO. VII.

MESSRS. EDITORS:—The New Translation again omits all notice of the Greek word "PERI" in the 4th verse of the 1st chapter of Luke.

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The Common Version has: "THE CERTAINTY OF THOSE THINGS."

The Bible Union Revision corrects it thus: "THE CERTAINTY CONCERNING THOSE THINGS."

The New translation restores the error, and puts it: "THE CERTAINTY OF THE THINGS."

The difference in the meaning may be seen by the following illustration:

James Adger was alleged to have murdered John Thomas. A writer traced out the circumstances of the case, and wrote to a friend upon the subject, in order that he "might know the certainty *concerning* the alleged murder." Every reader readily understands the difference between such a form of expression, and the statement that he wrote to a friend in order that he "might know the certainty *of* the alleged murder."

The certainty of an event, and the certainty concerning an event, are perfectly distinct ideas. In the present instance the Holy Spirit has selected the latter mode of expression, and no translator has any right to substitute another.

The Common Version and the Revision both say: "THOSE THINGS WHEREIN."

The New Translation has the passage: "THE THINGS ON WHICH."

In each case the words "THOSE THINGS" and "The things" are supplied, and each translator is left to his own judgment as to which form of phraseology may be most appropriate. But this remark will not apply to the words "WHEREIN" and "ON WHICH."

The whole of the last clause of the New Translation reads thus; "ON WHICH YOU HAVE BEEN INSTRUCTED."

The difference between the Revision and the New Translation is particularly that between "In" and "On." The question is, whether it is more correct to say, "To instruct in things" or "To instruct on things." Had Theophilus been instructed *in* the things which Christians believed, or had he been instructed on them? A pupil may be instructed on a musical instrument, but we do not say that a man is instructed on the facts of a case, but in the facts of a case. Instruction may be founded on certain things, whether facts or principles, but this is altogether different from instruction in those facts and principles. In the present case, Luke was about to furnish to his friend a narration concerning certain things in which he had already been instructed, and this narration was to enable him to know the certainty concerning those things. They were things about which he had been informed, that is, in which he had been instructed. In such a connection, to say that he had been instructed "on" them, is not good English, and does not express the idea of the original.

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We have now finished the examination of the introduction to the Gospel of Luke. It comprises only four short verses. To recapitulate all the errors which have there been found in the New Translation, would occupy more space than you or your readers would be willing to allow. I will not aver that more could not have been crowded into so small a space; but I doubt whether there are many examples in translations of sacred Scripture, where faults so numerous, so striking, so varied in character, and so palpable, can be found in the same compass. My chief difficulty in exposing them has consisted in the necessity of explaining their nature to the ordinary English reader. Had I been concerned only with scholars, the task would have been comparatively easy. I would then have needed only to direct attention to the facts, and the conclusions would have been inevitable.

What scholar, for instance, would have mistaken an active verb for a passive, or have doubted between the object and the subject of a transitive verb? What scholar would have needed an argument to convince him that in English a present tense ought not to be subordinate to a past, or a past to a present? What scholar would require to be shown that in Greek, the presence of "Peri" between a noun and a genitive indicates a looser connection than if the noun governed the genitive? What scholar would not immediately discern the difference between "tracing" and "knowing?" What scholar would not be struck with the impropriety and unreasonableness of translating "ANATAXASTHAI" by the English word "COMPOSE?"

And what scholar would need to be told that a narration "concerning" things is not necessarily a history of those things?

The greatest cause of surprise is that all these, and the other numerous errors already pointed out, should have occurred in the beginning of the book,—the Introduction to a Gospel,—selected as a specimen of the merits of the New Translation. It is reasonable to suppose, that this part of the work has received as much study and polish as any other part. From the numerous changes made in these four verses, it is evident that it has been a special subject of consideration. No pains have been spared to improve upon the Bible Union's Revision. Manifestly the troops thus placed in the front of the battle are picked troops, or at least they are considered not inferior to any of the rest. What, then, must be the character of the whole work, when the specimen thus prominently exhibited is found so utterly erroneous and defective?

If the glaring defects exposed consisted only in the ungrammatical character of the English employed, it might be imagined that a Greek scholar had devoted so much attention to that ancient language

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that he had neglected his vernacular. Or, had there appeared a perfect knowledge of the construction of our own language, and the faults have been confined to mistakes concerning the meaning of the Greek, we might have supposed, that some polished English writer had attempted to improve the English construction, while his knowledge of the original was too imperfect to protect him from errors regarding the meaning.

But neither of these conjectures is admissible. While ignorance of the Greek, is apparent, inaccuracy in English is also manifest. The rules of grammar in both languages are violated. The meaning is perverted, not from intention, (for I have no reason to doubt that the intention was to give the truth) but from a want of familiar and accurate acquaintance with the original; in other words from ignorance of the Greek language. The English is faulty, from a want of correct information about the best usages of our own tongue.

In summing up, then, what I conceive to have been accomplished in the examination of the introduction, I express the opinion that I have done more than was reasonably to have been expected from my letter to the Editor. I have not only shown that "Bro. Anderson has departed from the original," but that he has deteriorated the English. If I have spoke with severity of the faults which he has committed, I have been compelled to do it by their nature and their enormity. Perhaps, if they had occurred in the translation of any other but sacred Scripture, I might have been more lenient. But the Word of God is to me too precious to regard with indifference any deviation from its obvious meaning in a professed translation of its pure and momentous teachings.

If it can be proved that the Bible Union's Revision has in any case departed from this meaning, it is my purpose to do all in my power to bring it back to the truth. Therefore, if, in the examination of these four verses, I had found a single instance in which the New Translation had improved upon our revision, I would have noted and acknowledged it, and have called the attention of the Final Committee to it.

But the contrary has appeared. Every change has proved a fault; every variation an error. Instead of an improvement, the New Translation seems to me an utter failure—vastly inferior, not only to the Bible Union's Revision, but even to the Common English Version.

I will now proceed to examine the verses that follow the introduction.

Affectionately,

WM. H. WYCKOFF, Cor. Sec.

M. T. ANDERSON'S REPLY TO WM. H. WYCKOFF.—NO. VII.

BRO. FRANKLIN:—I had promised to expose the error that is made

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in the translation of Matt. xxviii: 19, as found in the Revised Gospels. I will not, however, charge this error upon them directly, but I charge them with not correcting a palpable error of the Common Version, which version they propose to revise and correct. They have permitted this error to remain, therefore they have given their sanction to error, and are guilty of suppressing the truth, and in the words of the Secretary, their translation, "Interpolates human thoughts under the guise of divine revelations."

The error of which I speak is found in the preposition *in* which they use for *into*. Their version reads thus

"Go therefore, and disciple all the nations, immersing them *in* the name of the Father, and of the Son, and of the Holy Spirit," &c.

The palpable error here lies in the preposition *in*. But, before we show this error, let us look at the first part of this commission.—There is a want of perspicuity; there is something obscure here.—Let us read again: "Go, therefore, and disciple all the nations, immersing them," &c.

The pronoun *them* must stand for nations, as there is no other word for which it can stand. This being so, we have here an immersion of all the nations. All the nations must be discipled and immersed. Now, that such is the meaning and intent of the Savior, is obvious, if we have the exact thought of the original in these words of the Revisers. But that such was not his meaning, is obvious from the Greek text. The Bible Union has given to the pedobaptist world a fine argument for immersing infants. Disciple all nations immersing them—the nations. And the pedobaptist will say, that he dedicates the child to God in immersion, and thereby fits him for becoming a disciple. Further; he says the participle "immersing," expresses the manner in which the nations become disciples; and all that is needed is, to immerse the nations, thereby making them disciples, and after this teach them to observe the commandments. The pedobaptist will thank the Union for this, no doubt.

But again "Disciple all the nations, immersing them." The obscurity in this English is palpable. In the Greek there is no obscurity whatever. We confess our partiality to the word "disciple;" but nothing must be done by partiality in translating the word of God.—No human thoughts must take the place of the divine word. Let us see the Greek. The word *ethne* is neuter. The pronoun *autous*, which is translated by the word *them*, is masculine. It cannot therefore stand for the neuter noun *ethne*, nations. As *autous* cannot stand for *ethne*, the Revisers, by their version, have interpolated a human thought for a divine revelation. As this is done in the beginning of the commission, we need not wonder at the error in the latter part.

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But this is an error that involves consequences of no ordinary magnitude. Here is a commission delivered by Him who was just clothed with all authority in heaven and on earth. Every word must be weighed with the most profound reverence, and with the utmost care. By this commission the Holy Twelve were guided in all their preaching and teaching; and by this same commission must all who preach be guided to the end of time. An error here is fraught with danger to every one.

The Revisers have expressed the command of the Savior in obscure language, yet the command is given as if to be performed *in* the name, that is, by the authority of the Father, and of the Son, and of the Holy Spirit. Now when a command or charge is given by one clothed with all authority in heaven and on earth; and when this command is to be performed *in* the name, that is, by the authority of the Father, Son and Spirit, surely the words of the command should be given in the most perspicuous language. But the Revisers, with characteristic obscurity, give us the words: "Go, therefore, and disciple all the nations, immersing them." All the nations must then be immersed. Every one feels, I say, *feels* that there is something wrong here. I use the word *feels* deliberately. For there is in the human spirit something, be it what it may, that recognizes that which is true, when the truth is plainly spoken. And this same something, be it what it may, condemns error when it sees it. To the reader of God's word truth brings satisfaction, contentment, peace; error awakens dissatisfaction, discontent, trouble. But to the preposition *in*.

I deny that the preposition *eis* ever has the signification of *en*.— To assume that it has would be to destroy the foundations of knowledge. Words are given to us as the means of conveying to others our thoughts. The meaning of words must therefore be fixed and certain, or we can convey no thought, gain no knowledge. "If I know not the meaning of the voice, I shall be to him that speaks a barbarian; and he that speaks a barbarian to me." Thus Paul thought.

Then *eis to onoma* cannot equal *en to onomati* or *epi to onomati*.— We have for example these words, John v: 43, "I have come *in* my Father's name, and you receive me not; if another should come *in* his own name, him you would receive. "Here the sense is obvious; "In my Father's name" means, by the authority of my father. In this place *eis* would be impossible. Again, Blessed is he that comes in the name of the Lord. Matt. xxi: 9. Here the preposition *en* occurs again, and the meaning of *en to onomati* is, as is obvious, by the authority of the Lord.

I will now quote a passage, Matt. vi: 22, in which the dative is used without a preposition; *to so onomati* with a meaning somewhat dif-

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ferent from the dative with *en*. "Lord, Lord have we not prophesied in thy name." Here, the dative is one of means. Have we not prophesied by means of thy name; making use of thy name. And again, Matt. xxiv: 5, the dative with *epi*, in nearly the same sense, many will come in my name: here, it is not by the authority of Christ, but depending on my name, making use of my name as a means to deceive.

En and *epi* have in some places the same or nearly the same signification. In Acts iv: 7, "By what power, or by, (or in,) what name have you done this?" *en* is used here, as we say, in the name of the Commonwealth, or by the authority of the Commonwealth. Thus *en* may be used for the Hebrew *be*. Again, in verse 18; "And they called them and commanded them to speak no more at all, nor to teach in the name of Jesus." Here *epi* is used. The sense of the two places is obvious. 1. "*In* or *by* what name." 2. "To teach *in* or *by*, or relying on the name of Jesus."

With these places before us let us now turn to Acts ii: 38. "Be immersed in the name of Jesus Christ." Here we find *epi* taking the foregoing meanings of *epi* in the places quoted, we can now see how full of meaning this word is. Be immersed in the name of Jesus; that is, we immerse you according to his commandment. We act in his name; by his authority; relying upon his name; he commanded us to immerse those who believe. You are immersed by his authority; in his name; relying on him; depending on him; for, in order to, the remission of sins. In Acts x: 48, *en* occurs. He commanded them to be immersed, *en*, in the name of the Lord; that is, simply by his authority.

Observe, reader, that the command of Peter is given in the name of Jesus, not of God the Father, nor of the Holy Spirit. Here then we come in conflict with Papists, Protestants and Baptists, and fearlessly, so far as they are concerned, but with profound reverence in the sight of God the Father, we say, that no one was ever immersed in the days of the apostles by the authority of God the Father, or by the authority of the Holy Spirit, but in the name, or by the authority of the Lord Jesus. The two passages, Acts ii: 38 and x: 48, show this. The reason is plain. We turn again to the words of Jesus:

"All authority is given to me in heaven, and on earth, go, therefore."

"Therefore," means "for this reason." And the reason is—because all authority is given to *me*. By whose authority, then, did the apostles act in preaching and immersing? Children and the people generally will say, at once;—by the authority of Jesus. God the Father had just clothed him with all authority, and yet, with this truth most perspicuously stated they make the Savior command the

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apostles to immerse *in* the name of God and the Spirit. Yes, the Savior is made to say that he has all authority in heaven and on earth, and, in the very same sentence, he is made to deny this. And this error has become hoary with age, and claims the veneration of millions.—Before it the Bible Union delight to bow and offer homage. Fearless of the millions that are against me, I assert the rights, the authority of Him to whom God the Father has given all authority, and I hold up this error to the light that it may be seen and avoided by all who love the truth.

The Revisers have not only suppressed the truth, they have given their sanction to an error, by which the people are deprived of the knowledge of their relationship to God the Father, to the Son and to the Holy spirit. The right translation of this part of the commission is: Immersing them *into* the name of the Father and of the Son and of the Holy Spirit." Here the expression "name of the Father" is a periphrase for "Father" just as, in many instances in the New Testament, "Name of Christ" is a periphrase for Christ, and the passage stripped of this periphrastic style, would read—"Immersing them into the Father, the Son, and the Spirit." But as this would sound badly, and seem irreverential, we have the beautiful, and reverential words—name of the Father, &c.

From this formula, "immersing into the name of the Father, and of the Son, and of the Spirit," come those oft-repeated expressions in the apostolic letters, "in God the Father, in Christ, in the Son, in the Spirit." When we are immersed into the name of the Father, we become his children; immersed into the name of the Son, we are saved from our sins, and he becomes our Savior, Priest, Teacher, Guide. Immersed into the Spirit, we are made partakers of the Spirit; we are strengthened by it; it dwells in us; it sanctifies us; it helps our infirmities. All this knowledge is lost by means of the version given to us by the Bible Union. Yes, they fear to translate God's truth, lest the light of the truth should shine to their people. If I am wrong in saying "they fear," I will retract, and say, they know not the truth of God; and if they circulate their version among their own people, then they will only add darkness to darkness; and we can only conclude that God has smitten them with blindness, because they have disregarded the voice of his Son.

I am here reminded of the many conversations that I had with Dr. John L. Waller, during his stay in Louisville. He was a most ardent friend of Revision, and sincerely desired to see a pure version of the oracles of God. He has gone like the aged Maclay, to the world of Spirits. But had he lived he would have vexed his righteous soul with the unlawful English of this Bible Revision.

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Note.—The Cor. Sec. of the Bible Union will remember that we hold him accountable for his charge, that we have departed from the words of inspiration. He must "stick to his text," if I may use a common saying, and do nothing else but prove his assertion.

H. T. ANDERSON.

P. S. As the expression, "in the name," means, "by the authority of," let us turn to Matthew x: 41, of the Bible Union version, and read; "He that receives a prophet in the name of a prophet shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward."

Now what can we understand by receiving a prophet *in the name of a prophet?* As, "in the name" means, "by the authority of," we understand that he that receives a prophet by the authority of a prophet shall receive a prophet's reward. This is like the rest of the work done by the Union. They are determined that no one shall understand the New Testament, as far as it is in their power to prevent it. But "eis onoma" is here in this place, and the Revisers had their eyes turned, perhaps, to the commission. In this, as usual, they have displayed their want of knowledge of Greek. "Eis onoma" cannot be translated "in the name." It has no such meaning. They may see a version of it, at some future time. To what honor were these Revisers exalted! But alas, how have they fallen! Upon the Society, let the name henceforth be written—ICHABOD. H. T. A.

THE OFFICE OF REASON IN REFERENCE TO THE DIVINE REVELATION.

The high estimate which some men put upon *Reason*, and particularly upon the degree of its power in themselves, is often of fatal consequence. At times it is employed to discard all revelation as inconsistent with its dictates. In many instances, it rejects all those parts of the Bible which the human mind cannot perfectly comprehend, as being contrary to its teaching. Reason is the great refuge of many persons, when a doctrine seems to be taught in oppositon to their creed. It is, therefore, of the first importance that we should have clear and distinct ideas concerning the office of Reason in reference to divine revelation. Reason is that power which the soul possesses to examine and trace out its ideas received through the medium of sensation and consciousness, and to deduce from them propositions true, or probable. This power is not what we may suppose it to have been in man's original estate. The loss of holiness, in consequence of which the soul is biassed by passions, prejudices, and natural disrel-

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ish for spiritual things, must necessarily diminish the clearness and ability of the mind, in the investigation of truth; but still it is the candle of the Lord in the soul, and is that power by which we deduce truth from original ideas, and by which we also discover the grounds and motives of faith.

There are some propositions so clear, so obviously true, that as soon as they are exhibited in words which we understand, the mind assents to them. Such are the following: "Every effect supposes a cause." "The whole is greater than any of its parts." Not to assent to these, would be doing violence to reason. No other proof is required than that of immediate perception. These are called axioms or self-evident principles. There are other propositions, which do not claim our assent as soon as they are announced, because they are more remote deductions from clear and distinct premises. But whenever these deductions have a just connection with true and established principles, they are as certain as self-evident propositions.

In what light soever we view this subject, reason is, in all cases, circumscribed by our knowledge. This is the record beyond which it cannot travel. It is, therefore, easy to determine when any proposition is *according to reason*, *contrary to reason* or *above reason*. Every proposition is *according to reason*, when it harmonizes with *true* or *probable* deductions from clear and distinct premises. The existence of one eternal, infinite First Cause, is according to reason. Every proposition is contrary to reason, when it does not harmonize with deductions *certainly true*, not *probably true*; for while a proposition may accord with a *probable* deduction, and, therefore, not be *contrary to reason*, it does not follow that it is contrary to reason, when it disagrees with a merely probable deduction, because that which is merely probable, admits the probability that the contrary may be true. Every proposition is *above reason*, when its truth or probability can not be deduced from any ideas which we possess by sensation and consciousness. Such is the proposition that the dead will rise. Truths of this class are purely subjects of faith, and whenever clearly revealed, they demand our assent in preference to an opposing probability, the deduction of reason. These distinctions were first presented to the world by the gifted Locke, in his work upon the Understanding.

Reason submits to faith in the cases referred to, upon the highest authority, that of God himself; but without such authority, reason could not yield to faith, except by betraying her trust. Admitting, with the full consent of reason, the divine authority of the Bible, the bare testimony of the Bible is sufficient to demand our faith. Faith is assent to truth upon testimony, and not assent to the deductions of reason. When truth professes to come from God, by way of extraor-

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dinary communication, we call it divine revelation. Revelation, however, can not be admitted against the clear evidence of reason. What then is the province of reason in reference to divine revelation?

1. It is the province of reason to show the desirableness and the necessity of a divine revelation.

This reason can do by exhibiting the imperfect teaching of natural religion, and the utter lack in authority among its teachers. Natural religion gives no intimation of the way in which God can be reconciled to rebellious creatures. It points to no method for the renovation of the heart. It lays no foundation for peace and happiness in the knowledge of sins forgiven. It gives no distinct view of a future retribution.

If the works of creation prove the eternal power and Godhead, and yet leave us in ignorance of the manner in which he is to be worshiped acceptably, and the way in which we are to seek and obtain forgiveness, our knowledge is defective. If from the efforts of reason we can show the doctrine of future rewards and punishments, and yet are unable to learn certainly, what our own destiny will be, our knowledge is defective. If, by the united power of reason and conscience, we can form a moral code, and yet can not know the motives that must govern us in our obedience, and which can operate efficiently in the formation of religious character, our knowledge and our moral force are defective. Reason can, therefore, show the desirableness of a divine revelation to give us knowledge, and to enforce obedience authoritatively.

Reason can also determine the necessity of a divine revelation to our wants, as subjects of the moral government of God, and also the knowledge of truths which can be learned in no other way.

2. It is the province of reason to determine whether the claim of the Bible, to be a divine revelation, is sustained.

In proof of this, reason tests the evidences external and internal, and decides upon its genuineness, authenticity and divine origin.—These points rest upon facts, which are capable of being proved or disproved; and the deductions of reason must be made from such *criteria* as are employed in courts of law, to ascertain what is or what is not established in evidence; and such *criteria* as respectable historians apply to ascertain whether certain alleged historic facts are true or false. These are the boundaries of the province of reason in relation to the claim of the Bible to be regarded a divine revelation.

3. It is the province of reason, the claim of divine revelation being admitted, to determine, according to the laws of language, what this revelation teaches.

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Of course, it is the province of reason, to trace out and establish just laws of interpretation. The science of Hermeneutics is the product of reason, It includes also an arrangement of the truths of the Bible, that we may more clearly exhibit their excellence and fitness. The science of Biblical Theology is the work of reason, because the truths contained in the Bible are disconnected, and scattered through many histories written at different periods of the world. The divine existence is pre-supposed in the word of God. To exhibit this fact upon the various grounds on which it may be sustained, is the work of reason. It is her province, also, to deduce doctrines not expressly stated, and from general principles to infer specific duties, in the multiplied exigencies that occur, in our relation to God and to our fellow creatures. The Bible cannot be made to teach any thing contrary to reason. The doctrine of transubstantiation belongs to this class.—This dogma asserts the change of the bread and wine into the real body amd blood of Christ, contrary to the evidence of the senses, for they testify that after the asserted change, the elements are still bread and wine.

4. It is the province of reason to meet, on her own ground, or on that of revelation, the objections which are made to revealed religion.

Many of these objections may be fully met by reason, such as the objection to the capacity of the Ark to contain the animals supposed to have been preserved in it, and the objection to the immense multiplication of the descendants of Jacob in the course of a few hundred years.

Other objections made to doctrines which are *above reason*, may yet be fairly met by the deductions of reason. It may be shown that it is not essential to their truth, that we should be able to comprehend them; and that the objection lies as much against some of the admitted phenomena of nature, as against the doctrines of faith. It is perfectly in harmony with reason that some things concerning God, and the invisible world, should be above the reach of human discovery, and comprehension; and it is equally reasonable that we should believe facts on divine authority.

If we are not to assent to any propositions which we cannot comprehend, *faith* is excluded, for faith rests upon testimony, and not upon the demonstrations of reason. The latter constitutes science, not faith. The moment reason is made the measure of faith, a large part of the Bible must be discarded, because every man has the same right of rejecting every thing which he does not clearly understand and it is well known that the ability to comprehend, is different in different persons. Besides, it is contrary to reason to reject things which we cannot comprehend, as every man admits in reference to

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the phenomena of the natural world. Are the facts of nature better certified than the facts of revelation? Why should a distinction be made?

5. It is the province of reason to show the harmony that subsists between the works of God, and his word.

This is the object of the Analogy of Nature and Revelation, by Bishop Butler, a most triumphant exhibition of the advantage and the power of reason.

These are the main points in which, with respect to revelation, reason has a right to officiate. But she has no right to go out of her own proper sphere. Great and glorious is this faculty when rightly employed, but degraded, indeed, when she attempts to displace the testimony of heaven.

The Bible addresses men as *rational* beings. The service of God is a *reasonable* service. Apostles *reasoned* with their hearers. Let reason act within her own proper boundaries. Let faith be confined to her peculiar province. Then will both harmonize on the whole testimony of God, and the watchmen upon the walls of Zion see eye to eye.—*Jour. & Mess.*

ANECDOTE OF THOMAS PAINE.

One night in 1803, when Paine boarded with Carver, I stepped into his room while he was preaching his doctrines to eight or ten journeymen mechanics. When he ceased, I said to him,

"Mr. Paine, the first night I slept on shore in America was at No. 8 Duch street, New York, in an open garret, on the 17th of June, 1874. The night was hot. I laid all my ship's matters on the floor. At midnight the lightning flashed, the thunder rolled, the wind descended, the flood came, and beat on that shingle roof. I knew not what it meant. We had no shingles in Scotland. I was in bodily fear. Sleep fled from mine eyes. I arose at four, A. M., headache, heartache, and spirits sunk down to my heels. To kill time until the people were astir below, I opened my box of books to see if any of them were mildewed; they had been fourteen weeks in the hold of the vessel. On the top lay a small pocket Bible. It was placed there by my pious father. I opened the Book; my eye lighted on the third chapter of Proverbs. I read the chapter twice. I was astonished. My spirits revived—my pains fled. I grasped my wrought nail hammer, and went forth with a stout heart to earn my first cent in America, resolving to take that chapter for my pilot, and the sixth verse for my chart. Having the Bible in my pocket, I read him the chapter.

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"Now, said I, Mr. Paine, the whole host of French Philosophers with Voltaire at their head, and thyself, with your 'Age of Reason,' and your book of 'Common Sense,' never wrote a line to teach a boy like myself (who, before going on board the ship which carried him from his country, had never been twenty miles from his father's door) how to behave in the world, and how to shun the path of the destroyer. But every verse in this chapter is a map, and the sixth verse is a guide post, and no traveler, though a fool, can err." He looked earnestly in my face as I spoke, then laying his hand on my shoulder, said, "Friend Grant, thou art a young enthusiast." His father belonged to the Society of Friends.—*Grant Thorburn.*

TEACHING BY PARABLES.

Long before the Gospel dispensation was ushered into the world, by the first appearance of Jesus the Messiah, the rabbies and teachers adopted the system of teaching by parables, or similitudes, thus illustrating the subject which they wished to impress upon the minds of their hearers, by pictures either from practical life or from ancient popular sages. In this respect, as well as in many other things, Christ adopted the system of his contemporaries, and employed parables as the best means to secure great audiences, and to acquaint the people with the object of his coming, and the message he had to deliver to the world: namely, the approach of the kingdom of God.—The difference between the teaching of the Messiah and that of the scribes and rabbies, must have been very great; for the people often declared, that he "speaketh as no man speaketh," though he did not, like others, give the explanation to the people in general, but to his disciples only. To illustrate the subject, we will give our readers some Jewish parables of old, which at the same time may lead to a better understanding of the selection of parables made by the Messiah, as also the difference between those recorded by the different authors of the narrative of the life of Jesus and his teachings.

A rabbi was once questioned, why the good so often die in their early life? He answered, because God foresees that, if they would live longer, they would fall into sin and wickedness. "Mashal—to what is this like?" "It is like to a king, who, walking in his flower garden, saw some roses which were just budding, and spread a sweet and ineffable odor. He thought, if these roses shed such sweetness while yet they are in their buds, what will they be when in full blossom? After a few days the king entered the garden again, expecting to find the roses fully blown, and to enjoy their delicious fragrance;

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but, on arriving at the place, he was grievously disappointed; for he found the roses pale, withered, and yielding not the least smell. He then exclaimed, with deep regret: "Had I gathreed them while yet young and tender, and while they yet exhaled sweet fragrance, I should have delighted in them: but now I have lost the pleasure in them; and what are they good for?" Next year the king, walking in his garden, and finding rosebuds diffusing sweet odors in the air, he commanded his servants; "Gather these roses, and bring them into my chamber, that I may enjoy them before they get pale, and wither, as they did last year." So the King of the Universe gathers the good unto himself while they are young, and yet exhaling the sweet odor of innocence, and before they become spoiled by the evils of this world.

Another, and a very ingenious one, too, is the following: "A man had three friends. Being once summoned before the king to answer certain accusations brought against him, he was terrified, and looked around him for one who would accompany him, and plead in his defense. He went to one of his friends, whom he thought to be the most affectionate, and requested his help; but he refused altogether to go with him, even one step. Then he repaired to the other, whom he tenderly cherished and loved, and from whom he had received many tokens of reciprocal affection; he said that he would accompany him to the door of the king's palace; but could not enter and speak for him. He then turned his mind to the third friend, whom he was accustomed to hold in very little esteem. He was the last to whom he looked for assistance. But this last and often neglected friend appeared with him before the throne, and pleaded his cause so well that the king pronounced him "not guilty." Thus every man has three friends, when summoned by death before the judgment seat of God. The first, whom he has thought most of, his wealth, the good things of this world, will not take even a step to accompany him on his last long journey. The second, his family, relatives and friends, go with him to the tomb, but no farther; neither would they, even if they could go with him farther, be able to deliver him in the judgment.—The last and least, however, the one whom he has often neglected, *the law of God and good works*, appears with him before God, makes intercession for him, and procures his deliverance from condemnation."

The following is in a nobler strain, and was suggested by the words of the Psalmist, "In Thy light shall we see light": "As a man, traveling by night, lighted his torch or lantern, which, when it was extinguished, he again lit, and again, but at length became tired, and exclaimed, 'How long shall I weary myself in my way? Were it

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not better to lie down and wait till the sun rise, and then, by his light, to pursue my journey?' So the Israelites were oppressed in Egypt, but delivered by Moses and Aaron. Again, they were subdued by the Babylonians; but God induced Coresh (Cyrus) to give them freedom to return to their own land, and to build their city and temple. After that they were oppressed by the Grecians; but God strengthened his servants the Hasmoneans, who helped them to shake off the yoke. Finally the Roman power overcame them; then they cried to God, "We are weary with the continual alternation of oppression and deliverance; we ask no more that mortal man be instrumental in our deliverance, but God himself, who is holy and blessed forever, and who will send us, soon and in our days, Elijah the prophet, and the King Messiah."

Another parable runs thus: "A fox was looking into a clear water, and observing the fish in it swimming or rather darting hither and thither, in great trouble, because fishermen had cast their nets into the stream. 'Why do you remain in the dangerous element where nets are spread for you?' cried the fox; 'come, leap out on dry land, and you will be safe from the nets.'" This parable, we are told, was told by one of the rabbies, when, under the cruel government of the Græco Syrian kings, he was threatened with death if he should insist upon obeying and observing the law of God, and was counseled by some friends to abandon it. Upon which the rabbi said: "We are indeed in great danger now; but we are, like the fish in the stream, in our element, as long as we keep the law of God, and abide in it. The fish may perhaps be caught in the net; but there is a possibility of escaping. We too may be spared from the wrath of the tyrants. Should the fish leap out on dry ground, they would certainly perish; so we, if we forsake our God and his law, must inevitably perish."

Again, there is a parable, in explanation of the doctrine that the righteous cannot attain to that high place and glory to which a penitent sinner or a proselyte is admitted. The latter is compared to a wild goat, which, brought up in the desert, joins itself freely, of his own accord, to the flock of a good shepherd. This goat is cherished by the shepherd with particular love and tenderness. That his own flock, which from his youth he was accustomed to care for, bring it out in the morning and home again in the evening, should love him, was nothing strange; but that this wild goat, for which he did nothing, should attach itself to him of himself, demands an especial return of his affection. Who would not at once remember the parable of the one lost sheep, out of the hundred, which the good shepherd went after, among the hills and rocks, and when he found it, took it upon

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his shoulders, carried it home and invited his friends to a feast which he made, for joy on having found that which was lost?

The parables of our Lord were selected, like those we have given, from ancient Jewish writings. It was the custom of the age, and even the Son of God conformed to it. But he did not, like the rabbies, give the "mashal"—parable or similitude—and the "nimshal"—the explanation of it—except to his disciples, and gave the reason for so doing. His parables also had a deeper meaning than those of the rabbies, because they represented objects from the inner or spiritual life, or to the kingdom of God, a kingdom which should be established beyond this age and dispensation, while those of the rabbies had reference to the keeping of the law or external morality, for which temporal promises and blessings were to be secured. Later, however, when the commonwealth of Israel was totally destroyed, and no earthly happiness expected, the rabbinical parables received a color of spirituality, but never attained the deep meaning of those of our Lord.

Let us consider, for instance, the parable of the wheat and the tares, and see what lesson it teaches. The distinctness of the doctrine concerning Satan and his agencies, his active hostility to the happiness of mankind, of which there is so little in the Old Testament, comes plainly out in the teachings of Christ in the New. As the light becomes brighter, the shadow becomes deeper and of blacker hue; but, till the mightier power of that which is good and right was revealed, we were, in mercy, not suffered to know how mighty was the power of evil and sin. And even here it is in each case only to the inner circle of his disciples to whom the explanation concerning Satan was given. Thus it was not till the Son of man actually appeared upon the stage of the world, that Satan came distinctly forward upon the same; and the instant that Jesus opened his ministry in proclaiming the kingdom of God, at the same instant Satan starts on his work as the hinderer and adversary of that kingdom, the tempter of Him who was to be the monarch of that kingdom. And as the mystery of the kingdom of God proceeds to unfold itself in the last book of Scripture—that which details the fortune of the church till the end of this dispensation, and even beyond—we hear more of Satan; and he is brought in, more evidently and openly working than at any time before.

Satan sows the tares among the wheat; but the tares cannot be plucked out without endangering the pure wheat; therefore, "let them both grow together until the harvest." In these words the doctrine of Antichrist—not indeed the personal Antichrist, but the antichristian power—is implicitly declared. We learn that the evil is not, as

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so many think, gradually to wane and to disappear before the good, as it develops itself higher and brighter; or, in other words, that the world—in a moral sense—is to pass away and make room for the Church, but is ever to develop itself more fully, just in that degree as the good is developing itself more mightily and pure. And thus it will go on, till at last they—the good and the evil—stand face to face, each in its highest manifestation, in the persons of Christ and Antichrist. On the one hand He in whom the fullness of the Godhead dwells, and on the other the man in whom the fullness of all satanic power will dwell bodily. Yes, both, the evil and the good, are to grow together, till they come to a head, till they are ripe, one for destruction, the other for untold glory. They are to grow together; the Church is to have its intermixture of good and evil—men being their representatives—until the Head of the Church appears. The fact, therefore, of the bad being found mingled with the good, will in no wise justify a premature separation from it, or to set up a little church of our own.

At the proper time, that is at the coming of our glorious King, "then shall the righteous shine forth as the sun in the kingdom of their Father." As fire was the element of the dark and cruel kingdom of Satan, so is the light the element of the glorious and blissful kingdom of God. Then, when the dark and hindering element will be removed, shall this element of light, which was before striving with and obstructed by it, come forth in its full brightness. (Col. iii. 3; Rom. viii. 18; Prov. xxv. 4 and 5.) A glory shall be revealed in the saints; it shall not merely be brought to them and added from without, but rather a glory which they before had, but which did not before evidently appear, shall burst forth and show itself openly, as did Messiah's hidden glory once in the days of his walking in the flesh, at the moment of his transfiguration. This shall be the day of the manifestation of the sons of God; they shall shine forth as the sun when the clouds are rolled away (Dan. xii. 3); they shall evidently appear and be acknowledged by all as the children of light, the sons of that God who is THE FATHER OF LIGHTS (Jam. i. 17.) And then, and not till then, shall be accomplished those glorious prophecies which run through the Old Testament like a golden stream, concerning the restitution of all things under the reign of him who was slain and still lives, the Messiah, the Son of God, the heir of David's throne, upon which he will sit and execute judgment, justice and righteousness over all the earth.

"In that day there shall no more come unto thee the uncircumcised (in heart) and the unclean." (Isa. lii. 1.) "In that day there shall be no more the Canaanite in the house of the Lord of hosts." (Zech.

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xiv. 21.) "Thy people also shall be all righteous. (Isa. lx. 21.)—"And a highway shall be there and a footpath, and it shall be called THE WAY OF HOLINESS; the unclean shall not pass over it; but it shall be for the way-faring man, who, though ignorant, shall not go astray." (Is. xxxv. 9.)

We refer our reader to read over again Joel, third chapter, Zephaniah, third chapter, and Ezekiel, the thirty-seventh chapter. Should the foregoing article enjoy the approbation of our readers, we should gladly avail ourselves of our little knowledge in the ancient Hebrew literature, and continue to compare the parables preached by the rabbies, and those recorded in the history of Jesus by the Evangelists. —*Israelite Indeed.*

DREAM UPON THE UNIVERSE.

BY RICHTER; FROM DE QUINCEY.

I had been reading an excellent dissertation of Kruger's upon the old vulgar error which regards the space from one earth and sun to another as empty. Our sun, together with all its planets, fills only the 31,419,460,000,000,000th part of the whole space between itself and the next solar body. Gracious heavens! thought I,—in what an unfathomable abyss of emptiness were this universe swallowed up and lost, if all were void and utter vacuity except the few shining points of dust which we call a planetary system! To conceive of our earthly ocean as the abode of death and essentially incapable of life, and of its populous islands as being no greater than snail-shells, would be a far less error in proportion to the compass of our planet than that which attributes emptiness to the great mundane spaces: and the error would be far less if the marine animals were to ascribe life and fullness exclusively to the sea, and to regard the atmospheric ocean above them as empty and untenanted. According to Herschel, the most remote of the galaxies which the telescope discovers lie at such a distance from us, that their light, which reaches us at this day, must have set out on its journey two millions of years ago; and thus by optical laws it is possible that whole squadrons of the starry hosts may be now reaching us with their beams, which have themselves perished ages ago. Upon this scale of computation for the dimensions of the world, what heights and depths and breadths must there be in this universe—in comparison of which the positive universe would be itself a nihility, were it crossed—pierced—and belted about by so illimitable a wilderness of nothing! But is it possible that any man can for a moment overlook the vast forces which must per-

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vade these imaginary deserts with eternal surges of flux and reflux, to make the very paths to those distant starry coasts voyageable to our eyes? Can you lock up in a sun or in its planets their reciprocal forces of attraction? Does not the light stream through the immeasurable spaces between our earth and the nebula which is furthest removed from us? And in this stream of light there is as ample an existence of the positive, and as much a home for the abode of a spiritual world, as there is a dwelling-place for thy own spirit in the substance of the brain. To these and similar reflections succeeded the following dream:—

Methought my body sank down in ruins, and my inner form stepped out appareled in light; and by my side there stood another form which resembled my own, except that it did not shine like mine, but lightened unceasingly. "Two thoughts," said the Form, "are the wings with which I move; the thought of *Here*, and the thought of *There*. And behold! I am yonder;"—pointing to a distant world.—"Come, then, and wait on me with thy thoughts and with thy flight, that I may show to thee the universe under a veil." And I flew along with the Form. In a moment our earth fell back, behind our consuming flight, into an abyss of distance; a faint gleam only was reflected from the summits of the Cordilleras; and a few moments more reduced the sun to a little star; and soon there remained nothing visible of our system except a comet, which was traveling with angelic speed in the direction of Sirius. Our flight now carried us so rapidly through the flocks of solar bodies,—flocks past counting except to their heavenly Shepherd,—that scarcely could they expand themselves before us into the magnitude of moons, before they sank behind us into pale, nebular gleams; and their planetary earths could not reveal themselves for a moment to the transcendent rapidity of our course. At length Sirius and all the brotherhood of our constellations and the galaxy of our heavens stood far below our feet as a little nebula amongst other yet more distant nebulæ. Thus we flew on through the starry wildernesses: one heaven after another unfurled its immeasurable banners before us, and then rolled up behind us: galaxy behind galaxy towered up into solemn altitudes before which the spirit shuddered; and they stood in long array through the fields of infinite space, like triumphal gates through which the Infinite Being might pass in progress. Sometimes the Form that lightened would outfly my weary thoughts; and then it would be seen far off before me like a coruscation amongst the stars—till suddenly I thought again to myself the thought of *There*, and then I was at its side.—But, as we were thus swallowed up by one abyss of stars after another, and the heavens above our eyes were not emptier—neither were

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the heavens below them fuller; and as suns without intermission fell into the solar ocean like water-spouts of a storm which fall into the ocean of waters;—then at length the human heart within me was overburthened and weary, and yearned after some narrow cell or quiet oratory in this metropolitan cathedral of the universe. And I said to the Form at my side—"O, Spirit! has then this universe no end?" And the Form answered and said, "Lo! it has no beginning!"

Suddenly however the heavens above us appeared to be emptied, and not a star was seen to twinkle in the mighty abyss—no gleam of light to break the unity of the infinite darkness. The starry hosts behind us had all contracted into an obscure nebula; and at length *that* also had vanished. And I thought to myself—"At last the universe has ended:" and I trembled at the thought of the illimitable dungeon of pure—pure darkness which here began to imprison the creation: I shuddered at the dead sea of nothing, in whose unfathomable zone of blackness the jewel of the glittering universe seemed to be set and buried forever; and through the night in which we moved I saw the Form still lightened as before, but left all around it unilluminated. Then the Form said to me in my anguish—"Oh, creature of little faith! Look up! the most ancient light is coming!" I looked; and in a moment came a twilight,—in the twinkling of an eye a galaxy,—and then with a choral burst rushed in all the company of stars. For centuries gray with age, for millennia hoary with antiquity, had the starry light been on its road to us; and at length out of heights inaccessible to thought, it had reached us. Now then, as through some renovated centuries, we flew through new cycles of heavens. At length again came a starless interval; and far longer it endured, before the beams of a starry host again had reached us.

As we thus advanced forever through an interchange of nights and solar heavens, and as the interval grew still longer and longer before the last heaven we had quitted contracted to a point,—and as once we issued suddenly from the middle of thickest night into an Aurora Borealis—the herald of an expiring world,—and we found throughout this cycle of solar systems that a day of judgment had indeed arrived; the suns had sickened, and the planets were heaving—rocking—yawning in convulsions, the subterraneous waters of the great deeps were breaking up, and lightnings that were ten diameters of a world in length ran along—from Zenith to Nadir; and here and there, where a sun should have been, we saw instead through the misty vapor a gloomy—ashy—leaden corpse of a solar body, that sucked in flames from the perishing world—but gave out neither light nor heat; and as I saw, through a vista which had no end, mountain towering above mountain, and piled up with what seemed glittering

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snow from the conflict of solar and planetary bodies;—then my spirit bent under the load of the universe, and I said unto the Form, "Rest, rest: and lead me no farther: I am too solitary in the creation itself; and in its deserts yet more so: the full world is great, but the empty world is greater; and with the universe increase its Zaarahs"

Then the Form touched me like the flowing of a breath, and spoke more gently than before: "In the presence of God there is no emptiness: above, below, between, and round about the stars, in the darkness and in the light, dwelleth the true and very Universe, the sum and fountain of all that is. But thy spirit can bear only earthly images of the unearthly; now then I cleanse thy sight with euphrasy; look forth, and behold the images." Immediately my eyes were opened; and I looked, and I saw as it were an interminable sea of light—sea immeasurable, sea unfathomable, sea without a shore. All spaces between all heavens were filled with happiest light; and there was a thundering of floods: and there were seas above the seas, and seas below the seas: and I saw all the trackless regions that we had voyayed over: and my eye comprehended the farthest and the nearest: and darkness had become light, and the light darkness: for the deserts and wastes of the creation were now filled with the sea of light, and in this sea the sun floated like ash-gray blossoms, and the planets like black grains of seed. Then my heart comprehended that immortality dwelled in the spaces between the worlds, and death only amongst the worlds. Upon all the suns there walked upright shadows in the form of men: but they were glorified when they quitted these perishable worlds, and when they sank into the sea of light: and the murky planets, I perceived were but cradles for the infant spirits of the universe of light. In the Zaarahs of the creation I saw —I heard—I felt—the glittering—the echoing—the breathing of life and creative power. The suns were but as spinning-wheels, the planets no more than weavers' shuttles, in relation to the infinite web which composes the veil of Isis;* which veil is hung over the whole creation, and lengthens as any finite being attempts to raise it. And in sight of this immeasurability of life, no sadness could endure; but only joy that knew no limit, and happy prayers.

* On this antique mode of symbolizing the mysterious Nature which is at the heart of all things and connects all things into one whole, possibly the reader may not feel unwilling to concur with Kant's remark, at p. 197 of his "Critik der Urtheilskraft": "Perhaps in all human composition there is no passage of greater sublimity, nor amongst all sublime thoughts any which has been more sublimely expressed, than that which occurs in the inscription upon the temple of Isis (the Great Mother—Nature): 'I am whatsoever is—whatsoever has been—whatsoever shall be: and the veil which is over my countenance, no mortal hand has ever raised.'"

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But in the midst of this great vision of the Universe, the Form that lightened eternally had become invisible, or had vanished to its home in the unseen world of spirits: I was left alone in the center of a universe of life, and I yearned after some sympathizing being. Suddenly from the starry deeps there came floating through the ocean of light a planetary body; and upon it there stood a woman whose face was as the face of a Madonna; and by her side there stood a child, whose countenance varied not—neither was it magnified as he drew nearer. This child was a King, for I saw that he had a crown upon his head; but the crown was a crown of thorns. Then also I perceived that the planetary body was our unhappy earth: and, as the earth drew near, this child, who had come forth from the starry deeps to comfort me, threw upon me a look of gentlest pity and of unutterable love—so that in my heart I had a sudden rapture of joy such as passes all understanding; and I awoke in the tumult of my happiness.

I awoke: but my happiness survived my dream: and I exclaimed, Oh! how beautiful is death, seeing that we die into a world of life and of creation without end! and I blessed God for my life upon earth, but much more for the life in those unseen depths of the universe which are emptied of all but the Supreme Reality, and where no earthly life nor perishable hope can enter.

A PLAN BY WHICH THE CAUSE OF CHRIST CAN BE ADVANCED.

Many of the brethren have doubtless read and approbated the admirable financial scheme of our deceased Brother John T Johnson. His "System of Finance for the Churches of Christ in Kentucky," which he denominates "Scriptural," is probably the best that has ever been adopted by any church. At least, nothing equal to it appears to have been devised previously to that of J. T. Johnson, who says: "So far as known to me, there is no system of finance worthy of the name, in any church in Christendom." His "effort was designed to supply the deficiency."

But he anticipates objections to it, and it is, in my opinion, in some respects objectionable. I do not intend, however, to point out particularly what I consider its defects; but, after mentioning some objections to the ordinary methods of obtaining money for congregational uses, I will suggest a plan, which, I trust, will be found worthy of adoption by the congregations of the Lord.

There can be no question that the Christian congregation is a *benevolent society*, as well as a *spiritual community*, and that money is necessary, 1st, To sustain those who attend to the public concerns of

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the congregation; 2nd, To bear the incidental expenses of the house of the Lord; 3rd, To relieve the poor, the afflicted, the widow and the orphan; and 4th, to support the laborers in the proclamation of the gospel.

It is no less unquestionable, that in order to be "ready for every good work," the congregation should always have a fund on hand.—Then, when anything is wanting, there will be no trouble about obtaining the money requisite. When a person is found needy, the money will be ready, and relief can be immediately administered.

But how to raise this fund, and keep it up, is the question.

I object to public collections, because they have a bad influence.—After a good discourse has been delivered, why should its good effects all be neutralized by taking up a contribution? Why should the mind be suddenly turned from the sublimities and spiritualities of Christianity, and directed to the contents of the pocket-book?

The very common method of employing a preacher at a subscription price, payable at a future time, is objectionable in many respects. The preacher must wait till the brethren are ready to pay him, and sometimes never receives but an insufficient part of what is subscribed.—There is too much uncertainty about his support, especially where the brethren are poor. Thus we find preachers laboring for rich congregations in preference to those that are poor, when it should be characteristic of the Christian Age, that "the poor have the gospel preached to them." Again; he is sometimes compelled to dun for money, which has a bad influence, for some will think that it is money he is preaching for.

I further object to this plan, because it is *hiring* a man to preach. I know that it is written, "The laborer is worthy of his hire," or wages; but it is also written, "They preach for hire, and divine for money." And Jesus says, "The hireling sees the wolf coming, and flees, *because he is a hireling*, and does not care for the sheep." I think that a man should preach from conviction of duty, and where he can do the most good, without regard to the amount of pay he will receive; and that it is the duty of the congregations to support him and his family (if he has one) while thus engaged. And rich congregations should not require him to devote all his attention to their interest, but should *send* him to the congregations of the poor, that he may labor for those who are not able to support him alone.

I object, further, to that almost constant murmuring and growling of preachers, who complain that the brethren are illiberal, miserly, "little-souled," and do not pay them enough. This has a bad influence. The brethren get tired of hearing it, and become more confirmed in their habits of illiberality. I know that there are many who

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love their money, their comfortable homes, and their extravagant families, more than they do Christ, or his cause, or the souls of men.—But who would want *their* money? "The Lord loves a cheerful giver," and it is with the "free-will offerings" of the disciples *only* that the cause of Christ should be advanced.

We must labor to get the brethren interested in the good cause, so that they will earnestly desire the extension of the Redeemer's kingdom, and then *they will give freely*. Let them be assured that the desire of their hearts will be accomplished, and *they will support* those who labor for its accomplishment.

The plan, which I would suggest for the raising and perpetuating of a fund in every congregation, for sustaining and advancing the cause of Christ, is the following:

1. Let one of the deacons act as treasurer, and the other as secretary.

2. Let the Secretary record in a book the names of all the members, with the value of the property, or the amount of the means, possessed by each.

3. Let the members be called upon "to lay by them in store, as the Lord has prospered them," and be ready to contribute on every Lord's day as much as they can, freely and without grudging: for "the Lord loveth a cheerful giver."

4. Let it be noted how much is contributed by each, and let it be ascertained who has given the most, "according to ability," or in proportion to the value of property or income.

5. This may be made the *criterion* by which to judge of the amount which each *should* contribute weekly, and those who are found to be *behind*, may be informed of the fact, from time to time, that they may increase their contribution. No unkind words, however, should be used to delinquents; for some are naturally more free hearted than others. Nor should any compulsory measures be adopted.

6. Let the brethren attend to the contribution as they are assembling in the morning, (*at 9 o'clock, if possible,*) before the usual devotional exercises begin; the treasurer and secretary being ready to receive and credit the amount handed in by each member.

7. Let it be the duty of the treasurer to hold the money and pay it out, under the following regulations:

(1.) Whenever anything is needed in the way of incidental expenses, the congregation may be informed of the ameunt required: and when the money is paid for these purposes, a memorandum must be kept.

(2.) When a case of necessity is presented, the congregation must be informed of the amount needed to supply the wants of the poor,

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the afflicted, the widow, or the orphan, as the case may be; and if there be no objection to the amount, a committee may be appointed to carry the relief to the needy person. Of this, an account must be kept.

(3.) When an elder or deacon performs duties which require time or labor, if he be necessitous, and a compensation seem to be due him, let the congregation vote him a sufficient amount to relieve him from all embarrassment; or if he be a man that is not very "diligent in business," and if some are afraid of keeping him up in idleness, let him at least be paid what his time and labor are worth.

(4.) When an evangelist labors all the time, and devotes his whole attention to the proclamation of the gospel, he should make known his wants, from time to time, to the elders and deacons of the congregations *with* whom (not *for* whom) he labors; and when his demands are presented to the brethren assembled, let them award him a sufficient amount to relieve his present necessity, and enable him to successfully continue his "labors of love."

(5.) The secretary and treasurer should make a joint report to the congregation, as often as it may be necessary, to satisfy the brethren that they have discharged their duties faithfully. With this report may be given a statement of the condition of the treasury, that the contributions may be increased or *diminished*, as the case may require.

The above is submitted for the consideration of the brethren, in the hope that if anything new or valuable be found in these suggestions, the plan, in whole or in part, or with improvements, may be put into practical operation.

WM. PINKERTON.

LYNCHBURG, OHIO, July 15, 1863.

Said a venerable farmer, some eighty years of age, to a relative who lately visited him: "I have lived on this farm for over half a century. I have no desire to change my residence, as long as I live on earth. I have no desire to be any richer than I now am. I have worshiped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and have never lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago that if I wished to be any happier, *I must have more religion.*"

A man's heart deviseth his way; but the Lord directeth his steps.

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TRINE IMMERSION—AN INQUIRY.

HILLSBORO', Wash. co., Pa., Aug. 10, 1863.

BRO. CAMPBELL:—I have just finished reading the "Debate on Christian Baptism" between yourself and Rev. N. L. Rice, and am rather surprised to find in your last speech on that question, an admission that *trine immersion* was practiced, if not by, at least in the days of, the Apostles. And consequently, impliedly at least, that it is right. This admission has been harped upon considerably by the Dunkards in this region, and was quoted by one of their speakers, recently, to prove that you believe *trine immersion* right. A disciple present promptly denied the assertion (not having read your debate), when the Debate was produced, and the brother silenced.

It is said, in the later editions of the work the expression is not found. To one like myself, who is a "*novice*," this difference of teaching is painful, and is calculated to weaken confidence in one who, while debating, took special pains to create the impression that every word and expression was *well weighed* before delivery.

Although you may have answered a similar query a dozen times, I have never seen anything from your pen bearing upon that matter, and therefore would be much pleased to see the matter reconciled.

Fraternally, S. W. HALL.

We have received several letters, asking for explanation on the point raised in the foregoing inquiry. The explanation is brief and simple. The debate was taken down by stenographers, and subsequently stereotyped in Cincinnati, by J. A. James. Impressions from from the plates were forwarded to the debatants, and carefully read by them, and then returned to the stereotypist for correction. In this way the work was prepared for the press. Great care was taken with it, and in the spring of 1844, it made its appearance. It was not to be expected that it would be absolutely free from errors, though it was found, in the main, very correct. Errors, however, there were, and these were promptly noticed, and their correction promised. On p. 180 of M. Harbinger for 1844, we find a statement to this effect. The introduction of the word *trine* in the place above referred to, was one of these errors. How it occurred, it is impossible to tell; but it was soon detected, and the plate immediately corrected, so that the error is only found in the earliest impressions. These are the facts.

To the careful reader, the connection itself demonstrates the error. Turn to p. 258 of the debate, and the reader will see that the subject

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under discussion is Immersion, as the one only apostolic or Christian baptism. The subject to be proved was "*Immersion*," simply, not *trine* immersion. Indeed, *trine* immersion is on the very page stated to have been contemporary with Tertullian, and not with the apostles. Read, on page 258, immediately preceding the passage in which the error occurs—the second paragraph. Mr. C, says, "To resume the argument:—The gentleman will have Tertullian to be a sort of cotemporary with immersion. Trine immersion, he ought to have said, for trine immersion and *kataduesis*, as a favorite word with one or two Greek fathers, were indeed cotemporaries; but Tertullian denies that *three* immersions (not one immersion) had an ancient origin." In this passage we find Mr. Campbell explicitly denying the apostolic origin of *trine* immersion; and yet, on the same page, and only a few lines below, the error of the first impressions of the debate makes him affirm, that not only Mosheim, Neander, but *all the historians*, as well as Prof. Stewart, trace *trine* immersion back to the times of the apostles." Clearly, the connection in which this statement stands, demonstrates that the word *trine* is a mistake—an introduction by the stenographer or some one else, in direct contradiction to a previous statement, and as the fact proves, also in direct contradiction to the truth of history; for it is not true that "Mosheim, Neander, and *all the historians*, as well as Professor Stewart, trace *trine* immersion back to the times of the apostles." Mr. Campbell never said so; and it is not true, even if he had been capable, which we see he was not, of making such a mistake.

All the light that history throws on the subject of *trine* immersion, has been long known to the student of ecclesiastical history, and nothing is more generally conceded, than the utter failure of all who have attempted to "trace it back to the times of the apostles." The subject is treated at length by Bengel, but the sum of all that may be said about it is very correctly given by Coleman, in his Antiquities of the Christian Church. He says, "Trine immersion was early practiced in the church. The sacramentary of Gregory the first directs that the person to be baptized should be immersed at the mention of each of the persons of the trinity, the Father, the Son, and the Holy Ghost. Tertullian says, 'We receive the waters of baptism not merely once, but three times, at the mention of each of the persons of the Holy Trinity'; and again, 'We are plunged thrice in the water of baptism.' Basil the Great, Jerome and Ambrose believed this custom to have been introduced by the apostles, though no authority for this supposition is found in the New Testament. Others of the fathers supposed the practice of *trine* immersion to refer, not to the three persons in the Godhead, but to the three great events which completed

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the work of our redemption—the death, resurrection and ascension of Christ.

"Single immersion was at times considered valid. This decision was given by Gregory the Great, in a controversy with the Arians in Spain, who maintained that trine immersion indicated *three gradations* in the Godhead. Gregory, on the contrary, declared baptism, by single immersion, to be valid, and aptly significant of the Unity of the Deity. This decision was afterwards confirmed by the Council of Toledo."

When we remember that Tertullian flourished about 200 years after the Christian era, Basil, Jerome and Ambrose near 400 years, and Gregory the Great about 500 years after the Christian era, we will have no difficulty in appreciating their authority on this subject of trine immersion. We may say, with the light of history fully before us on both subjects, that the authority, historical or traditional, for trine immersion, is about equal to that for infant immersion, and greater than that for infant sprinkling. This we are abundantly prepared to make good, if any one should be rash enough to contradict it.

W. K. P.

NATIONALITY AND GRANDEUR OF THE HEBREW POETRY.

The poetry of Palestine is not epic—there is no exaltation of the individual; no vast Achilles strides over the plain; no Agamemnon; no Prometheus, that most epical character, both in tragic and dramatic poetry—but the incidents which meet us in the historical narrative are altogether epical, and the characters have an epic grandeur which it stirs the soul to read. Somebody said to Joanna Bailey: "Do you call Macaulay's lays poetry?" and she said: "Yes, if you call the sound of a trumpet music." So, also, the histories of the Old Testament; they too are poetry—such poetry as there is in the trumpet. They stir and they startle the spirit. Every part of the Old Testament abounds with them. We read them until they lose their wondrous magnificence of tone, even as the wind becomes a common wind, and the rush and the roar become a common sound. Are not the stories of the Iliads, and Odysseys, and Eneads, tame compared with these? How much more human is their reading—how much more kindling—while so much nearer to us! What battle-fields are like those along the passes and hights of Benjamin? Is it possible to read the story of the battle of Bethhoron without feeling the stir of the times of old? What record might have been given in the book of Jasher we know not: how far that ancient story might

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have simplified our conception we know not; but do we remember, when "the men of Gibeon sent unto Joshua," and said; "Slack not thine hand from thy servants; come to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us,"—that immediate response of the warrior when Joshua "came unto them suddenly, and went up from Gilgal all night?" Prompt captain and commander-in chief he, with his undaunted host. Did you ever realize that mighty panic, when the shout, the mighty shout of the army of Joshua, rose to the ear of the startled Canaanite? As the sun rose behind him he climbed the hights at whose foot the kings lay all encamped; and then was given the word, "not to fear, nor to be dismayed, but to be strong in the Lord, and of a good courage, for the Lord had delivered their enemies unto their hands." The Canaanites fled before them, for "the Lord discomfited them, and slew them with great slaughter at Gibeon, and chased them up along the way that goeth up to Bethhoron." And then, as they fled, "the Lord cast down great stones from heaven upon them"—one of those fearful tempests of the land burst upon the disordered army—and "they were more which died with hail-stones than they whom the children of Israel slew with the sword." But then comes the last sublime touch of that picture. The day had advanced. On the summit of Beth-horon stood the strong commander. Below him stretched the green vales of Aijalon: behind him the mountains of Gibeon. Over those hills stood the high sun. The faint figure of the moon was visible standing over from the sea. Was the enemy to escape? No. There he stood, the hand outstretched grasping the spear; and then he spoke, and said in the sight of Israel: "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Aijalon. And the sun stood still, and the moon stayed until the people had avenged themselves on their enemies."

What stories of battles! the harp of Deborah, and the hand of Barak. Again the storm of sleet and hail burst over the Canaanites; the rains descended, and the winds blew, and the flood and the torrents swept them away. What hero in uninspired story reaches the dimensions of Gideon, the victor over Zebah and Zamunnah? The shrill blasts of those trumpets, the clash of those pitchers! How the tradition stirs us now! One of the most glowing and glorious enchantments of Hebrew poetry is its nationality. The surge of Hebrew song brought on every wave the thought, "God is with us." This, in all ages, gave the ecstasy and the passion to their mighty tones of triumph. And how, as they all sang, the thought of the God who called them and sanctified them gave the roll and the rush of melody! It must be admitted that there have been no other such national lyrics.

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"God save the Queen," and "Rule Brittannia," awaken the thrillings and tinglings of blood and soul; but they are poor affairs compared with the national songs of Judea: and in both, the music is far finer than the words.

FEELING AND ACTION.

When I commenced my ministry at Clifton, I saw that two of my deacons were widely different from each other; but it was some time before I well understood their peculiarities. "You will find deacon Smith a very feeling man," said the good widow with whom I had engaged board, as she saw him coming to call on me the morning after my installation. The words of my hostess were true. My visitor entered warmly and affectionately into my plans and purposes, and gave me a hearty Godspeed in my devices for enlisting the confidence and securing the co-operation of my church and people. He was moved to tears when I told him of the loss of my valuable library in its transit across the lakes from my former sphere of labor; and exclaimed with much emotion, that my misfortune must be compensated immediately. How my heart blessed him, when he said at parting, as he wrung my hand, "We shall all be distressed till we make up so great a loss to you; the people will not allow you to suffer from it, you may depend."

Alas, I soon found that I could not depend on my warm-hearted deacon; his kindness was spent in feeling, and seldom ripened into action. How often his sympathy with my private troubles, and his emotion under my public exhortations, led me to cherish vain hopes of timely relief to the former, and of salutary effect from the latter, I could not now recount.

Deacon Brown was, as I said, widely different. He seemed to have no deep emotion, and was eminently a man of action. The burdens of the parish rested largely upon his shoulders, and he could be relied upon for doing his duty. Yet his manner was uniformly cold and severe. Especially did he seem to distrust all show of feeling, in the church or out of it. "I don't believe in people's moods and frames," he used to say; "if anything ought to be done, do it. A man's actions will best show what his heart is."

Alas for Deacon Brown, he hardly seemed to have a heart at all.—Duty, uncompromising devotion to duty, was his watchword; and his harsh and uncharitable judgment upon all who failed in doing it, made him bitterly censorious. He never wept with the afflicted, but exhorted them to overcome their trouble and attend to their wonted duties.

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I know not what I should have done at Clifton if Providence had not sent me relief in the shape of a third church officer, good deacon Jones. His life was a rare combination of feeling and action. His warm sympathies were ever ready, and always developed in appropriate efforts. Though never heard to censure his brother deacons, and never seen to be watching for their halting, he somehow contrived to make good their deficiencies, and always seemed to command their confidence. He shared the emotions of the one and the labors of the other. Though he had not, like Deacon Brown, a fortune to spend in doing good, yet his feeling manner always made his smaller gifts acceptable.

I well remember the judicious course which he took with regard to replenishing my empty book-shelves. Deacon Smith, as I have said, wept over my loss, but did nothing else. Deacon Brown said it must be made up as a matter of justice, since the books were lost in consequence of my removal to Clifton, in acceptance of their call. So he sent for my catalogue, and took it to the principal bookstore of the nearest city, to be filled out at the expense of the parish as a debt they owed me. Deacon Jones met him at the bookstore, and suggested a more excellent way. He thought that the pastor would be better pleased to accept it as a gift, and that to obtain it by a general contribution of the whole congregation, would gratify the people, and enlist their sympathies and interest at the outset in their new minister. His counsels prevailed. And when the contributors were, at his suggestion, invited to come to the study and see the library which they had generously refurnished, they felt that they had each identified themselves with their pastor's labors, and were to share in their fruits.—So a bond of union was formed, which, thank God, is still unbroken; and feeling and action are happily joined, instead of being dissevered. —*Congregationalist.*

LETTER FROM ELDER T. M. ALLEN.

PARIS, BOURBON CO., KY., July 28, 1863.

BRO. CAMPBELL:—On my return from Bethany, I spent several days with Bro. Franklin in the city of Louisville; he was holding a meeting with the congregation meeting on Hancock street, and which, I believe, closed with 15 additions. At Eminence we have had several additions by letter, and the congregation is still in peace, and the audiences large. Last Wednesday I was at Antioch, in this county, where Bros. McGarvey, McGinn and Grubbs were conducting a protracted meeting; there were 4 confessions that day, and 2 added by letter, and I believe the meeting closed with 9 or 11 additions. There-

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day, the 23d inst., I went to Bro. John Allen Gano's, and found him and his dear family in great affliction on account of the serious illness of Bro. William Coun Gano, his oldest child, who, you will remember, was a student of Bethany College. I had intended returning to Antioch next morning, but felt constrained to remain with this afflicted family, and was with them in the sick room, and around the dying bed of this beloved brother, until Saturday morning, the 25th inst., when, at 15 minutes before 2 o'clock, he calmly and without a struggle breathed his last. The sorrow and grief of Brother and Sister Gano, their daughter Mary, and Brother Coun, was overwhelming.—Under all the circumstances, it was one of the most afflictive visitations I ever witnessed. I was consoled with the thought that *we* sorrowed, and not the departed, and that we all had one other friend in heaven. This is truly a sad affliction to this dear family, and has cast gloom and sorrow over the neighborhood, and indeed, we may say, the entire circle of his acquaintance.

William Coun Gano was born in Bourbon co., Ky., on the 23d day of Sept., 1828, and of course was in the 35th year of his age. He spent his whole life in the same vicinity, and by his amiable disposition, his kind heart, his pleasant and agreeable manners, his bland, generous and social bearing, had enthroned himself in the affections of all who knew him.

He was a man of great energy and untiring industry; just and honorable in all his dealings. He was devoted to his parents, and particularly attentive to his dear mother, who has been in delicate health for several years; while he was the stay and comfort of his venerable grandfather, for whom he was named, and with whom he had lived many years. He seemed to live almost entirely for the happiness and benefit of others. He was very popular, and deservedly loved by all who had the pleasure of his acquaintance. There were no invidious distinctions in his heart, for he was alike kind and pleasant to all.

To his other excellencies of character, he added that of a Christian. He confessed the Savior and obeyed the gospel in the 20th year of his age, and became a member of the church of Christ at old Union, in Fayette county, where he continued faithfully to discharge his religious duties up to the day of his death. He ever filled his seat in the house of God, was liberal in sustaining the gospel, and was generous in supporting the benevolent and educational institutions and enterprises of the day.

The community has lost, in the death of William Coun Gano, one of its useful and valued citizens; society has been deprived of an agreeable and pleasant gentleman; and the church has lost a zealous, faithful and active member;—while his parents, sister, brothers, grand-

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father, and numerous relatives and friends, mourn the loss of one who deservedly had their love and esteem in life; and they will remember his many virtues—his personal, moral and Christian worth—now that he has gone to dwell in that house not made made with hands, eternal in the heavens. Just before he breathed his last, he sung, with a clear voice, the hymn commencing, "Jesus, my all, to heaven is gone," with the chorus, "I am going home, I am going home, to die no more." May the Lord help us not to sorrow as those who have no hope. I preached his funeral on Lord's day, at his father's, to a very large audience, who were solemn, and by their presence declared their high appreciation of the lamented Wm. C. Gano. "Happy the dead who die in the Lord."

I have spoken the last three nights in this place, to good congregations, but there is so much excitement on account of the present rebel raid into this part of Kentucky, that it was deemed best to stop the meeting.

I go this morning to Bro. Gano's, to spend a few days with that distressed family;—from there to Eminence, and then to Missouri very soon, if the Lord will. Affectionately your brother,

T. M. Allen.

LETTER FROM BRO. L. P. STREATOR.

Bethel, Fayette co., Pa., July 9th, 1863.

Dear Bro. Campbell:—I address you a few lines from this place, "a land flowing with milk and honey." We have had a meeting here of four days, and although many have gone to the war, some of them during the last week, we had a good hearing, a large and attentive audience on Lord's day. As the farmers are pressed with the care of their large and luxuriant cornfields, and ripening grain, we had but few of them on week days.

We met two of the noble and faithful sons of Bethany College, and were greatly edified and instructed by the well digested, well arranged, and forcibly delivered discourses which it was our good fortune to hear from them. Bro. A. S. Hale, of Bradford co., Pa., has located at Braddock's Field, and has charge of a young but flourishing school there, and labors in word and doctrine for the church in that place, here, and at Connellsville. He is a sound man in the faith, and growing in favor with this people. Bro. Philip Galley is a native of this place. We spent a day, yesterday, long to be remembered, at his father's. He was at one time a student in our Academy at Pleasant Valley, which for the last four years he has conducted with ability and entire satisfaction. On leaving our Academy, he so-

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journed three years at Bethany, under the bright constellation of Professors, which is represented, not only in his father's house, but in many other places in the land. In that representation I recognized Bro. Campbell as he appeared 12 years ago, when, in the old College hall, he discoursed most eloquently on the most eloquent themes, in the most eloquent book the world has ever seen. Also, Pendleton, Ross, Milligan, Richardson, and Mosblech! How many pleasing recollections throng our minds, as we are reminded of these noble men. May they long live for good.

Being wearied with much preaching and traveling, I asked Bro. Galley to address the large audience, on Lord's day morning, composed of his early friends, neighbors and schoolmates. He modestly consented, and gave proof, as demonstration clear, that our efforts in his education were not in vain. His purpose is, henceforth, to devote himself exclusively to the ministry of the word. May the Lord bless and the brethren sustain him wherever he goes.

Last week I was at George's Creek. The brethren there, three in number, and nine sisters, have built a neat and commodious house of worship, and from the attention given to our discourses during two visits, we fondly hope great good may be done in their community, through the preaching of the gospel of the grace of God.

Yours in Christ, L. P. STRATTON.

BETHANY COLLEGE—COMMENCEMENT DAY.

The annual meeting of the Board of Trustees of Bethany College for the present year took place July the 3rd, the regular day of meeting. The present condition and interests of the institution were very fully discussed, and with great harmony. It was the determined and unanimous declaration of the Board that, in spite of all the discouragements of the times, the College should not for a moment intermit its career of usefulness; and it was very encouraging to hear the generous sentiments and determinations expressed by the members of the Board in behalf of the College. The friends of the institution may rest assured that it will go on steadfast in its purpose, a purpose so well declared in its past history,—of scattering the blessings of Science and Religion far and wide; and the moral and material resources which it has, by the Divine blessing, accumulated in the past, give confidence for its future. The laborers in the College are willing to share with their fellow-citizens the burdens of this dark hour of trial; but in unwavering confidence they pray God, that his Divine blessing and the earnest co-operation of the friends of the institution may not now fail them in their work.

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The Board conferred the degree of Master of Arts on W. T. Moore, of Ky., Jephthah Hobbs, of Illinois, Jno. A. Brooks of Ky.—the degree of Bachelor of Arts on L. R. Gault, of Ky., W. H. Nave, of Mo., H. T. F. Linn, of Mo., and J. R. Darnall, of West Va.

The commencement exercises for 1863 took place as usual on the Fourth of July. Among the audience were a number of strangers from abroad. The speakers were the following:

Representatives of the Graduates.—W. H. Nave, of Mo.; Subject, Valedictory. J. R. Darnall, of W. V.; Subject, The Dignity of Human Nature.

Representatives of the General Class.—H. S. Glasier, of Ohie; Subject, Heroism of Faith. J. Hall, of England; Subject, Education—Its Scope and Aim.

Representative of the Neotrophian Society—J. H. Good, of W. V.; Subject, Reason the Distinguishing Feature of Man.

Baccalaureate address, by President A. Campbell.

The twenty-third session will begin on the first Monday of next October. L.

By an oversight, the graduating class for 1858 was not published in the Harbinger. The following is the list:

T. V. Berry, J. G. Bramham, C. F. Coleman, A. F. Dabney, J. W. Goss, T. H. Wynne, *of* Virginia; J. M. Larue, C. C. Moore, W. T. Moore, G. W. Riley, J. J. Rogers, R. A. Spurr, H. Turner, of Kentucky; H. S. Earl, Jephthah Hobbs, S. C. Humphrey, of Illinois; A. S. Hale, J. Z. Taylor, of Pennsylvania: H. H. Haley, N. B. Peeler, of Missouri; J. C. Miller, of Indiana; M. T. Moye, of North Carolina; H. Pangburn, of Ohio; D. T. Yates, of Mississippi.

M. E. LARD'S QUARTERLY.

Bro. Franklin—*Dear Sir*:—I have this day placed in the hands of the prnter the manuscript of the first number of my Quarterly, now so long delayed. The work will be printed in Frankfort, Ky.; and each number will contain 112 pages. Cost of the work per year, $2 *in advance*. The first number will be ready for delivery by the first of September following.

These are perilous times in which to commence the Quarterly. But now, more than ever before in this country, should the whole strength of every true man be exerted, and every legitimate means be used, to unite the hearts of Christians and spread the truth. A deep desire to work for these grand ends, is both my reason and apology for commencing the work now.

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All letters and money to be sent to me at Georgetown, Ky., where I am now settled. M. E. LARD.

GEORGETOWN, KY., August 5, 1863.

We copy the foregoing from the A. C. Review. We admire the devoted confidence of Bro. Lard in throwing his bread upon the waters, now that they are heaving with such fury of human passion and strife. But this is the time for the true to be brave. The life-boat is most needed in the storm. Amidst the wreck and ruin of its angry convulsions, he is noblest who dares to launch it, and greatest who can successfully man it. Success, then, to Bro. Lard. Let all generous souls help him, and pull an oar in behalf of his Review. We hail him always as a noble and mighty worker, and such may venture to try all things. They will, at last, hold fast only to the good.

W. K. P.

ANNIVERSARY OF A. C. M. S.

The 15th anniversary of the American Christian Missionary Society will be held in the 8th street church (corner of 8th and Walnut sts.), Cincinnati, O., and will commence at 2 P. M. Oct. 20th, to continue till 22d. The following speakers have been invited:

Pres't. A. Campbell, of W. V.;	his alternate,	I. Errett, of Mich.
T. P. Haley, Mo.;	" "	Jos. King, Pa.
Aylet Raines, Ky.;	" "	J. Shackleford, Ky.
A. R. Benton, Ind.;	" "	A. Chatterton, Iowa.
R. Graham, O.;	" "	Jas. Allen, Ill.

All who come will find a hearty welcome. Due notice will be given of the Rail Roads which will allow free returns.

D. S. BURNET, Cor. Sec.

KENTUCKY CHRISTIAN MISSIONARY SOCIETY.

LEXINGTON, KY., Aug. 14, 1863.

BRO. CAMPBELL:—You will confer a favor on the Kentucky Christian Missionary Society, by giving notice through the Harbinger to the brotherhood, that the anniversary meeting of that Society will be held with the church of Christ in this city, commencing on Tuesday before the 1st Lord's day in October next. Cannot you and Bros. Pendleton and Loos be with us, or either of you? If so, please advise me. Fraternally, JOSEPH WASSON.

We thank Bro. Wasson for ourself, and all named in his kind invi-

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tation. We have long desired to meet with the many dear brethren who annually convene to take thought for the interests of the Lord's kingdom in Kentucky, and trust that nothing may hinder us from doing so at their approaching anniversary. We feel much the need of that mutual encouragement that the Lord's people should give to one another, and we can promise ourselves but few places, if any, where it may more surely be found than in a State Missionary meeting of the bretherhood in Kentucky. Brother Loos authorizes me to say that he also will attend. May the Lord overrule all things for the good of his church, and bring up to this meeting, in glorious power and harmony, the hosts of the faithful, who are engaged in fighting the battles of the Lord. W. K. P.

MT. VERNON SEMINARY.

Mt Vernon, O., July 7, 1863.

Bro. Pendleton:—The sale of our Seminary I had recently made, and of which I wrote you, having fallen through, we continue our school as hitherto. I write to ask you the favor of a notice to that effect, if convenient, in your earliest issue of the Harbinger.

We had circulated widely the report of our sale; the tendency thereof is to lessen somewhat our patronage this fall. We need a special effort to correct the impression that we close.

Truly, R. R. Sloan.

OHIO STATE MISSIONARY OPERATIONS.

Dear Bro. Pendleton:—You have herewith an abbreviated statement of our missionary operations in Ohio for the year ending May 30, 1863:

No. of evangelists employed (many only a portion of their time),	71
" young men enlisted in the ministry,	4
" new districts organized,	4
" counties in which labor has been performed,	70
" desolate places visited,	95
" churches organized,	4
" churches assisted,	180
" days' actual service,	2676
" discourses delivered,	3357
" baptisms,	1013
" other accessions,	202
" days' service,	3387
Amount of Monies disbursed,	$7944 61

June 1, 1863. R. R. Sloan, Cor. Sec.

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THEE, ONLY OF THEE.

He speaks! The gracious words I hear;
Gently He bids me now draw near;
  He calls me, and I know his tone,
  'Tis love that speaks, and love alone.
    I would not wait, but come!

No more earth's syren song has charms
To lure me to the syren's arms;
  Savior, Thou callest, and I come,
  Thy cross my guide, my star, my home.
    I rise and follow thee.

Thou art my all, above, below;
Let every earthly idol go;
  My God and Lord, to thee I come,
  My treasure and my song; for whom
    Have I in heaven but Thee?

O, speak again, O, speak each hour,
Speak in almighty love and power;
  Speak to this faithless, truthless heart,
  Bid doubt and unbelief depart,
    And let me cleave to Thee!—BONAR.

PROGRESS OF REFORM.

Bro. James H. Baker, Brownsville, Cooper co., Mo., June 25th, 1863, writes: Since I last wrote, Elders Geo. W. Longan and O. P. Davis held a meeting of four days, commencing on Saturday before the 4th Lord's day in May. At this meeting 15 were persuaded to abandon sectarianism and the world, and unite upon the only creed that should be known to a disciple of our Savior the Christ; 10 from the Baptists and Presbyterians.

Bro. P. K. Dibble, Fulton, Calloway co., Mo., June 22d, '63, writes: I have just returned from Huntsville, Randolph co., Mo., where I concluded a meeting on Monday, the 15th inst., with 9 additions. Bros. D. B. Davis and E. J. Lampton were with me during the meeting.

Bro. A. Rice, Fulton, Mo., Aug. 10, '63, writes: I attended a protracted meeting held at Boydsville by brethren White, Coons and Martin, which resulted in from 10 to 14 additions.

OBITUARY NOTICES.

Fell asleep in Christ, in Hebron, N. Y., on the morning of the 23d of June, after a short and severe illness, Sister Catharine, consort of our esteemed brother, Dr. C. J. White, aged 54 years.

For 26 years she was a Disciple of Christ, and a member of the church at Mt. Rupert, Vt., at its organization in 1837. Since then, in the continued struggle to maintain the primitive gospel in this place, she "held fast the confidence and the rejoicing of the hope firm unto the end." The last few months

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of her life, she read the sacred Scriptures more frequently, and apparently with more interest, than ever before, and stored her mind with many of the precious sayings of Jesus and the apostles.

Frequently during her sickness she wished her friends to sing, and a few hours before her dissolution, anticipating an early transition from time to eternity, she requested her only daughter to sing the piece, "Shall we know each there?" While singing a part of it, the swelling tide of emotion forbidding its completion, she seemed to be charmed with the comforting sentiment and the plaintiveness of the music.

Owing to the intensity of her sufferings, her mind wandered at times, but the calmness and entire resignation manifested when in possession of her mental powers, evinced that the abiding faith in Christ which sustained her in all the trials and afflictions of her earthly pilgrimage, enabled her to repose confidingly on the Redeemer in the last trying hour. She fell asleep in the arms of Jesus, and was conveyed to mansions of eternal rest.

She leaves a husband, three children, all settled in life, and many friends, to mourn her loss, while she has joined those who have gone on before.

"Happy the time when we all shall meet,
To sing and kneel at our Savior's feet;
To praise his name forever more,
And forever range that blissful shore,
The shore of that sun-bright clime."

MT. RUPERT, VT., July 14, 1863. W. S. HAYDEN.

Death continues to do its work. Another good man has fallen. Our brother, Dr. Lewis McCartey, of Throopsville, N. Y., (after protracted suffering from cancer) passed suddenly away on the 29th of June, 1863, in the 47th year of his age. It is utterly useless to attempt a description of his usefulness, or to enumerate his many virtues, on paper. The estimation in which he was held by the community, was most evidently manifested by the unusually large number of persons in attendance at his funeral. As a citizen, a neighbor, a father, a physician, and especially as a Christian, he was widely and most favorably known. None with whom I have ever been acquainted have surpassed, and few, very few, have equaled him. So devoted was he to the cause of the Savior, that it was incorporated into his whole life; so much so, that it was said to me by a lady of my acquaintance, (who had a sick brother whom she wished the Dr. to visit) "that she feared to call him, lest he would bring his religion with him"; and thus he did, which resulted in her conversion, and also that of her husband and sick brother, to the primitive gospel. Such was his love for the Holy Scriptures, that much of his time, while riding on professional business, was employed in reading, and committing them to memory. No person of my acquaintance was better versed in the Sacred Writings; and in the religious devotions of the family, I have never known his equal. During a period of more than three months, which I spent with my afflicted companion beneath his hospitable roof, the Bible, religious conversation and the family altar, never failed to occupy from one to two hours each day. Though dead, he yet lives; and may he long live in memory and in example. Again we hope to meet him.

W. A. BELDING.

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Died, in Holmes co., Ohio, June 25th, Miss Sarah Elizabeth, daughter of Phineas and Mary A. McCulloch, aged 21 yrs., 11 mos. and 18 days.

The deceased embraced the gospel in the year 1859. Lizzie adorned the religion of her Savior with a meek and quiet spirit. She was a lovely girl, and none knew her but to admire her, for she possessed moral qualities and Christian excellencies in an eminent degree. It is not too much to say that she was almost faultless in her every day deportment. She lived entirely above the censure of the world. Her chief delight was in the house of the Lord. She was dearly beloved in the family circle, was never known to frown upon her parents, but always greeted them with a benignant smile. She prepared for her departure into the spirit-world, like one preparing for a long journey. She spoke a loving word to each member of the family, and singly bade them farewell. She waved an affectionate adieu, and her gentle spirit passed out of darkness into a world of light. JOHN F. ROWE.

Died, at Iowa City, on Saturday, June 27th, after a lingering illness, (Disease of Heart and Dropsy,) Bro. Kimbal Porter, in the full assurance of eternal life. His remains were brought to this place, and buried, on Monday, July 1st. Brother P. was a great sufferer, but bore all with Christian resignation, and often expressed his entire willingness to depart and be with Jesus. Amongst his last expressions was, "O death, where is thy sting? O grave, where now thy victory?" and, "Jerusalem, my happy home! O how I long for thee!"—Just before his death, he told his friends that he had no fears of death. Truly a good man has fallen asleep in Jesus.

The church at Iowa City, lately organized, will miss him in more ways than one, and the brethren in Ohio, and especially in Wooster, where he resided many years and was always foremost in every good work, will miss him. The poor, who never went empty away, will miss him, and his dear family, how great their loss! No tongue can express it! But he has fallen asleep in Jesus, and his good works will be remembered in grateful hearts. Truly,

WOOSTER, O., July 6, 1863. C. LAKE.

☞ We tender our Christian sympathies to the bereaved relatives of the good and valued man whose death is thus announced to us. The testimony of Bro. Lake, we know, is no more than the judgment of a wide circle of Christian friends; and we receive it, not as customary eulogy, but simple and eloquent truth, concerning one who has gone to his reward. His life adorned a faith that gave him at last the victory over death, and we rejoice that those who mourn his departure can yet with full assurance pronounce him "blessed," for he "died in the Lord." W. K. P.

GREENCASTLE, Warren co., Ky., July 30, 1863.

BRO. CAMPBELL:—It becomes my painful duty to inform you that our beloved brother, Dr. J. M. Goodwin has "crossed the narrow stream of death into the promised land." Oh, what a loss to his companion, and his two little boys! and again, what a loss to his neighbors, who need his skill as a physician, and to his brethren, who need his counsels and exhortations! But our loss, we trust, is his eternal gain: and believing thus, let us

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"Not murmur at the chastening rod
That falls upon us from our God,"

but console ourselves with the truth, that the righteous are taken from the evil to come.

Again, in addition to Bro. Goodwin's demise, let me speak of the death of my mother, Elizabeth Basham, who fell a victim to Diphtheria, on the 17th of June. She was born in Western Virginia, in 1797, and reared in East Tennessee, by the paternal care of Samson Davis, her father, to the age of 18, when she was married to James D. Basham, of Breckenridge co., Ky., in which co. she continued till October, 1833. They then, with their family of four children, immigrated to Sullivan co., Ind., where, in 1834, under the ministry of that accomplished workman, M. R. Trimble, she learned the truth as it is in Jesus, and entered upon a Christian warfare of 30 years' duration, and by her pious and godly example, won her reckless husband to the gospel of Christ; and every child of the nine of which she was mother, and several grandchildren, she influenced to a great extent to come to Christ, which they did during her stay on earth. But she is gone! yet her bright example lives, and is before our mind's eye by day and in our dreams by night, telling us to be followers of that which is good. She has fallen into that sleep which can only be broken up by the voice of the archangel and the trumpet of God, then to be raised with those that shall rise first, even with those who sleep in Jesus.

I may also say that Dr. Ferguson, of Reedyville, Butler co., Ky., (formerly of Louisville, Ky.,) a very fine citizen, physician, and Christian brother, died of Diptheria in May last, aged 45 years, leaving a sorrowing Christian lady and three children to the care of those who have pure religion before God the Father.

S. W. B.

Died, at New Liberty, Ky., April 22, 1863, Mrs. Lou. B. Walden, wife of Elder J. C. Walden.

Sister Walden was born in Henrico co., Va., March 11th, 1824. In her childhood her parents removed to Union co., Ky., where, in 1842, she obeyed the gospel of Christ. In September of the following year she was united in marriage to Elder J. C. Walden. A few years afterwards they removed to Paducah, which place they made their permanent residence until three years since.

For more than half the number of years allotted to her on earth, Sister Walden was a firm, zealous and devoted member of the church of Christ. Her house was always the Preacher's home, and many of our brethren in the West will remember the warm welcome with which she ever greeted those who came "in the name of the Lord," and grieve to learn that the kind voice that so often cheered them is hushed, and the warm heart that so often welcomed them, stilled in death.

In all the relations of life, Sister Walden acted her part nobly and well. She was a good and affectionate wife; a devoted and self-sacrificing mother; and a kind and benevolent neighbor. I have never seen greater sorrow manifested at the death of any one, than was manifested by the people of New Liberty at her death, nor more kind sympathy than was bestowed on the bereaved husband and his motherless children.

J. B. McGinn.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

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SERMONS OF THE REV. C. H. SPURGEON.

[Who has not heard the echo of the Rev. C. H. Spurgeon, of London? We have been favored with a copy of his "Sermons," —Second Series,—from New York, from the house of Sheldon, Blakeman and Company. We present to our readers Sermon 1st, without note or comment at present.—A. C.]

THE GLORIOUS HABITATION.

"Lord, thou hast been our dwelling-place in all generations."—PSALM xc: 1.

Moses was the inspired author of three devotional compositions.—We first of all find him as Moses the poet, singing the song which is aptly joined with that of Jesus, in the Revelation, where it says, "The song of Moses and of the Lamb." He was a poet on the occasion when Pharoah and his hosts were cast into the Red Sea, "his chosen captains also were drowned in the Red Sea." Further on in his life we discover him in the character of a preacher; and then his doctrine distilled as the dew, and his speech dropped like the rain, in those chapters which are full of glorious imagery, and rich with poetry, which you will find in the book of Deuteronomy. And now in the Psalms we find him the author of a prayer: "A prayer of Moses, the man of God." Happy combination of the poet, the preacher, and the man of prayer! Where three such things are found together the man becomes a very giant above his fellows. It often happens that the man who preaches has but little poetry; and the man who is the poet would not be able to preach and utter his poems before immense assemblies, but would be only fit to write them by himself. It is a

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rare combination when true devotion and the spirit of poetry and eloquence meet in the same man. You will see in this Psalm a wondrous depth of spirituality; you will mark how the poet subsides into the man of God; and how, lost in himself, he sings his own frailty, declares the glory of God, and asks that he may have the blessing of his heavenly Father always resting on his head.

This first verse will derive peculiar interest if you remember the place where Moses was when he thus prayed. He was in the wilderness; not in some of the halls of Pharaoh, nor yet in a habitation in the land of Goshen; but in a wilderness. And perhaps from the summit of the hill, looking upon the tribes of Israel as they were taking up their tents and marching along, he thought, "Ah! poor travelers. They seldom rest anywhere; they have not any settled habitation where they can dwell. Here they have no continuing city;" but he lifted his eyes above, and he said, "Lord, thou hast been our dwelling-place in all generations. Passing his eye back through history, he saw one great temple where God's people had dwelt; and with his prophetical eye rolling with sacred frenzy, he could see that throughout all futurity the specially chosen of God would be able to sing, "Lord, thou hast been our dwelling-place in all generations."

Taking this verse as the subject of our discourse this morning, we shall, first of all, *explain it;* and then we shall try and do what the old Puritans called "*improve*" it; by which they did not mean improve the text, but improve the people a little by the consideration of the verse.

I. First, we will try to explain it somewhat. Here is *a habitation:* "Lord, thou hast been our dwelling-place;" and secondly, if I may use such a common word, here is *the lease of it:* "Thou hast been our dwelling-place in all generations."

First, then, here is *a habitation:* "Lord, thou hast been our habitation." The mighty Jehovah, who filleth all immensity, the Eternal, Everlasting, Great I Am, does not refuse to allow figures concerning himself. Though he is so high that the eye of angel hath not seen him, though he is so lofty that the wing of cherub hath not reached him, though he is so great that the utmost extent of the travels of immortal spirits have never discovered the limit of himself—yet he does not object that his people should speak of him thus familiarly, and should say, "Jehovah, thou hast been our dwelling-place." We shall understand this figure better by contrasting the thought with the state of Israel in the wilderness; and, secondly, by making mention of some things by way of comparison which are peculiar to our house, and which we never can enjoy if we are not the possessors of a dwelling-place of our own.

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First, we shall contrast this thought, "Lord, thou hast been our dwelling-place," with the peculiar position of the Israelites as they were traveling through the wilderness.

We remark, first, that *they must have been in a state of great uneasiness.* At nightfall, or when the pillar stayed its motion, the tents were pitched, and they laid themselves down to rest. Perhaps to-morrow, ere the morning sun had risen, the trumpet sounded, they stirred themselves from their beds and found the ark was in motion, and the fiery cloudy pillar was leading the way through the narrow defiles of the mountain up the hillside, or along the arid waste of the wilderness. They had scarcely time to arrange their little property in their tents and make all things comfortable for themselves, before they heard the sound of "Away! away! away! this is not your rest; you must still be onward journeying toward Canaan!" They could not plant a little patch of ground around their tents, they could not lay out their house in order and arrange their furniture, they could not become attached to the spot of ground. Even though just now their father had been buried in a place where a tent had tarried for a time, yet they must be off. They must have no attachment to the place, they must have nothing of what we call comfort, ease, and peace; but be always journeying, always traveling. Moreover, so exposed were they, that they never could be very easy in their tents. At one time the sand, with the hot simoom behind it, would drive through the tent and cover them almost to burial. On frequent occasions the hot sun would scorch them, and their canvas would scarce be a preservation; at another time the biting north wind would freeze around them, so that within their tents they sat shivering and cowering around their fires. They had little ease; but behold the contrast which Moses, the man of God, discerns with gratitude: "Thou art not our tent, but thou art our dwelling-place. Though we are uneasy here, though we are tossed from side to side by troubles, though we travel through a wilderness, and find it a rough pathway, though when we sit down here we know not what comfort means, O Lord, in thee we possess all the comforts which a house can afford, we have all that a mansion or palace can give the prince, who can loll upon his couch, and rest upon his bed of down. Lord, thou art to us comfort, thou art a house and habitation." Have you ever known what it is to have God for your dwelling-place in the sense of comfort? Do you know what it is, when you have storms behind you, to feel like a sea bird, blown to the land by the very storm? Do you know what it is, when you have been caged sometimes by adversity, to have the string cut by divine grace, and like the pigeon that flies at once to its own dovecot, have you sped your way across the ether, and found yourself in God?

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Do you know what it is, when you are tossed on the waves, to go down into the depths of Godhead, there rejoicing that not a wave of trouble ruffles your spirit, but that you are serenely at home with God, your own Almighty Father? Can you, amid all the uneasiness of this desert journey, find a comfort there? Is the breast of Jesus a sweet pillow for your head? Can you lie thus on the breast of Deity? Can you put yourself in the stream of Providence and float along without a struggle, while angels sing around you—divinely guided, divinely led—"We are bearing thee along the stream of Providence to the ocean of eternal bliss!" Do you know what it is to lie on God, to give up all care, to drive anxiety away, and there—not in a recklessness of spirit, but in a holy carelessness—to be careful for nothing, "but in everything by supplication to make known your wants unto God?" If so, you have gained the first idea: "Lord, thou hast been our dwelling-place throughout all generations."

Again, the Israelites were *very much exposed to all kinds of noxious creatures*, owing to their residing in tents, and their habits of wandering. At one time the fiery serpent was their foe. By night the wild beasts prowled around them. Unless that fiery pillar had been a wall of fire around them and a glory in the midst, they might all have fallen a prey to the wild monsters that roamed the deserts.—Worse foes they found in human kind.

The Amalekites rushed down from the mountains; wild, wandering hordes constantly attacked them. They never felt themselves secure, for they were travelers through an enemy's country. They were hasting across a land where they were not wanted, to another land, that was providing means to oppose them when they should arrive. Such is the Christian. He is journeying through an enemy's land; every day he is exposed to danger. His tent may be broken down by death; the slanderer is behind him, the open foeman is before him; the wild beast that prowls by night, and the pestilence that wasteth by day, continually seek his destruction; he finds no rest where he is; he feels himself exposed. Bt, says Moses, "Though we live in a tent, exposed to wild beasts and fierce men, yet thou art our habitation.—In thee we find no exposure. Within thee we find ourselves secure, and in thy glorious person we dwell as in an impregnable tower of defense, safe from every fear and alarm, knowing that we are secure." O Christian, hast thou ever known what it is to stand in the midst of battles, with arrows flying thick around thee more than thy shield can catch: and yet thou hast been as secure as if thou wert folding thine arms and resting within the walls of some strong bastion, where arrow could not reach thee, and where even the sound of the trumpet could not disturb thine ears? Hast thou known what it is to dwell

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securely in God, to enter into the Most High, and laugh to scorn the anger, the frowns, the sneers, the contempt, the slander and calumny of men; to ascend into the sacred place of the pavilion of the Most High, and to abide under the shadow of the Almighty, and to feel thyself secure? And mark thee, thou mayest do this. In times of pestilence it is possible to walk in the midst of cholera and death, singing—

"Plagues and deaths around me fly,
Till he please, I cannot die."

It is possible to stand exposed to the utmost degree of danger, and yet to feel such a holy serenity that we can laugh at fear; too great, too mighty, too powerful through God to stoop for one moment to the cowardice of trembling, we know whom "we have believed, and we are persuaded that he is able to keep that which we have committed unto him." When houseless men wander, when poor distressed spirits, beaten by the storm, find no refuge, we enter into God, and shutting behind us the door of faith, we say, "Howl, ye winds; blow, ye tempests; roar, ye wild beasts; come on, ye robbers!"

"He that hath made his refuge God,
Shall find a most secure abode,
Shall walk all day beneath his shade,
And there at night shall rest his head."

Lord, in this sense thou hast been our habitation.

Again, poor Israel, in the wilderness, *were continually exposed to change*. They were never in one place long. Sometimes they might tarry for a month in one spot—just near the seventy palm-trees. What a sweet and pleasant place to go out each morning, to sit beside the well and drink that clear stream. "Onward!" cries Moses; and he takes them to a place where the bare rocks stand out from the mountain side, and the red, burning sand is beneath their feet; vipers spring up around them, and thorny brakes grow instead of pleasing vegetation. What a change have they! Yet, another day they shall come to a place that shall be more dreary still. They walk through a defile so close and narrow that the affrighted rays of the sun dare scarce enter such a prison, lest they should never find their way out again! They must go onward from place to place, continually changing, never having time to settle, and to say, "Now we are secure, in this place we shall dwell." Here, again, the contrast casts light upon the text: "Ah!" says Moses, "though we are always changing, Lord, thou hast been our dwelling-place throughout all generations." The Christian knows no change with regard to God. He may be rich to-day and poor to-morrow; he may be sickly to-day and

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well to-morrow; he may be in happiness to day, to-morrow he may be distressed; but there is no change with regard to his relationship to God. If he loved me yesterday he loves me to-day. I am neither better nor worse in God than I ever was. Let prospects be blighted, let hopes be blasted, let joy be withered, let mildews destroy everything, I have lost nothing of what I have in God. He is my strong habitation whereunto I can continually resort. The Christian never becomes poorer, and never grows richer with regard to God. "Here," he can say, "is a thing that never can pass away or change. On the brow of the Eternal there is never a furrow; his hair is unwhitened by age; his arm is unpalsied by weakness; his heart does not change in its affections; his will does not vary in its purpose; he is the immutable Jehovah, standing fast and forever. Thou art our habitation! As the house changes not, but stands in the same place, so have I found thee from my youth up. When first I was cast upon thee from my mother's breast, I found thee my God of Providence. When first I knew thee by that spiritual knowledge which thou alone canst give, I found thee a sure habitation; and I find thee such now. Yea, when I shall be old and gray-headed, I know thou wilt not forsake me; thou wilt be the same dwelling-place in all generations."

One thought more in contrasting the position of the Israelites with ourselves— that is, *weariness*. How weary must Israel have been in the wilderness! How tired must have been the soles of their feet with their constant journeyings! They were not in a place of repose, luxury and rest, but in a land of journeying, and weariness, and trouble. I think I see them traveling, wiping frequently the burning sweat from their brows, and saying, "O that we had a habitation where we might rest! O that we could enter a land of vines and pomegranates, a city where we might enjoy immunity from alarm!— God has promised it to us, but we have not found it. There remaineth a rest for the people of God: O that we might find it!" Christian! God is your habitation in this sense. He is your rest; and you will never find rest except in him. I defy a man who has no God to have a soul at rest. He who has not Jesus for his Savior, will always be a restless spirit. Read some of Byron's verses, and you will find him—if he was truly picturing himself—to be the very personification of that spirit who "walked to and fro seeking rest and finding none." Here is one of his verses:—

"I fly like a bird of the air,
In search of a home and a rest;
A balm for the sickness of care,
A bliss for a bosom unblest."

Read the lives of any men who have had no gospel justification

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have had no knowledge of God, and you will find that they were like the poor bird that had its nest pulled down, and knew not where to rest, flying about, wandering, and seeking a habitation. Some of you have tried to find rest out of God. You have sought to find it in your wealth; but you have pricked your head when you have laid it on that pillow. You have sought it in a friend, but that friend's arm has been a broken reed, where you hoped it would be a wall of strength. You will never find rest except in God; there is no refuge but in him. Oh! what rest and composure are there in him! It is more than sleep, more than calm, more than quiet; deeper than the dead stillness of the noiseless sea in its utmost depths, where it is undisturbed by the slightest ripple, and winds can never intrude.—There is a holy calm and sweet repose which the Christian only knows, something like the slumbering stars up there in beds of azure; or like the seraphic rest which we may suppose beatified spirits have when they before the throne continually bow; there is a rest so deep and calm, so still and quiet, so profound, that we find no words to describe it. You have tried it and can rejoice in it. You know that the Lord has been your dwelling-place—your sweet, calm, constant home, where you can enjoy peace in all generations. But I have dwelt too long upon this part of the subject, and I will speak of it in a different way.

First of all, *the dwelling-place of man is the place where he can unbend himself, and feel himself at home, and speak familiarly.* In this pulpit I must somewhat check my words. I deal with men of the world who watch my speech and are ever on the catch, men who wish to have this or that to retail—I must be on my guard. So you men of business, when you are on the exchange, or in your shops, have to guard yourselves. What does the man do at home? He can lay bare his breast, and do and say as he pleases; it is his own house, his dwelling-place; and is he not master there? shall he not do as he will with his own? Assuredly; for he feels himself at home. Ah! my beloved, do you ever find yourself in God to be at home? Have you been with Christ, and told your secrets in his ear, and found that you could do so without reserve? We do not generally tell secrets to other people, for if we do, and make them promise that they will never tell them, they *will* never tell them, except to the first person they meet. Most persons who have secrets told them, are like the lady of whom it is said she never told her secrets except to two sorts of persons—those that asked her and those that did not. You must not trust men of the world; but do you know what it is to tell all your secrets to God in prayer, to whisper all your thoughts to him? You are not ashamed to confess your sins to him with all their aggravations;

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you make no apologies to God, but you put in every aggravation, you describe all the depths of your baseness. Then, as for your little wants, you would be ashamed to tell them to another; before God you can tell them all. You can tell him your grief that you would not whisper to your dearest friend. With God you can be always at home, you need be under no restraint. The Christian at once gives God the key of his heart, and lets him turn everything over. He says, "There is the key of every cabinet; it is my desire that thou wouldst open them all. If there are jewels, they are thine, and if there be things that should not be there, drive them out. Search me, and try my heart." The more God lives in the Christian, the better the Christian loves him; the oftener God comes to see him, the better he loves his God. And God loves his people all the more when they are familiar with him. Can you say in this sense, "Lord, thou hast been my dwelling-place?"

Then again, *man's home is the place where his affections are centered.* God deliver us from those men who do not love their homes! Lives there a man so base, so dead, that he has no affection for his own house? If so, surely the spark of Christianity must have died entirely out. It is *natural* that men should love their homes; it is *spiritual* that they should love them better still. In our homes we find those to whom we must and ever shall be most attached. There our best friends and kindred dwell. When we wander, we are as birds that have left their nests and can find no settled home. We wish to go back and to see again that smile, to grasp once more that loving hand, and to find that we are with those to whom the ties of affection have knit us. We wish to feel—and every Christian man will feel—with regard to his own family, that they are the warp and woof of his own nature, that he has become a part and portion of them; and there he centers his affection. He cannot afford to lavish his love everywhere. He centers it in that particular spot, that oasis in this dark desert world. Christian man, is God your habitation in that sense? Have you given your whole soul to God? Do you feel you can bring your whole heart to him, and say, "O, God! I love from my soul; with the most impassioned earnestness I love thee.

"'The dearest idol I have known—
Whate'er that idol be—
Help me to tear it from its throne,
And worship only thee!'

O God! though I sometimes wander, yet I love thee in my wanderings, and my heart is fixed on thee. What though the creature doth beguile me, I detest that creature; it is to me as the apple of Sodom. Thou art the master of my soul, the emperor of my heart; no vice-

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regent, but King of kings. My spirit is fixed on thee as the center of my soul.

"'Thou art the sea of love
Where all my pleasures roll,
The circle where my passions move,
The center of my soul.'

O God! thou hast been our dwelling place throughout all generations."

My next remark is concerning *the lease of this dwelling place.* God is the believer's habitation. Sometimes, you know, people get turned out of their houses, or their houses tumble down about their ears. It is never so with ours; God is our dwelling-place throughout all generations. Let us look back in times past, and we shall find that God has been our habitation. Oh, the old house at home! who does not love it—the place of our childhood, the old roof-tree, the old cottage! There is no village in all the world half so good as that particular village where we were born! True, the gates, and stiles, and posts have been altered; but still there is an attachment to those old houses, the old tree in the park, and the old ivy-mantled tower. It is not very picturesque, perhaps, but we love to go to see it. We like to see the haunts of our boyhood. There is something pleasant in those old stairs where the clock used to stand; and in the room where grandmother was wont to bend her knee, and where we had family prayer. There is no place like that house after all! Well, beloved, God has been the habitation of the Christian in years that are gone by. Christian, your house is indeed a venerable house, and you have long dwelt there. You dwelt there in the person of Christ long before you were brought into this sinful world, and it is to be your dwelling-place throughout all generations. You are never to ask for another house; you will always be contented with that one you have; you will never wish to change your habitation. And if you wished it, you could not; for he is your dwelling-place in all generations. God give you to know what it is to take this house in its long lease, and ever to have God for your dwelling-place!

II. Now I come to improve this text somewhat. First, let us improve it to SELF-EXAMINATION. How may we know whether we be Christians or not, whether the Lord is our dwelling-place, and will be throughout all generations? I shall give you some hints for self-examination, by referring you to several passages which I have looked out in the first epistle of John. It is remarkable that almost the only scriptural writer who speaks of God as a dwelling-place, is that most loving apostle, John, out of whose epistle we have been reading.

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He gives us, in the 12th verse of the 4th chapter, one means of knowing whether we are living in God: "*If we love one another*, God dwelleth in us, and his love is perfected in us." And again, further on, he says: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." You may then tell whether you are a tenant of this great spiritual house by the love you have toward others.—Have you a love toward the saints? Well, then, you are a saint yourself. The goats will not love the sheep; and if you love the sheep, it is an evidence that you are a sheep yourself Many of the Lord's weak family never can get any other evidence of their conversion except this—"We know that we have passed from death unto life, because we love the brethren." And though that is very little evidence, yet it is such a one that the strongest faith often cannot get a much better. "If I do not love God, I love his people; if I am not a Christian, I love his house." What! has the devil told thee thou art not the Lord's? Poor Faintheart, dost thou love the Lord's people? "Yes," sayest thou, "I love to see their faces, and to hear their prayers; I could almost kiss the hem of their garments." Is it so? and would you give to them if they were poor? would you visit them if they were sick, and tend them if they needed assistance?—"Ah! yes." Then fear not. You who love God's people must love the Master. We know we dwell in God if we love one another.

In the 13th verse is another sign: "Hereby know we that we dwell in him, and he in us, because *he hath given us of his Spirit*."—Have we ever had the Spirit of God in us? That is one of the most solemn questions I can ask. Many of you know what it is to be excited by religious feelings who never had the Spirit of God. Many of us have great need to tremble lest we should not have received that Spirit. I have tried myself scores of times, in different ways, to see whether I really am a possessor of the Spirit of God or not. I know that the people of the world scoff at the idea, and say, "It is impossible for anybody to have the Spirit of God." Then it is impossible for anybody to go to heaven; for we must have the Spirit of God, we must be born again of the Spirit, before we can enter there. What a serious question is this; "Have I had the Spirit of God in me?" True, my soul is at times lifted on high, and I feel I could sing like a seraph. True, sometimes I am melted down by deep devotion, and I could pray in terrible solemnity. But so could hypocrites, perhaps. Have I the Spirit of God? Have you any evidence within you that you have the Spirit? Are you sure that you are not laboring under a delusion and a dream? Have you actually the Spirit of God within you? If so, you dwell in God. That is the second sign.

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But the apostle gives another sign in the 15th verse: "Whosoever shall *confess that Jesus is the Son of God*, God dwelleth in him, and he in God." The confession of our faith in the Savior is another sign that we live in God. Oh! poor heart, canst thou not come under this sign? Thou mayest have but little boldness, but canst thou not say, "I believe in the name of the Lord Jesus Christ"? If so, thou dwellest in God. Many of you, I know, say—"When I hear a sermon, I feel affected by it. When I am in the house of God, I feel like a child of God, but the businesss, cares, and troubles of life take me off, and then I fear I am not." But you can say, "I do believe in Christ; I know I cast myself on his mercy, and hope to be saved by him." Then do not say you are not a child of God, if you have faith.

But there is one more sign whereby we ought to examine ourselves, in the 3d chapter, 24th verse: "*He that keepeth his commandments dwelleth in him*, and he in him." Obedience to the commandments of God is a blessed sign of a dwelling in God. Some of you have a deal of religious talk, but not much religious walk; a large stock of outside piety, but not much real inward piety, which develops itself in your actions. That is a hint for some of you who know that it is right to be baptized, and are not. You know it is one of the commandments of God, that "he that believeth shall be baptized," and you are neglecting what you know to be your duty. You are dwelling in God, I doubt not, but you lack one evidence of it, namely—obedience to God's commandments. Obey God, and then you will know that you are dwelling in him.

But I have another word by way of improvement, and that is one of CONGRATULATION. You who dwell in God, allow me to congratulate you. Thrice happy men are ye, if ye are dwelling in God!—You need not blush to compare yourselves with angels, you need not think that any on earth can share such happiness as yours. Zion, O how blessed art thou, freed from all sins! Now thou art, through Christ, made to dwell in God, and therefore art eternally secure! I congratulate you, Christians, first, that you have such a *magnificent house* to dwell in. You have not a palace that shall be as gorgeous as Solomon's—a mighty palace as immense as the dwellings of the kings of Assyria, or Babylon; but you have a God that is more than mortal creatures can behold; you dwell in an immortal fabric; you dwell in the Godhead—something which is beyond all human skill. I congratulate you, moreover, that you live in such a *perfect house*. There never was a house on earth that could not be made a little better; but the house you dwell in has everything you want; in God you have all that you require. I congratulate you, moreover, that

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you live in a house that shall *last forever*, a dwelling-place that shall not pass away; when this world shall have been scattered like a dream; when, like the bubble on the breaker, creation shall have died away; when all this universe shall have died out like a spark from an expiring brand, your house shall live and stand more imperishable than marble, more solid than granite, self-existent as God, for it is God! Be happy, then.

Now, lastly, a word of ADMONITION AND WARNING to some of you. My hearers, what a pity it is that we have to divide our congregation, that we cannot speak to you in a mass, as being all Christians. This morning, I would I could take God's word and address it to you all, that you all might share the sweet promises it contains,—But some of you would not have them if I were to offer them. Some of you despise Christ, my blessed Master. Many of you think sin to be a trifle, and grace to be worthless, heaven to be a vision, and hell to be a fiction. Some of you are careless, and hardened, and thoughtless, without God and without Christ. Oh! my hearers, I wonder at myself that I should have so little benevolence, that I do not preach more fervently to you. Methinks if I could get a right estimate of your souls' value, that I should speak, not as I do now, with stammering tongue, but with flaming words. I have great cause to blush at my own slothfulness, though God knows I have striven to preach God's truth as vehemently as pssible, and would spend myself in his service; but I wonder I do not stand in every street in London and preach his truth. When I think of the thousands of souls in this great city that have never heard of Jesus, that have never listened to him; when I think of how much ignorance exists, and how little gospel preaching there is, how few soule are saved, I think—O God! what little grace I must have that I do not strive more for souls.

One word by way of *warning*. Do you know, poor soul, that you have not a house to live in? You have a house for your body, but no house for your soul. Have you ever seen a poor girl at midnight sitting down on a door-step crying? Somebody passes by, and says, "Why do you sit here?" "I have no house, sir; I have no home." "Where is your father?" "My father's dead, sir. "Where is your mother?" "I have no mother, sir." "Have you no friends?"—"No friends at all." "Have you no house?" "No, I have none; I am houseless." And she shivers in the chill air, and gathers her poor, ragged shawl around her, and cries again, "I have no house—I have no home:" Would you not pity her? Would you blame her for her tears? Ah! there are some of you that have houseless souls here this morning. It is something to have a houseless body; but to

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think of a houseless soul! Methinks I see you in eternity sitting on the door step of heaven. An angel says, "What! have you no house to live in?" "No house," says the poor soul. "Have you no father?" "No; God is not my father: and there is none beside him." "Have you no mother?" "No; the church is not my mother; I never sought her ways, nor loved Jesus. I have neither father nor mother." "Have you no house, then?" "No, I am a houseless soul." But there is one thing worse about that—houseless souls have to be sent into hell; to a dungeon, to a lake that burns with fire. Houseless soul! in a little while thy body will have gone; and where wilt thou house thyself when the hot hail of eternal vengeance comes from heaven? Where wilt thou hide thy guilty head, when the winds of the last judgment day shall sweep on thee with fury? Where wilt thou shelter thyself, when the blast of the terrible one shall be as a storm against a wall, when the darkness of eternity comes upon thee, and hell thickens round thee? It will be all in vain for you to cry, "Rocks, hide me; mountains, fall upon me:" the rocks will not obey you, the mountains will not hide you. Caverns would be palaces if you could dwell in them, but there will be no caverns for you to hide your head in, but you will be houseless souls, houseless spirits, wandering through the shades of hell, tormented, destitute, afflicted, and that throughout eternity. Poor houseless soul, dost thou want a house? I have a house to let this morning for every sinner who feels his misery. Do you want a house for your soul? Then I will condescend to men of low estate, and tell you in homely language, that I have a house to let. Do you ask me what is the purchase? I will tell you: it is something less than proud human nature will like to give. It is without money and without price. Ah! you would like to pay some rent, wouldn't you? You would love to do something to win Christ. You cannot have the house, then: it is "without money and without price." I have told you enough of the house itself, and therefore I will not describe its excellences. But I will tell you one thing—that if you feel you are a houseless soul this morning, you may have the key to-morrow; and if you feel yourself to be a houseless soul to-day, you may enter it now. If you had a house of your own, I would not offer it to you; but since you have no other, here it is. Will you take my Master's house on a lease for all eternity, with nothing to pay for it, nothing but the ground-rent of loving and serving him forever? Will you take Jesus, and dwell in him throughout eternity? or will you be content to be a houseless soul? Come inside, sir; see, it is furnished from top to bottom with all you want. It has cellars filled with gold, more than you will spend as long as you live; it hath a parlor where you can entertain

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yourself with Christ and feast on his love; it has tables well stored with food for you to live on forever; it hath a drawing-room of brotherly love where you can receive your friends. You will find a resting room up there where you can rest with Jesus; and on the top there is a look-out, whence you can see heaven itself. Will you have the house, or will you not? Ah! if you are houseless, you will say, "I should like to have the house; but may I have it?" Yes, there is the key. The key is, "Come to Jesus." But, you say, "I am too shabby for such a house." Never mind; there are garments inside. As Rowland Hill once said—

"Come naked, come filthy, come ragged, come poor,
Come wretched, come dirty, come just as you are."

If you feel guilty and condemned, come, and though the house is too good for you, Christ will make you good enough for the house by-and-by. He will wash you and cleanse you, and you will yet be able to sing with Moses, with the same unfaltering voice, "Lord, thou hast been *my* dwelling place throughout all generations."

DISCUSSION OF TRANSLATIONS.

THE NEW TRANSLATION.—NO. VIII.

Messrs. Editors:—In the fifth verse of the first chapter of Luke, the Common Version and the Union's Revision have: "The course of Abijah."

The New Translation has: "The class of Abijah."

Which is right—*course*, or *class*?

The original word is *Ephemerias*, the genitive of *Ephemeria*. It is composed of the preposition *Epi*, *on* or *upon*, and the noun *Hemera*, *day*. Our best lexicographers translate it: "*A daily order, or course.*"

We are informed in Chron. viii. 14, that Solomon "appointed, according to the order of David, his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, *as the duty of every day required.*" In strict accordance with this language, Zachariah, belonging to a certain course of priests, that is, priests whose course of service was fixed by the course of days, "executed the priest's office before God in the order of his course." There is nothing here, either in the origin of the word or its definition, or in the appointment by Solomon, to justify the change of the word "course" for "class." The latter word does not do justice to the original, and does not indicate the priestly usage.

In the 7th verse there is another variation.

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The Common Version says: "And they both were now well stricken in years."

The Bible Union's Revision: "And they both were now far advanced in years."

The New Translation says: "And they were both advanced in years."

The Greek word thus variously translated, is *Probebeekotes*, a perfect participle from the verb compounded of *Pro* and *Baino*, *to go*, *to advance*.

The compound verb is used in such connections as the following: "The stars are far gone in heaven;" "The night is wearing," &c. The connection in which it here stands leaves no room to doubt that it indicates that the parties were *very old*.

The question is then before us whether this is better expressed by the words "advanced in years," or "far advanced in years." We think that both the circumstances of the case and the Greek word here employed denote more than is necessarily implied by "advanced in years." This phrase is rather indefinite in character, and may with propriety be applied, as it is in common usage, either to the stage of life immediately succeeding the prime, or to a more advanced period.

The participle, *Bebeekotes*, in the same connection, might with propriety be translated "advanced." But the particle "*Pro*" prefixed to it, requires something more decided. In such a position, it is of the nature of an *intensive*. The idea, then, cannot be fully expressed by "advanced." But the phrase "far advanced" exactly meets the case, and is the proper translation of the Greek.

"Now" is employed in the Revision with the words "far advanced," but is omitted in the New Translation. This is another decided error on the part of the latter. Every Greek scholar will understand the reason why "Now" is here used, when he is referred to the fact that the word *Probebeekotes* is a perfect participle, joined to the imperfect tense of the word *Eimi*. The expression is, "*eesan probebeekotes*." The verb is in a past tense, but the perfect participle brings up the idea to the present, and holds it there. This is expressed in our language by translating the verb in the past tense, and placing the adverb of present time, "now," before the participle. The man who does not understand this usage, is very poorly qualified to be a translator.

The next change is as follows;

The Common Version and the Revision agree in saying: "While he executed the priest's office."

The New Translation substitutes; "While he officiated as priest."

The book is designed for the people, and, therefore, the more simple and intelligible it can be made, the more useful it is likely to be.

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Very few readers of the English Bible find difficulty in understanding the phrase, "he executed the priest's office." To execute an office, is language with which common people are familiar. But to "officiate" is almost, as respects the common people, a new word, and may be regarded as technical. Ordinary people never use it, and we doubt whether one in a hundred understand its meaning. So far as such words are introduced into a translation, where words more simple and more familiar to the people will equally express the meaning, just so far the truth is obscured and concealed.

"In the order of his course," say the Common Version and the Revision.

The New Translation changes this to: "In the order of his class."

We have already shown that the original word means "course," and not "class." The use of the word class, in this connection, is very unfortunate, as it entirely excludes the idea of the course of priests corresponding with the course of days, and confines the attention to a class or fixed body of men.

The Common Version and the New Translation agree in saying:— "According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord."

The Bible Union's Revision says: "It fell to his lot, according to the custom of the priest's office, to burn incense, going into the temple of the Lord."

Any one who carefully examines the Greek, will see that the latter has the true meaning of the original. In the New Translation, the lot of Zachariah, that is, the duty which fell to him by lot, is, "to burn incense *when* he went into the temple." According to this, he was not obliged to go into the temple, and therefore was not obliged to burn incense. His duty was simply *when* he went in, that is, if he ever went in, then to burn incense. But the construction of the original makes it evident that it was his duty, which had fallen to him by lot, to go into the temple and burn incense. His going into the temple did not depend on his option. It was his duty. It had fallen to him by lot, according to the custom of the priest's office, to do it. It was as much a part of his duty to go into the temple, as to burn incense. "It fell to his lot" to do it. That is, he drew by lot this duty. And it was in accordance with the custom of the priest's office to draw lots in respect to the duty. All this is expressed in the Bible Union's Revision, simply, intelligibly, and accurately. But it is not so expressed in the New Translation. On the contrary, this has recurred, in the present passage, to all the errors of the Common Version, which rendered necessary the revision of this passage. So, instead of being an improvement, the New

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Translation is, throughout this passage, a mere restoration of erroneous translation. Affectionately,

WM. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON'S REPLY TO WM. H. WYCKOFF.—NO. VIII.

BRO. FRANKLIN:—Your last Review contains Criticism No. VI.—I must notice, first, that I have used the word *for*, and the Bible Union *to*, in the third verse. "To write to thee," says the Union.—But my version, "To write them *for* you." It seems that the Secretary takes this testimony of Luke for a letter, for he says: "All the Epistles are addressed to certain parties," &c. It had never occurred to me that the testimony of Luke was an Epistle. But this is the Secretary's reason for saying, "To write *to* thee." In all the epistles, I translate as the Common Version: Paul to the saints, &c. But the dative *soi* in this instance is what grammarians call the dative "commodi," which means, that the dative is used in connection with many verbs to denote that anything is done *for* one's benefit or advantage. That such is the case here, is obvious; for Luke wrote the things of which he had obtained exact information *for* his friend Theophilus—that is, for his benefit. But the Secretary has discovered that the testimony of Luke and the Acts of the Apostles are letters, and for this reason he would say *to*.

The next point is, whether we should use the words "may know" or "might know" in the fourth verse. I quote my version—but from memory, for it is not by me: "It seemed good to me also, having obtained exact information of all things from the very first, to write them in order for you, most excellent Theophilus, that you may know," &c. Now, the words "may know" depend not on "seemed," but on "to write," which is a present tense. "To write" expresses what Luke was then doing, and is equivalent to "I write." The words "it seemed" point to a previous intention, which Luke was then executing. The words "might know" would really antedate the time of writing. If I should say, "It seemed good to me to write this reply, that the brethren might know," &c., it is evident that "might know," being past time, would antedate the time of my writing. But, it seemed good to me to write this reply that the brethren *may know* that the Secretary is mistaken. Here, "may know" is subsequent is subsequent in time to the writing. And I think that the brethren will all see that the very laborious Secretary lies under a mistake.—His perseverance is worthy of a better cause than that in which he is engaged. I turn now to the Revised Gospels of the Bible Union.

In Luke iii. 2, we find an instance of most unintelligible English. The words are, "When Annas was high-priest and Caiaphas."

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The meaning of this clause, when parsed, (for we tried to parse it) is, that Annas was both high priest and Caiaphas. We had always supposed that there were two men, Annas a name for the one, Caiaphas a name for the other. Now Annas is evidently the subject of the verb *was*; priest and Caiaphas are predicates; and a predicate is that which is affirmed of the subject. Then Annas was both priest and Caiaphas. There is no escape from this. The language is not to be misunderstood. Now it seemed good to me to notice, as I now do, this and other instances, that the reader *may know* that there is much want of scholarship in these Revised Gospels.

The Secretary informed us, in one of his criticisms, that the Holy Spirit had special reasons for using the English word "concerning" in a certain instance. I suppose that the same spirit would direct in all instances. If in one, why not in all? There is significance in this hint of the Secretary's. I have firm faith in the inspiration of the Hebrew and the Greek Scriptures, but none whatever in the inspiration of the Revised Gospels. On the contrary, it is my firm conviction that the Lord intends to make a full end of all parties and partizans; and that he has given the party that made this revision over to an undiscerning mind, in order that they may accomplish the end which he has in view. There were men among them that could have guided them to that which is good, but they are taken from the end to come. I am now examining these gospels, that it may be evident to every reader that the hand of the Lord is against the Bible Union. Each passage that is quoted from their gospels is proof of their non-acquaintance with Greek and English.

Let us examine the passage found, Luke viii: 31, in which these words are found:

"And he besought him that he would not command them to go away into the deep."

What are we to understand by the word *deep* in this place? The English reader can never know. Turn to chapter v: 4. The Savior had entered Peter's ship, and after having finished his speech to the people, he said to Peter, as the Revision has it: "Put out into the deep." Here the reader concludes rightly that *deep* means deep water. Will he come to the same conclusion when he reads the passage quoted, viii: 31? "The devils," as the Revision has it, besought Jesus not to send them into the *deep*. We suppose the English reader will conclude that *deep* means deep water, and that the devils were carried, against their will, down into deep water, after they had entered the swine. To what other conclusion the reader could come, I know not. But I will expose this ignorance of Greek, so that he who runs may read.

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The demons had said to Jesus, "I beseech thee, torment me not." The torment would would have been inflicted by sending them into what the Revision calls the *deep*. How? says the English reader.—Would it be a torment to send them into deep water? Hear, then, while we make this matter plain.

The Greek word, used by Luke in this place, is *abussos*; and it occurs Romans x. 7, which I translate thus—"Who shall descend into the abyss? that is, to bring Christ up from the dead." Here it is equivalent to hades, and means the abode of the dead.

It is found, also, Rev. ix: 1, 2, translated in our common Version by the word bottomless—"to him was given the key of the bottomless pit; and he opened the bottomless pit." Evidently, "pit, the abyss," though here used as an adjective. See Isaiah xiv: 15: "Yet thou shalt be brought down to hell, (Hebrew, sheol; Greek, hades;) to the sides of the pit." There is, then, in hades, or the abyss, *a pit*; a place lower still than the general region of the dead, in which pit the souls of wicked men and angels are confined. But again, Rev. xi: 7, "The beast that ascends out of the bottomless pit." In this place *abussos* occurs without the word *phrear*, pit. Again, Rev. xvii. 8, "The beast shall ascend out of the abyss." Again, "Rev. xx: 1, 3, "I saw another angel come down from heaven, having the key of the *abyss* and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut him up," &c.

The abyss, here mentioned, is the same abyss mentioned in the eighth of Luke, and is the pit, or lowest deep in hades, in which evil angels and wicked spirits are thrown. See II Peter ii. 4: "If God spared not the angels that sinned, but cast them down to Tartarus," &c. Then, while the term abyss, like hades, is the general name for the place of the dead, it signifies also the lowest pit in the spirit world, into which wicked spirits are thrown; into this Satan himself will be cast, and enclosed for a thousand years. The demons spoken of, Luke 8, besought the Savior not to torment them by sending them into the abyss.

Now I will suppose that the Revisers knew this, as they ought to have known it, before attempting to revise the Common Version. If they did know it, then they have not been faithful to the Greek; and, consequently, are unfaithful servants, and must be dealt with as such. If they did not know it, then they are incompetent for the work of revising, and must be rejected as incompetent. I again ask the reader—What confidence is due to such men, as critics? Their criticisms are to be judged of by their translations.

In Luke iv: 1, we have a statement made which is, to say the least

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of it, in opposition to truth. We are told that Jesus was "led by the Spirit into the wilderness, being forty days tempted by the Devil." If any one should ask a scholar whether Jesus was tempted during those forty days, or at the conclusion of the forty days, he would answer, at the conclusion of the days. Indeed, any reader, whether scholar or not, can see that the temptation did not begin till the forty days had ended. Why, then, should the words of Luke be so translated as not to express a truth? We answer this question by saying that the Revisers do not understand the power of participles. They have offended the ear with the repetition of the present participle; not only is the ear offended, but the sense of the writer is not expressed.

Matt. xx: 17, "And Jesus going up to Jerusalem took the twelve disciples apart; and in the way he said to them: Behold, we are going up to Jerusalem." Every one sees that there is want of accuracy here, as well as want of correct taste. The sense is not expressed so that the reader can see it.

In Luke i: 9, speaking of Zachariah, Luke is made to say, "it fell to his lot to burn incense, *going* into the temple of the Lord."

This is most unfortunate, and is an indubitable proof of want of knowledge.

In Luke x: 25, "And behold, a certain lawyer stood up, tempting him, saying."

Here are four instances of the translation of participles, each of which is, to the scholar, a proof that the Revisers have not become acquainted with the law by which participles are translated. This law was observed with far greater faithfulness by the King's translators than by our Revisers. I will give this law for the benefit of the readers of the "Review." The Revisers will never observe it, I am sure.

4. The participle, as described under 2 and 3, is used to denote:

(*a.*) A specification of time, where the English uses subordinate clauses, with the conjunctions *when*, *while*, *during*, *after*, *since*, or a substantive with a preposition.

(*b.*) A cause or reason, where the English often uses subordinate clauses with *since*, *because*, *as*, *inasmuch as*, or a substantive with a preposition.

(*c.*) A motive, purpose or object where the English uses the infinitive with *to*, *in order to*, or a finite verb with *that*, *in order that*, *so that*.

(*d.*) A *condition*, where the English often uses a subordinate clause with *if*; or a *concession*, where the English uses a subordinate clause with *although*, *though*.

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(*e.*) The *manner* and *means*, where the English sometimes uses a participial noun with a preposition.—KUHNER'S COLLEGE GRAMMAR, pp. 481–2–3.

Had the Revisers been acquainted with this law, or, if they please, these laws of the participle, they could not have translated as they have done. Indeed, translation of the Greek or Latin language is impossible without a knowledge of these laws. If, then, they have not a knowledge of participles, what can be thought of their knowledge of other parts of speech? The participle is but one part of speech. They have erred in this; they have erred in others. To reply to the Secretary would be to teach again the principles of the grammar of the Greek language. I would be glad to meet a critic who understands the grammar of the Greek and English languages. We could then confer together with pleasure.

I shall not say, in this place, how the passages above quoted should be translated. But I will say, that a translation has already been made by one well known to myself; and this translation, made according to the well known laws of the Greek and English languages, will be published ere long.

I must conclude this reply with an apology for my style of writing. Having studied the oracles of God for many years, I have learned to speak directly to the point, and to speak of things as they appear to me. The Savior and the Apostles thus speak. They speak truth, whenever it is necessary to be spoken, plainly and without concealment. Having Christ's example, and being engaged in translating his truth, I speak as that truth requires me to speak.

H. T. ANDERSON.

THE NEW TRANSLATION.—NO. IX.

MESSRS. EDITORS:—The first part of the 12th verse is thus translated by the Common Version: "And when Zachariah saw him, he was troubled."

The Bible Union's Revision says: "And Zachariah seeing him, was troubled."

The New Translation puts it: "And Zachariah was troubled at the sight."

No one would imagine, from the New Translation, that the word which it translates "at the sight," is the participle *idoon*, *seeing*.—Yet such is the fact. The only cause for the change, which we can discover, appears to be a desire to make it different from the Revision. But the change takes it equally away from the original. The Revision is literal, exact, simple and appropriate; and the New Translation leaves the Greek, and does not improve the English, by varying from a rendering in every respect so judicious.

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In the 13th verse, the Common Version says: "Thy prayer is heard."

The Revision has it: "Thy prayer was heard."

The New Translation puts it: "Your prayer has been heard."

The original in this case is not doubtful. It is *eisekousthee*, the second aorist, indicative, passive. The meaning is not left to the shadow of conjecture. It is "Was heard," and not "Is heard," nor "Has been heard." Every person who has spent six months in the study of Greek, knows that the first aorist, indicative, passive, does not mean "Is," or "Has been," but "Was." To argue the case might intimate a possibility for doubt, which does not exist.

"Thy prayer was heard." The intimation here is, that Zachariah had at some former time prayed for a son. Perhaps he had offered the supplication when he was a young man, or in the prime of life. But time had passed, and the prayer did not appear to have been noticed, and Zachariah, in his old age, had ceased to pray for this blessing. But the Lord, by his angel, now assures the veteran saint that the prayer which, so long ago, he offered in faith, was not neglected. It "was heard." It was heard when it was offered, although the answer was delayed till the fullness of time. The beautiful doctrine, here inculcated, so strengthening to faith, so consolatory to the believer, and so honoring to God, is utterly ignored by the New Translation, which has to violate the tense of the Greek to prevent this example of Jehovah's hearing prayer at the time of its utterance, although postponing the reply, from appearing in the English version as it does in the original.

Errors of this character, arising from a want of accurate intelligence and of just discrimination in the distinctive functions of Greek forms, will appear, when we come to examine the first chapter of the Gospel of John, to constitute a striking characteristic of the New Translation. If there is any peculiarity in the present case, it consists in the fact that the correction of the Common Version by the Revision had called attention to the Greek tense, so that the mistake in the New Translation cannot be regarded in any sense as an oversight. It is a clear, indisputable proof that the translator does not distinguish between an aorist and a perfect, but believes an aorist, when correctly translated, to be erroneously translated, and believes that the proper meaning of an aorist is that which properly and exclusively belongs to the perfect.

In the 17th verse, the Common Version and the Bible Union's Revision agree in using the phrase, "To the wisdom of the just."

The New Translation makes this: "By the wisdom of the just."

Thus the whole passage is made to read by the New Translation:

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"And he shall go before him, to turn the hearts of the fathers to the children, and the disobedient by the wisdom of the just."

The inconsistency of such phraseology is broadly apparent. "To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just," is consistent and symmetrical. The question in the case is, which is authorized by the Greek?

The difference depends upon the translation of the Greek preposition "En." This preposition governs the dative case, and its proper meaning is "In." It is sometimes with the dative, in quick speech or rapid narrative, substituted for *eis* and *epi* with the accusative. Instances of the kind are not uncommon in secular writers; and they are occasionally found in the New Testament. They result from the ease and rapidity with which the mind passes over the transition state to the result of that transition. *Eis* directs the attention to the transition; *En* to its termination and the state consequent thereupon.

As examples of this usage, we may refer to such passages as the following:

Mark i: 16, "Casting a net into the sea."

Here one would naturally expect to find *Eis* with the accusative.—But instead of this, *En* is employed, with the dative.

Of a somewhat similar character is Acts v: 18, "Put them into the common prison."

Here, again, instead of *Eis* with the accusative, *En* with the dative is employed.

In the case under consideration, *Epi* with the accusative is employed in the first clause, and *En* with the dative is substituted for it in the second clause. The construction in this respect is precisely similar to that in 1st Thess. iv: 7—

"For God has not called us to uncleanness, but to holiness."

Here in the first clause *Epi* is used with the accusative; and in the second clause *En* with the dative is substituted.

It would be simply preposterous to change the translation of the latter by substituting "by" for "to," and to make the passage read:

"God has not called us to uncleanness, but by holiness."

Compare the two passages, and the usage to which I have referred will be found precisely the same in both. In each case the verb acts upon two clauses. The direct objects in these clauses are in the accusative. In each case, the object towards which the action is directed is expressed in the first clause by *Epi* governing the accusative, and in the second clause by *En* governing the dative. By a similarity of translation, both are consistent and symmetrical, and both fully and accurately express the meaning.

"God has not called us to uncleanness, but to holiness."

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"To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just."

It is only necessary to add, that the substitution of "By" for "To" in such a case, is entirely unjustifiable on any principles of grammar or translation. The literal meaning of the original word is "In."—The only plausible plea for a change would be in favor of this original meaning. "By" is not the original meaning, and it is far more remote from it than "*To*." "By" is not in the first clause, and therefore is not rhetorically or grammatically suggested as the translation of the preposition associated with the same verb in the second clause. Analagous construction, as we have seen, does not direct us to "By. And, above all, the manifest sense of the passage in no way favors "By." If "By" is substituted for "To," the sense of the whole passage becomes perverted.

WM. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON'S REPLY TO W. H. WYCKOFF.—NO. IX.

BRO. FRANKLIN:—Criticism No. 7 lies before me. Our Critic has discovered one error in the introduction to the testimony of Luke.—But it is an error of the types, not of my pen. It is not in my translation. The types have *on* for *in*, "on which" for "in which" before the words "you have been instructed." As my last reply contains a notice of all that is found in No. 7 with the exception of an error made by the Revisers in the last clause of Luke's introduction, I will analyze this introduction, that the contents may be clearly seen, and that the mistakes of the Secretary and the Revisers may be read and known by all. I shall use the version of the Revision in my quotations, so that no confusion may arise in the mind of the reader with respect to the words of the Secretary and those of the introduction to Luke.

Luke intends to give a reason for writing his testimony, and this reason is found in the concluding words of his introduction—"That thou mightest know the certainty concerning those things wherein thou hast been instructed."

The word "certainty" has a meaning in it. It implies that the narrations, made by the "many" that are mentioned in the first part of the introduction, could give no certainty as it respects the things of which they were made. They had not been written *kathexes*, "in order" or consecutively, so as to present the facts in a proper point of view. Further, these narrations composed by the many, were not only deficient "in order:" they were deficient in accuracy. The persons who set them forth "in order" had not accurately traced all from the very first. The "many" who had set forth these narrations in order, were, in Luke's estimation, incompetent to write, so as to im-

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part any certain knowledge. Lastly, the "many" who had set forth in order these narrations, were not eye-witnesses of the things of which they wrote, but had received them from the eye-witnesses. It is therefore evident that the testimonies of Matthew and John were not alluded to by Luke. Mark was as yet unknown to Luke. At least, Mark, being one man, could not be called "many." It is, therefore, further evident, that these "narrations of the many" have never reached our times. Now, in the face of these facts found in Luke's introduction, the Secretary has the following words:

"The fact must be manifest to any one who reads these narrations with care, that the Holy Spirit had special reasons for using the word 'concerning' in connection with them."

The Secretary supposes that the narrations set forth by "many" in Luke's day—narrations so set forth as to impart no certain information—narrations that have not come down to us at all,—The Secretary, I say, supposes that these narrations are the testimonies of Matthew, Mark, Luke and John. See his Criticism No. III.

Now, that a child may not mistake, let us repeat what we have said. Luke gives as a reason for writing, (I quote the Revision of the Union,) "That thou mightest know the certainty concerning those things wherein thou hast been instructed." Evident it is, then, that the "many" had so written, that Theophilus could not, from their writings, know the certainty of the facts which they had taken in hand to record. And this arose from their want of "order," and their not having accurately traced all from the very first. But Luke, by writing these things in order, and after having accurately traced all from the very first, proposes to give certain knowledge of the things to his friend Theophilus.

Now what shall be thought of the critical acumen of the man who, in the face of these facts, supposes the testimonies of Matthew, Mark, Luke and John, to be the narrations of the "many"? He would place Luke's testimony among narrations which Luke himself regards as incapable of giving certain information.

The reader will probably think that I am mistaken in what the Secretary says. Then let me quote his words:

"But the books which the Evangelists have left us are not properly described by such terms." (Here the Secretary objects to the term "history.") "They are, as Luke properly describes them, 'narrations concerning the things,' frequently stating only isolated facts, and sometimes omitting both cause and effect, as well as historical comment. The fact must be manifest to any one who reads these narrations with care, that the Holy Spirit had special reasons for using the word 'concerning' in connection with them."

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Here the Secretary says, that Luke properly describes the books of the Evangelists as "Narrations concerning the things." But where does Luke use the words "Narrations concerning the things?" The words are found in the 1st verse of Luke's introduction, and read, in the Revised Gospels, "Forasmuch as many have taken in hand to set forth in order a narration concerning the things." Now no one can doubt that Luke applied the words "Narrations concerning the things" to the works of the "many." Yet, the Secretary tells us that Luke properly describes the books of the Evangelists as "narrations concerning the things." Thus it is evident that our brother, W. H. Wyckoff, Corresponding Secretary of the Bible Union, thinks that Matthew, Mark, Luke and John are the "Many" who took in hand to set forth in order narrations concerning the things which were delivered by the eye-witnesses!!! But if so, then Matthew, Mark, Luke and John had not obtained exact information, and had not written things *in order*, and therefore no certain knowledge could be gained from their writings! And, therefore, Luke, after obtaining exact information, thought it well for himself to write out in *order*, or consecutively, that certain knowledge might be gained by Theophilus!!!

Now, in the presence of the readers of the Review, I must say that I feel grieved for our critic. What spirit bewitched him, and urged him to this discussion? He has rushed into battle without his armor.

But let us continue to analyze Luke's introduction as given to us by the Revisers. They say:—"Forasmuch as many have taken in hand to set forth in order a narration," &c.; and again:—"It seemed good to me also, having accurately traced all from the very first, to write to thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou hast been instructed."

The reader will see that Luke uses certain expressions, which, rightly understood, distinguish him and his testimony from the "many" and their narrations. He has, say the Revisers, accurately traced all from the very first. The "many" had not done this. He intends to write these things in *order*, or consecutively. They had not done this. He intends that what he writes shall give certainty. The writings of the "many" gave no certainty.

But let the readers notice that Luke says, that it seemed good to him to write these things *in order*. If Luke did write these things *in order*, it is evident as demonstration that the "many" did not set them forth in order. For why should Luke propose to do what had had already been well done? But as Luke proposes to write these things *in order*, then the "many" had not done it; and hence, the

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translation given by the Revisers—"Set forth in order"—is a mistranslation. But they did not comprehend Luke, nor the meaning of the Greek. I have translated thus:—"Since many have undertaken to compose a history of the things," &c. I have expressed the exact thought of Luke. For these "many" did undertake to compose histories, yet their works were a failure. Their undertaking being a failure, as it respects orderly consecution, exact information, and certainty, Luke, after having obtained exact information, thought it good to write these things in order, or consecutively, that Theophilus might know the certainty of the things in which he had been instructed.

But the Secretary classes Matthew, Mark, Luke and John with the "many," and even makes Luke call the testimonies of himself, Matthew, Mark and John, "narrations concerning the things," when it was Luke's purpose to show that these narrations were deficient in three points; 1. Orderly consecution; 2. Exact information: 3. In imparting knowledge.

I intended to notice the error of the Revisers in translating the last clause of Luke's introduction. That prepositien "peri" occurs again in that clause. Suffice it to say, that they have erred in this last clause as in many others. I shall continue my review of the Gospels, and a notice of this may come up in due time. The errors already noticed in the introduction to Luke, and the notice of the Secretary's remarkable discoveries with respect to these "narrations," with the fact that the Holy Spirit had special reasons for using the English word "concerning," will suffice for the present. I hope the reader will not think it out of place if I now give my translation of this introduction. With all the facts above noted, he can, perhaps, better judge of its merits:

"Since many have undertaken to compose a history of the things that are fully believed among us, even as they were delivered to us by those who were, from the beginning, eye-witnesses and ministers of the word; it seemed good to me also, having obtained exact information of all things from the very first, to write them in order for you, most excellent Theophilus, that you may know the certainty of the things in which you have been instructed."

As the Corresponding Secretary of the Bible Union has spent all his power on this introduction, and as not one of his missiles has left even a mark upon it, I do now respectfully and affectionately invite any one of whatever name, Catholic, Episcopalian, Presbyterian, Methodist, or gentleman of the world, to examine this introduction; and if he can point out any error, he will confer a favor on me by so doing. We give this invitation, not for the sake of controverting any point, but because we know that there is learning among the Catho-

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olics, Episcopalians and Presbyterians, and we desire to profit by their suggestions. I do not confine any one named in this invitation to the introduction to Luke's testimony, but he will make suggestions on any chapter that has been, or may be published.

Very truly, H. T. ANDERSON.

LETTER FROM JERUSALEM.

[The following letter, the reader will at once discover, was not intended for publication, but we have found it so interesting, that we venture, with the permission of Father Campbell, to lay it before the public.—W. K. P.]

JERUSALEM, July 8th, 1863.

MY DEARLY BELOVED FATHER:—Hitherto my letters have been written to you and dear mother jointly, and this, my first letter to you alone, I will write from the "Holy City," from which place I know you will be surprised to hear from us at this time, as we had not intended coming up here until next spring, or the ensuing fall, when last I wrote home. However, as Father Barclay was compelled to go to Jaffa on business, we proposed accompanying him that far, and to make "a pilgrimage to Jerusalem" before settling down in our home at Cyprus. Accordingly we left Beirut in the steamer, on Thurday morning, cruised along the coast, passing by Tyre, Sidon, and Mt. Carmel, and landed at Jaffa the following morning early. Here we remained several hours before taking horses for Jerusalem, which is *called* a distance of 33 miles; but I am quite sure they would make 40 or 50 of our American miles!

Jaffa is situated on a bluff overlooking the sea, and is a most miserable, gloomy-looking place, but celebrated for the beautiful groves of figs, pomegranates, lemons and oranges in its environs. The tomb of your excellent friend, the self-appointed missionary, Miss Williams, is here, but the cemetery being some distance from the town, I was unable to visit it. At 12 we were off for Ramleh (the Arimathea of the Scriptures). The road across the plain of Sharon was smooth and delightful. To the left is visible the village of Lydda (where Peter restored Eneas); and after a ride of two or three hours, we see looming up before us the great old tower of Ramleh, built by the Crusaders. Here we entered the Latin convent, and were hospitably received by the old Padre. There being no hotels in this part of the world except in large towns, these convents are open night and day to travelers. With a view of riding all night, to avoid the heat of the sun, we concluded to rest here awhile and take some sleep, which we did, awaking, after a nap of three or four hours, refreshed and strengthened for the journey; and partaking of a hearty dinner,

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we were in our saddles a little before nine, and off over Sharon, just as a glorious full moon rose majestically over the "mountains of Judea," directly in front of us. I shall never forget the beauty of the scene; the "wide extended plain" bathed in the soft, sweet light of a summer moon,—beautiful in itself and its associations, but made *more* beautiful by this heavenly effulgence.

I could scarcely realize that I was indeed in *Palestine, the Holy Land*, where our Savior was born and walked while on earth; and then my heart and mind, forgetting and leaving all surrounding scenes and circumstances, would travel back across seas and lands, mountains and rivers, to my own loved home among the hills of Bethany, and cling to its dear hearthstone, and the thousands of cherished, never-to-be-forgotten memories that cluster round it now, and ever while life shall last. Oh! my father, in this far-off land, these heart-communings with the dear ones at home are a source of sweetest pleasure.—But from my musings I was awakened to the consciousness that we were passing "*Emmaus*," and recalled to mind the saying of His disciples, "Did not our heart burn within us while he talked with us by the way?" A little farther on is the village of Latrune, or the two thieves, and a short time after leaving that, we found ourselves in a deep ravine between the mountains, beginning to make their rocky ascent; and now for more than five long hours we plodded along at a *snail's pace*, over such frightfully narrow, rough, rocky roads, that actually one should be afraid to walk over them in broad day-light. However, our horses being very sure-footed, we got along without any accident. I got so very sleepy towards morning that I came near *nodding* off my horse several times! At a very narrow pass, we met long trains of loaded camels, led by noisy, chattering, quarrelsome Arabs. Our muleteers were inclined to dispute the right of way, whereupon a quarrel ensued, in which they knocked one another down and gave such desperate blows, that I expected some of them would be killed; but we passed on in a few minutes as though nothing had happened.

At last morning dawned! the morning of the 4th of July! We gained the summit of the mountains, and simultaneous with my first view of the walls of Jerusalem, just beyond, directly over the Mount of Olives, the gorgeous sun up-rose in dazzling magnificence and splendor! The walls of Jerusalem! Could you imagine, dear father, how you would feel on beholding them? I could not define my emotions. The thought that the view on which I was gazing had been connected for so many centuries with such countless thousands of sacred scenes and associations, struck me with awe and bewilderment! We entered the city by the Jaffa gate, rode through its streets

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to our hotel, and in an incredibly short space of time *went to sleep in Jerusalem!* So much for our journey hither; and here we have been now for five days, every moment of the time occupied in sight-seeing, Mr. Barclay making the most delightful, agreeable and well-informed cicerone. Together we have visited many of the sacred localities in and around Jerusalem.

One of the most imposing and interesting places to see, is the church of the "Holy Sepulcher." A deep feeling of solemnity, an awe-inspiring sensation thrilled me as I stood beside the tomb in which *millions* believe Jesus to have been lain. It is in a small, richly decoarated chapel, hung with lamps of gold and silver. You ascend Mt. Calvary *by a flight of stairs*, and see there three holes in which they say the crosses stood; but this is a hard matter to believe, as there are so many conflicting opinions in regard to the location of Calvary. We have visited all the principal churches in the city; also the "Church of the Nativity" at Bethlehem; explored the *miserable huts* of oriental Bethany, and beheld the veritable tomb from which Lazarus came forth at the bidding of Christ; walked along the "Via Dolorosa" to the Judgment Hall where *He* was condemned, and to the houses of Pilate, Annas, and Caiaphas

There is this difference between the interest one who has been instructed in the Scriptures as we have feels in viewing the ruins of Jerusalem, from those of Rome or Pompeii,—which are nearly as old as many here and on a much more magnificent scale,—that from our infancy we have been familiar with the scenes here visible. Mount Calvary, the scene of His sufferings and death—the Mount of Olives, where he was wont to retire for prayer—the garden of Gethsemane, in which he agonized—and "the sweet gliding Kedron, by whose silver stream, Our Savior would linger in moonlight's pale beam,"—all these and the thousand and one sacred scenes and memories that cluster round the "City of our Lord," have been household words from our youth up; whereas the knowledge of profane history has been acquired with the study of later years. You, my dear father, of all the people in the world, should have visited the Holy Land. The entire country, and every incident connected with the life of our Savior, would have been more familiar to you than to any other living man.

We have ridden over Mt. Olivet, and from its summit, from the top of a lofty minaret, viewed the Jordan and Dead Sea; and at its base, wandered through the garden of Gethsemane, amid its ancient olives and sweet-perfumed flowers. The "towers, bulwarks and palaces" of Mt. Zion have long since crumbled into dust; but here is David's tomb, from which, however, Christians are excluded. From the pool of Siloam I filled with my own hand, *for you*, a small tin can of wa-

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ter, which I have had hermetically sealed, and hope to place in your hands, not 24 months from this time!

This morning, by special permission from the Governor, we entered the "Mosque of Omar." Mr. Barclay having taken a severe cold, was too ill to accompany me. So I went in accompanied by Sir Edmond Hornby, of Constantinople, our former traveling companion, whom we were so fortunate as to meet again here. He is most excellent and agreeable company, and goes with us to Jaffa and Beirut when we leave. We were delighted beyond all description with the interior as well as exterior of the Mosque. It is of octagonal shape, an immense dome in the center, under which, covered by a gorgeous canopy of richest crimson silk, is the immense rock, about which so much has been written. The old Sheikh who was our guide, told us it was here Abraham was about to offer up Isaac. This also is the reputed site of the Holy of Holies of the Temple. Around the enclosure of the rock is a broad aisle, with lofty Corinthian pillars standing like giant sentinels all around the building. A rich, soft, mellow light is reflected through exquisite windows, whose glass is stained with richest hues. They tell you that when Mohammed took his flight to heaven, he ascended from this very rock, and as a proof, show you the impress of his foot, and of the angel Gabriel's finger, who withheld the rock from following him! So much for Mohammedan superstition!

Under a portion of the rock is a small room, which they designate as the spot where David, Solomon, and other holy men retired for prayer. But I couldn't tell you half, or give you even an idea of, the grandeur and magnificence of this building, which has stood for more than twelve hundred years.

It was just three months yesterday since we were married—three months of pure, unclouded happiness; and through what a variety of scenes and changes we have passed since then, and how mercifully preserved and blessed through all! We have traveled through England, France, Italy, Syria and Palestine, across the Atlantic and Mediterranean, without the slightest accident, and enjoyed the most perfect health the whole time. My heart has often and often dwelt upon that beautiful Psalm, the last that I heard you read, on the morning of my departure from home. I love to repeat it to myself, and feel its blessed assurances: "Behold he that keepeth Israel shall neither slumber nor sleep." "The Lord shall preserve thy going out and thy coming in from this time forth and forevermore." I feel that I am in a distant land, far removed from the home of my childhood, from my beloved parents, brothers, and dearest only sister; and yet I have the utmost confidence that I shall see you again—that the Lord will bless

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us and preserve us, and bring us all together once more! My dear relatives here are as kind, devoted and affectionate as such noble hearts and characters can be; and I found myself transplanted from the heart of one family circle right into the heart of another. Few daughters have been blessed as I am, with such fathers and mothers, such rare and endearing family ties. I have *everything* to make me happy, and *nothing* to make me sad, except the separation from you all at home. If the Atlantic cable were only laid, I could telegraph to you over a distance of nearly eight thousand miles in two days! Only think of that! We have news in Beirut from London and Paris in a day and a half, so that even in this distant land we are thoroughly civilized.

But, my dear father, I have taxed you quite enough with this lengthy, hurriedly written letter—but I feel assured you will read it with patience and interest, coming from your daughter, unworthy though it be. And oh! how anxiously I shall await and joyfully receive a reply from your dear hand. * * * * *

I will say good bye!—good bye, my precious father! Remember us always in your prayers, as we do you, and know that in heart and thought I am ever present with you. Your own devoted, affectionate daughter. DECIMA CAMPBELL BARCLAY.

WELLINGTON.—The Duke of Wellington was a young officer in India, in the Early period of the missionary enterprise. At that time the East India company were bitterly hostile to missionaries, and were endeavoring to banish them from the country. The Duke was one day dining with several officers, when one of them, supposing that he was in sympathy with his hostility, said to him:

"What do you think of these missionaries, who are coming here to disturb the minds of the natives upon the subject of Religion?"

"I think," replied Wellington, "that they are right. It is their duty to obey their marching orders. Those orders are very explicit:—'Go ye into all the world, and preach the gospel to every creature.'"

"I plainly see," says Chillingworth, "and with mine own eyes that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves; the consent of the fathers of our age against the consent of the fathers of another age, the church of our age against the church of another age. In a word, *there is no sufficient certainty but of Scripture only.*"

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NEW SOUTH WALES, AUSTRALIA.

LETTER FROM SISTER DAVIS.

SYDNEY, NEW SOUTH WALES, Feb. 16, 1863.

MY VERY DEAR FRIEND:—

* * * * * * I must say, with gratitude to my kind, Heavenly Father, that my health is restored. For long, weary months I knew not whether life or death were in the cup. Life is still uncertain, but health of body and vigor of mind have been restored. In looking back upon the by-gone year, and forward to the new—the past sad and mournful, the future cloud-veiled—I can say, My God, my Father, it is well! Although my pathway be dreary, lonely, trying, through this desert, yet my faith is stronger and my hope brighter. Affliction seems to be the distinctive feature of God's children. The Son of God suffered; and he has said, Whosoever doth not bear his cross and come after me, cannot be my disciple.—Suffering and self denial are the terms of discipleship. E. Judson writes:

"Stricken, smitten, and afflicted,
Savior, to thy cross I cling;
Thou hast every blow directed,
Thou alone canst healing bring.
Try me till no dross remaineth;
And whate'er the trial be,
While thy gentle arm sustaineth,
Closer will I cling to thee.
Cheerfully the stern rod kissing,
I will hush each murmuring cry:
Every doubt and fear dismissing,
Passive in thine arms will lie.
And when, through deep seas of sorrow,
I have gained the heavenly shore,
Bliss from every wave I'll borrow,
And for each will love thee more."

God's love and mercy have been working for me directly opposite to all my anticipations and plans. I feel more passive, more trusting, now I am realizing more and more the force of the petition, Give me this day my daily bread. And this is well. I feel that in quietness and confidence is my strength. I have felt it more easy to do God's will than to bear it.

But I must tell you where I am, and what doing. Some months ago, I came to live in a place only separated from the large and populous city of Sydney by the beautiful harbor Port Jackson, and six

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miles of a road; but a more destitute place you could not imagine.—Church, chapel or school house there was none. Minister or teacher could not be had to stay in the place. The people are poor, ignorant and wicked. No Lord's day known or acknowledged. The young men rowdies, the old infidels and blasphemers, and drunken,—all living in a state of semi-barbarism. A young Bush Missionary told me of the destitution of the place, and asked, would I be willing to work there? I said, yes; as no one seemed to care for the souls of the vicious poor. The *Rev.* Dean of Sydney, and another Episcopal clergyman, told me if I would work under their control, or teach according to their order, they would give me a good salary. I told them, as civilly as the case would admit, that I could not teach their tenets for all the money they would give me, for the reason I did not believe in them. The Rev. Dean asked me, would I be willing to live amongst such a people, knowing their character as I did, *without* a salary? With the tears in my eyes, I said yes; in God's strength, with the Bible in my hand, I will go, and the God I serve will provide my bread. So, without any prospect of support, single-handed and alone, I ventured upon an untried scene of action. I gathered together a few bare-footed little ragamuffins in a kind of barn or shed, and commenced teaching a day school. A few young men (rowdies) and women wished me to open a night school, more for a rendezvous than for improvement. This I refused to do. I was *afraid* of them. However, as time passed, I relented. After prayerfully thinking over the matter, it occurred to me that I might be useful to them. I consented to open a night school if they would sign the pledge. They complied with this my first request. It is needless to enter into the detail of gradual improvement, mentally and morally. My night scholars are teachers in a Sunday school, where my day scholars attend. Several of the young men are, I believe, truly converted; others are seeking the way; all are outwardly reformed. No more cricketing or hunting on the Lord's day. We have a prayer meeting every Lord's day morning at ½ past 6 o'clock, a Sunday school and afternoon prayer meeting. We have, besides our night school, a prayer meeting on Friday night, all conducted by the young men. What a thrill passed through my frame when one of my young men knelt down in the school room for the first time to pray, and to thank God for sending their dear teacher to them, and asking God to bless and strengthen her in her work. One poor woman came to me with tears in her eyes, and told me that in all the years of her married life her husband had never prayed, until "last night." She clasped my hands in both of hers, and said, "God will surely bless you; you are the cause of it." The husband came to me (an old infidel) with tears in his eyes,

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saying he hoped God would forgive him for what he had done (viz., making his oldest son an infidel), and have mercy on his soul. I directed him to Christ, &c.

Satan's stronghold is invaded in this out of the way corner of the world. My night and day school does not exceed 30 in number, but as the influence of a few of these has been great for evil, may we not hope it may also be great for good! At our first Sunday morning prayer-meeting, myself and three young men were present. Subsequently these young men brought their parents, and exhorted them to repentance, and prayed for them. Some of the young men conduct family worship in their father's house. The Bible is read now instead of profane books—the hymn instead of the jest and song book. The improvement that I have seen in my school has greatly encourged me, despite privations of no ordinary nature. In order to be useful to the low and vicious, you must stoop to raise them up. In so doing you must live as they do, to understand their wants. You must go amongst them to show yourself one amongst them, but not of them. I have been cold, and hungry, and wet, and sick through exposure to a scorching sun. When I came to the Bush, there was only one house that could lodge me, and the master of it very unceremoniously turned me out of doors, for the reason that I would not fight his battles with his neighbors. I wished to hold out the Olive Branch, but it would not do. They thought by dislodging me they would disoblige the whole village, as they thought I should break up school. I held on to the place, however, determined to overcome every difficulty. The interest I have in the younger portion of the community is very great, and for their sakes I have submitted to much.—I am now trying to get up a school house for them. I begged two acres of land from an old gent who has land in this region. I had it surveyed and paid for, the deeds drawn up and paid for, and asked the people to accept it and build a school house on it, and bury all their quarrels under the foundation stone. But they cannot build, by reason of their poverty; so all my spare time is given to collect money to get up a house for teaching in the week, and preaching on Lord's day. I should like to see the first public house in the village not a drinking house. My hours are long, 8½ A. M. to 8½ P. M., with but short recess. My sphere of usefulness is but limited at present; but I have no doubt when my work is done here, a door to a wider field may be opened, Providence permitting. Be that as it may, I am willing to say, God's will be done. I hope to be content.

I have been having a long chat with you about myself, a not very interesting subject, but you encourage me to speak of my doings; so

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I talk to you from this far distant land as if I were at your own fireside in Bethany valley. Dear Bethany!

I must now draw my long letter to a close, wishing health, peace and happiness to the dear Bethany family. Yours, in faith, hope, and love.

ELIZA DAVIES.

S. H. CAMPBELL, BETHANY, VA.

THE REFORMATION FOR WHICH WE PLEAD.

The reformation in which we are engaged, accepted, at the beginning, the three following as great cardinal truths, viz:

1. That the church is superior to the clergy:

2. That the Bible is superior to the church:

3. That Christ is superior to the clergy, the church, and the Bible—that he is Lord *of* all, and *over* all.

In urging a union *of* all God's people, then, we must never lose sight of these cardinal truths. They must stand out as landmarks, to attract the attention, and to guide the steps of all who would discard the confusion of sectarianism, and embrace, in its stead, "the truth as it is in Jesus." We must teach them to believe the *Bible*, and not some particular *interpretation* of it—to believe the *whole* Bible, and not some *synopsis* of it, claiming to embody its *essentials*.

But while we must teach them to believe the Bible—the whole Bible—we must, at the same time, teach them that they are not to believe *in* the Bible. That while they *believe* the Bible, they must believe *in* Christ. "Search the Scriptures," was the command of Christ. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of ME." He is "the head of the body—the church." In him "dwells all the fullness of the Godhead." He is "the Alpha and Omega, the beginning and the end, the first and the last." "We are all *one in Christ*." "By one Spirit we are all baptized into ONE BODY."

Let the pious of all denominations be once led to see and understand that the simple, yet sublime confession of faith demanded of us by our Heavenly Father embraces but a single article, viz: "That Jesus is the Christ, the Son of the living God." Let them understand that to believe this with the heart, and to confess it with the mouth, will meet the divine requirements. That this *heart* belief implies *love* to Him, and this love implies *obedience* to his commands. Let them but understand this, and the way is at once made plain to them how there can be a union of all Christ's followers in "One Body."

We must further teach, both by precept and example, that it is *one*

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thing to *become* a Christian, and *another* thing to *live* a Christian—just as it is one thing to enlist in an army, and another thing to make a faithful and efficient soldier. That being "in Christ," we must then, "by faithful continuance in well doing, seek for glory, honor, and immortality," that "the end may be everlasting life."

With Christ as our only Leader, and with the Bible as our only creed, let us keep our banner floating, inscribed as it ever has been, since first unfurled by the apostles of our king—One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all.

With such a Leader, such a creed, such a banner, and such associates, who can falter, or doubt of ultimate victory?

To unite the church and to convert the world—what people ever had a loftier work! Better fail in such an enterprise, than succeed in a less noble attempt. May our Father in heaven inspire us with zeal and wisdom adequate to the accomplishment of a work so desirable, and one which He himself requires at our hands.

With an eye single to the best good of our race, and to the approbation of our Father in Heaven, dearly beloved brethren, let us *work*, WORK, WORK.—*Western Evangelist.*

DUTIES AND PRIVILEGES OF CHRISTIAN WOMEN.

It is a question of practical importance, What are the proper and peculiar duties and privileges of women in the Christian assembly? Some would seem to regard the woman as almost a cipher in the congregation; while others believe that she may not only sing and pray, but exhort in public, preach the gospel, and enjoy the same privileges with men. Now, while I would not have women transcend the bounds of Christian duty, neither would I wish to deny them any privileges guaranteed them in the Word of God.

Assuredly, women are no unimportant part of the body of Christ. They have received much attention, and are highly honored in the Sacred Scriptures. They have, indeed, exerted a powerful influence in the church and the world. They can do much to shape the destinies of nations, states, societies, congregations, families, and individuals. And it is important that they should know and fill the proper sphere allotted them in the Bible, for they may do much to effect the civilization, the enlightenment, and the Christianization of the world.

It is not the object of this communication to specify the several social and domestic duties of the Christian woman. The question before us is, what part should she take in the public exercises of the Christian congregation?

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It will hardly be questioned by any well-informed brother, that if our sister in Christ may unite her voice with her brother in songs of praise and adoration and thanksgiving to God, she may not be denied the privilege of lifting up her voice in prayer and supplication to her Father and our Father, to her God and our God, and this where we may join in a hearty "Amen and Amen."

But if any doubt that this is both a privilege and a duty, I refer to Acts i. 14: "These all continued with one accord in prayer and supplication, *with the women*, and Mary the mother of Jesus, and with his brethren." See also Acts xvi. 13—"And on the Sabbath, we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spoke to *the women who resorted there*." Was not this a women's prayer-meeting?

There may be, indeed, public occasions when a woman should not pray aloud in the assembly;—when, indeed, she, in her Christian modesty, would not wish to. The ordinary assembly of the brethren, or Christians' prayer-meeting, is probably the most proper place and occasion for her to participate in the devotional exercises of the congregation.

But the question with me is, Should women preach, or even exhort, in the public assemblies of the Disciples? I do not know that my attempted reply to this question will be fully satisfactory to the sisters or myself, or to the wiser and older brethren. But I will at least institute some inquiries, and make some remarks, hoping that some abler man, or "strong-minded" woman, will pursue the subject to exhaustion.

I know that there were prophetesses as well as prophets in both the Jewish and the Christian dispensations. And I am aware that Philip had "four virgin daughters that prophesied." Is not a prophet one who teaches, or utters predictions, by the inspiration of God?—But we are not informed whether these girls prophesied in public, or not. If they did, they must have "covered their heads" with vails; for Paul says, that "a woman praying or prophesying with her head uncovered, dishonors her head."

Priscilla, with Aquila, her husband, instructed Apollos; but this was certainly done privately. But Paul says that the beloved Persis "labored" with him in the gospel! How did she labor? By preaching alternately with him, or like Mary, of whom he says, "who bestowed much labor on us?"

In his letter to the Philippians, Paul again speaks of women as co-laborers, saying: "Help those women who labored with me in the gospel." Did Paul need this assistance in the proclamation of the gospel? Or did they not labor privately for the spread of the gos-

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pel, while he spoke publicly? Or did they not aid him in the work by bestowing acts of kindness upon him?

But Paul utters three or four sentences in his first letter to the Corinthian congregation, and the first to Timothy, which I have found it difficult to reconcile with the practice of those women who think it their duty to preach the gospel:

1. "Let your women be silent in the assemblies."

2. "I do not suffer a woman to teach, or to usurp authority over the man."

3. "If they will learn anything, let them ask their husbands at home."

4. "It is a shame for a woman to speak in the congregation."

Is not the Apostle evidently aiming to correct a disorderly and unbecoming movement among the female members of the congregation at Corinth? Are there not, in almost every congregation, one or more forward and shameless women, who, if allowed full public privileges, would do much harm by their much speaking, and shameless boldness? Indeed, was it consistent with that ornamental modesty, or "shamefacedness," which Paul admired and recommended, that women should be forward to speak, unless they had some special revelation?

Modesty is, indeed, the crowning virtue of woman. And the Apostle, consulting Christian propriety, and what was for the best, advised that women refrain from public speaking. Therefore he says to the Corinthians: "Let your women be silent in the assemblies, for it is not allowed them to speak, but to be in subjection, as the law also says. And if they will learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the congregation." And thus he writes to Timothy: "Let the woman learn in silence, with all subjection. But I do not suffer a woman to speak [publicly], nor to usurp authority over the man, but to be in silence."

I know that when some women, who are naturally insubordinate, and who do not like to "obey their husbands in everything," read these sentences of Paul, (if such ever happen to read them,) they feel as if somebody wanted to infringe upon their rights; that Paul was encouraging men to domineer over their wives. They feel, indeed, altogether unwilling to submit. Now it is to just such women that this prohibitory language of Paul applies. Women who know their place, and who have modesty, humility and submissiveness to keep it, find no fault with Paul. They know that they need no such advice.

WM. PINKERTON.

LYNCHBURG, HIGHLAND CO., O., Aug. 29, 1863.

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QUALIFICATION OF PREACHERS.

This subject, it seems, was very amply discussed in the Ohio State Missionary meeting, for this year, held at Shelby. Its treatment in the hands of such experienced ministers as Bros. Errett and Hayden, it appears, was distasteful to several equally experienced ministers, who were present, and who, with becoming candor, have had the openness and manliness to say so, with their reasons attached. We were not among the honored men who participated in this meeting, and of course did not enjoy the privilege of hearing these discussions. In fact, we know but little of them, save so much as is revealed in the criticisms and comments of some who have published their objections. We look at the matter, therefore, only afar off, and through the showing of others; yet we seem to see exactly how the matter was, and take comfort in the impression that much of the apprehension which these good brethren have expressed (I refer particularly of Bros. Franklin and Rogers) arises from a too close, and consequently a partial view of the case.

As a people, we say much about "the proper stand-point." We have been accustomed to consider how much the appearance of a thing depends upon the position in which the beholder stands to it. Now if the limners, who upon this occasion drew the picture ministerial, intended to say, or did say, in word or substance, that no man should or ought to become a proclaimer of the gospel unless he be "highly cultivated, and well versed in the learning of the times," we at once set down the position as preposterous, and reject it with a repugnance strong and enduring as are the veneration and gratitude which we cherish for the labors and glorious achievements of the many brave and devoted pioneers, who, without scholarly culture, and without knowledge of the learning of the times, were mighty in word and doctrine, through knowledge of the Scriptures and culture of the heart, to the pulling down of Satan's strongholds, and the upbuilding of this growing and giant structure of Reformation, to the keeping o which some of us, who are younger, are left, and to which I trust we will ever be faithful and true.

Experience is a great teacher; and her lesson to us on this subject is the lesson which we learn from the history of the primitive church. The great and learned Apostle, who of course did not wantonly or contemptuously disparage learning, has written the lesson for our instruction, and our experience corroborates it with a clearness that prevents all controversy. We may take his words, and address them to ourselves: "For you see, brethren, how God has called you; how

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few of you are wise in earthly wisdom, how few are powerful, how few are noble. But what the world thinks folly, God has chosen to confound its wisdom; and what it holds for weakness, he has chosen to confound its strength; and what the world counts low and scorns as worthless, nay, what it deems to have no being, God has chosen to bring to nought the things that be; that no flesh should glory in his presence." (1 Cor. i. 25–30.) The power of our cause is in the gospel, and the success in which we should rejoice is that which springs from its true and honest proclamation. This is never to be forgotten. The "folly" that confounds is not real *folly*. It was only that a foolishly conceited world *called* it so. The wisdom that was confounded, was not true wisdom, for she ever sits at the gates of God, and from her serene and unclouded brow reflects the judgments of righteousness and truth; but it was the mock wisdom of minds groping in darkness, or dazzled by the phosphorence of their own corruptions. Nor was the weakness of which Paul speaks, mental imbecility. Which of the apostles was a mental imbecile! Who amongst them was a man for his brethren to be ashamed of! We read the New Testament, but do we find anything of weakness, in the sense of mental imbecility? We analyze its language, but do we find any violation of the complex grammatical system of the Greek tongue! Illiterate were these fishermen,—grant it all. But see how they spoke, read how they wrote, despite of the educational difficulties of the times, and let us not, while rejoicing in their illiteracy and ignorance, so far forget their example as to despise the grammar of our grand and stately English! In Paul's accurate, energetic and antithetic style, *weak* is contrasted with *powerful*. He is not speaking of mental weakness, for the inspiration of the Holy Spirit did not allow of that, but he means political, social, worldly weakness. They were not men of position, of rank, of power and place in the public organization of society. Fishermen they were, for the most part; not emperors, generals, governors, procurators, high priests, nor nobles; weak, and not powerful, as the world holds things to be,—yet truly stronger than the might of the sneering world, and superior to its scorn. My veneration is shocked when I hear the apostles disparaged as mentally or morally weak. I sit at their feet, and as I hear it proclaimed from their lips, re-echo the exclamation, "O the depth of the bounty, and the wisdom, and the knowledge of God: how unfathomable are his judgments, and how unsearchable his paths!"—The men who carried upon their souls the burthen of this bounty, wisdom, and knowledge, and whom our blessed Savior delegated to preach them to the world, could not have been, in any real sense of the word, *weak men!* Wise, powerful, or noble, then, as the *world*

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holds things to be, we must concede that the *many* of the primitive Christians were not; yet it must not be forgotten that the apostle indirectly affirms that *some* of them did possess these advantages also. He says but *few* of them were thus favored, yet there were a *few*; and he himself we must rank amongst that *few*. And were his wisdom and learning any part of the power which, in him, as an apostle, the Holy Spirit used in establishing the argumentative foundations of the gospel? I say argumentative foundations, because the Christian church was triumphant over Judaism as much, if not more, by argument—argument bristling with learning of the law—than by miracles! Before the Gentiles, too, as at Athens, Paul reasoned as a philosopher, and showed, upon rational grounds, the absurdity of idolatry; and unquestionably we must concede that his great prominence, and the high and commanding position which he held as an apostle, were due to his superior gifts of mind and education. These qualifications, together with the high natural gifts of a burning zeal and a dauntless moral courage, were doubtless reasons with the Lord himself for selecting him as the apostle to the Gentiles.

It is a fashion with some people to disparage the powers of the apostles, in a way that totally perverts their true character. They were *weak*, it is assumed; and forthwith it is taken for granted that they were mentally imbeciles. They were destitute of wisdom; and straightway some one adopts the absurdity of thinking that they were ridiculous simpletons, whom cultivated people laughed at whenever they stood up to speak to the multitudes. They were not noble; and therefore we must conclude that they were mean and vulgar—without dignity, without high and sensitive honor, and almost, some would paint them, slippery sneaks, crawling about among men only in the lanes and purlieus of life, and ashamed to stand up in the presence of kings, emperors, and nobles of the earth, to vindicate the cause of their Master. We think of them in no such light. High, heroic men were these apostles; of a dignity that stripes could not degrade, and a manly nobility that would not stoop under a false imputation, even to escape beneath the uplifted bar of the persecutor's dungeon. What is nobler in human nature than the answer of Paul to the Philippian magistrates: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now, do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out." (Acts 16. 37.) No wonder Christianity was respected ever afterwards in Philippi, and that men felt that Paul and Silas, in the dumps of the inner prison, lacerated and bleeding from the scourge, and made fast in the stocks—neck, and arms and heels—like the vilest of the vile;—yet that these two men were nobler than the

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magistrates of Philippi, and mightier than the corrupt executors of the law. The prisoners that listened to their "songs in the night," and felt the shock of the earthquake, and saw the prison bars broken and the prison doors thrown open, and their own manacles cast off, no doubt, like the jailer himself, gazed upon these persecuted men as themselves divine, and were ready to fall at their feet and worship them. Let the advocates for an uncultivated and unlearned ministry still hold up a standard like this, and the best friends of the church will not object.

I am writing very *generally* about many things that are said and done by many people, and which in various ways and at sundry times have come to our knowledge, and would not be understood as expressing thoughts specially suggested to me by anything that the brethren above referred to have objected. Indeed, it is due to myself and to them to say, that I do not believe them capsble of thinking so meanly of a Christian minister as to do or say anything with the intention of commending much that passes current in these high walks of labor amongst us and other people of the present day.

I said, that if the limners who drew the picture ministerial on the memorable occasion referred to, made high literary culture and scientific knowledge *essential* to all preachers, a qualification without which none should be recognized or encouraged as preachers, then I could by no means agree with them; but looking at the matter afar off and through the eyes of others, we cannot gather that they took any such absurd position. I know these men well, and I think I know what they think on the subject of which they were treating. I am impressed with the conviction that they were drawing the *ideal* of a preacher, —not simply who may preach, but what, in the fullest, largest, and greatest sense of the divine calling, makes a man *thoroughly* furnished for his work. This is the proper "stand-point" from which to view and re-view their utterances; and under this aspect, *are they not right?* Is it not true, that literary culture, scientific knowledge and classical learning are all powerful adjuncts to the proclaimer of the gospel? Other things being equal, what is the effect of a *plus* or a *minus* between these and the other endowments of a preacher? Add them, and is he not greater—more able to contend with the gainsayers and to gain the ears of the people, amongst a generation largely and in a qualified sense, themselves educated? Can any one doubt this?

I know some one will be thinking of exceptions; but let us not judge hastily. We have studied the character and qualifications of some proclaimers who will be cited as examples of great power without the advantages in controversy; and there is a very shallow sophism lurking under the surface. Let us suppose a case: A is uncul-

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tured, without knowledge of science, ignorant of classical learning, unread in the literature of his own tongue, and scarcely master of English syntax. But see how mighty he is in the Scriptures! how he debates! with what power he grapples the adversary! how he trips him up in his logic, corrects him in his learned arguments, and even confounds him in Greek criticism! Learning! logic! Greek! English even! What is the use of them, when a man can do all these things without them? This is the case, and these are the *admirational* deductions drawn, no doubt many think very logically, from the premises. But what is the solution? How is it that A does all this? Why, reader, let me tell you: *A has in his pocket Bro. C's learning on all these points.* In a sort of way, we may say, he has it in his head! Not truly indwelling or incorporate, but by spoonfuls, as he needs it or can use it, does he scoop it out of the ample but portable fountain, and lo! what a spring of power. Now suppose Bro. C had not been, what would Brother A have been in this case? A minus C, equal to what? We do not know, and will not conjecture; neither will we fool ourselves as to how A plus C has become what he is.—We are thankful for much that is good and effective in him, but cannot forget that the faucet is not the fountain; nor consent to ignore the fact that learning and science, no matter how got at or by whom applied, are still great powers in every great work, in these enlightened years of the nineteenth century.

We have much more that we hope to say in some form hereafter on this subject, but this must suffice for the present. We are gratified to see the men of large experience amongst us striving to elevate the standard of our ministerial labor. They are working in the right direction. When our Savior says, "Be ye therefore perfect, even as your Father in heaven is perfect," we do not understand him as ruling all who fall short of this standard out of the family of God, into the ranks of publicans; neither, when gifted and devoted brethren, longing for higher developments of power and usefulness in our preachers, draw for our aspiration a loftier ideal of the Christian minister, do we understand them as intimating that none who fall short of it shall preach at all, nor as expecting or thinking themselves that it would be better if it were so. We do not differ very much, if at all, brethren, on these subjects. Let us not be hasty to think so. Brothers Rogers and Franklin are both good friends of education. They love our colleges; have given their money and their encouragement to help endow them; and their hearts, I know, rejoice at the power that is going forth from them, in the heads and hearts of educated and cultivated preachers. They would not say to us at Bethany, Your labor is nought, and the training of your students vanity! But they will bid

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us God speed, and, as no doubt they do, so will we beseech them, without ceasing to continue to pray for us and the young men committed to us for these high purposes. W. K. P.

MIDDLE AGE.

It is perhaps not without some shade of sadness that one comes to rank himself in middle life. Slowly it draws upon him, reluctantly he admits it. It is no sense of growing old that teaches him, no flagging of the powers of the spirits, not even the taunt of that opprobrious epithet now-a-days flippantly flung at middle life—for the "fogy" is not the old, but the middle-aged man; but one finds that with the fuller flesh, and firmer muscle, and stronger tread, and truer poise of his faculties—while yet his sympathies are are all young and fresh, while yet he waits to follow where the older and wiser lead, the world waits and looks to him—pushes him forward where he hesitates, until he discovers that, no longer looked upon as young, he must take his place in the toiling and exposed van, and hew the way in which other steps shall tread.

The character of middle life is the character of the man. It is that by which he is known, that by which he makes his mark, that by which he does his good or evil; it is the character he carries with him into age, and unto the dread presence of his Maker. Middle life makes for us what God himself could not give. The bright visions of youth are past. Sorrows, disappointments, griefs have overtaken us, and we are made to see how solemn and how real a thing it is to live, how vain and weak and ignorant is the unsupported soul of man. Amid trials and toils, the attendant witnesses of a Father's discipline and oversight, amid defeats which each day testify to our insufficient principle, our advancing years lead us. Shall all this pass us as the breeze passes the wheat field, leaving it standing and smiling as before? Shall we not have gained some steadiness, some stateliness of character, some other reverence than ourselves some other dependence? Shall the old frivolity still cleave in us—the garb of childhood on the frame of man—the old love and pursuit of pleasure—the old, often vanquished, self-confiidence? Shall we be growing into years with all the frippery of childhood lingering about our hearts, our manners, our hopes, our attainments? Not so; middle life is for better things; for the casting off of the childish and unworthy, for the putting on of the whole man—even of the man after Christ. Saddest of all sad sights is it to see the probation of a human soul wearing towards its noon, while no deepening tinge to character proclaims the ripening within,

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while all things say how closely and willfully it clings to its grosser delights. Old age is not, of necessity, beautiful. All do not know the secret of the art of growing old gracefully. It is an art which middle life works at and perfects. The secret lies back there. Serene and waiting and beloved age is the result of honorable and virtuous middle life; and age, querulous, exacting, burdensome to itself and others, is the product of selfish, frivolous middle life.

ANNIVERSARY OF THE BIBLE UNION.

The Bible Union Anniversary will take place in New York, at the First Baptist Church, October 28 and 29, commencing at 9 o'clock in the morning.

The second portion of the New Testament, revised by the Final Committee, extending to the close of 2d Corinthians, will be ready at that time for circulation. It will be bound the same as the Gospels, and will be about the same size.

The past year has been a prosperous one. A good meeting is anticipated. Many excellent speakers will be present. About $3,000 are needed by the Treasurer for his Report. Contributions to be included in this year's report, should be forwarded by October 15.

Delegates are requested to report at the Bible Rooms,, 350 Broome Street, immediately on their arrival in the city, on Wednesday October 28, where they will meet the committee, and be assigned places of accommodation during the meetings.

C. A. BUCKBEE, Rec. Sec.

PROGRESS OF REFORM.

New Liberty, Ky., Aug. 18, 1863.

Bro. Campbell:—Last night I closed a meeting in this place of fifteen day's continuance, which resulted in eight confessions and baptisms. They were young persons of great promise, four of them young men, who, I trust, will be useful in the Master's cause. Bro. Walden is the resident preacher, and has been with me all the time, except a few of the last days, when he was absent filling other engagements. The brethren here have been fortunate in securing the services of this amiable and good brother. Bros. Giltner, Bain and Burdett were present a few days, and spoke a few times, but as I was the greatest stranger, I was urged to do the most speaking, and have preached some 23 times. We have an appointment to-day to meet at the water and immerse, when I expect to go on to Missouri. This is an excellent congregation, and the brethren have been greatly encouraged, and the cause is in a flourishing condition here.

I have been much pleased with my visit here, only I have labored too much for one of my age. Affly. your Bro., T. M. Allen.

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LEAVENWORTH CITY, KANSAS, Sept. 2nd, 1863.

EDITORS HARBINGER:—I have been laboring for the past two months in protracted efforts in Doniphan co., with the following results: On July 4th, I commenced a series of meetings with the brethren of Wolf River church, and continued for twelve days, with 35 additions. Twenty of these made the good confession and were immersed; 13 united by commendation, and two came from the Baptists. Thence I went to pleasant Ridge, and remained eleven days, with 9 immersions, 3 from the Baptists, 1 from the Methodists, and 2 by commendation—in all, 15.

On the 2nd of August I preached for the brethren at Columbus, on the banks of the muddy Missouri river, and continued nine days, and succeeded in organizing a church with 19 members. Two came from the Baptists, three were immersed, and 14 came in by commendation. From this I went to Doniphan City, and continued fourteen days. Here the Lord again blessed our labors, and 22 were added to the church; 16 by confession and baptism, one from the Baptists, and 5 by commendation.

In the tour, we had 91 additions, and the hearts of many good brethren were warmed up and made to rejoice. May the Lord Jesus be with and bless them.

Yours in the Lord, J. H. BAUSERMAN.

WOOSTER, O., Aug. 27, 1863.

In this missionary district, including the counties of Wayne and Holmes, there have been 131 accessions to the kingdom of Christ during the year ending June 1st, 1863. R. MOFFETT.

OBITUARY NOTICES.

CADIZ, OHIO, Sept. 3, 1863.

In the Providence of the Heavenly Father, the church in Steubenville has been deprived by death of one of its most useful, most loved members. Bro. EMANUEL HOTTLE died, very suddenly, in a field near his residence, Aug. 11th, in the 41st year of his age. He died, no doubt, of apoplexy, brought on by over-exertion, as the day was exceedingly hot, and he was engaged, with one of his hands, in driving sheep. He was seen to fall and motion for help; but before his wife, who was near at hand, could get to him, he was unconscious, and soon expired. Bro. Hottle became a member of the church in Steubenville in 1840, and has been a deacon most of the time since he became a member. In this position, and in all his relations to the church, he was diligent and faithful. He loved the cause of primitive Christianity from deep-rooted principle; and his time and means were ever given freely and cheerfully to advance its interests. In all the trying ordeals through which that suffering church passed, he stood faithful with the faithful, true with the true, noble with the noble,—laboring, giving, weeping, hoping, rejoicing with them. Oh, how sadly does that little band miss him from the seat and from the place he filled so faithfully! and oh, how his bereaved widow and orphan children miss him! —always so kind and affectionate as a husband and father. And the community will miss him too; for but few, if any, in it, were more useful or more generally respected. He has gone to rest. We hope to meet him again, where no destroying influence shall come to separate us. P. H. J.

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PEACE PURCHASED BY SUFFERING.

"But the Son of Man hath not where to lay his head."—MATT. viii. 20.

Birds have their quiet nest,
Foxes their holes, and man his peaceful bed;
All creatures have their rest—
But Jesus had not where to lay his head.

Winds have their hour of calm,
And waves, to slumber on the voiceless deep;
Eve hath its breath of balm,
To hush all senses and all sounds to sleep;

The wild deer hath its lair,
The homeward flocks the shelter of their shed;
All have their rest from care—
But Jesus had not where to lay his head.

And yet he came to give
The weary and the heavy laden rest;
To bid the sinner live,
And soothe our griefs to slumber on his breast.

What then am I, my God,
Permitted thus the paths of peace to tread?
Peace purchased by the blood
Of Him who had not where to lay his head!

O, why should I have peace?
Why? but for that unchanged, undying love,
Which would not, could not cease,
Until it made me heir of joys above.

Yes! but for pardoning grace,
I feel I never should in glory see
The brightness of that face,
That once was pale and agonized for me!

Let the birds seek their nest,
Foxes their holes, and man his peaceful bed;
Come, Savior, in my breast
Deign to repose thine oft-rejected head!

Come! give me rest, and take
The only rest on earth thou lov'st—within
A heart, that for thy sake,
Lies bleeding, broken, penitent for sin.

MOUNSEY.

The Bible is the best gift of God to man; it teaches him from whence he came, and whither he is going, and reveals the terms on which he may be happy in time and in eternity.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VI.] BETHANY, W. V., *OCTOBER*, 1863. [No. X.

DISCUSSION OF TRANSLATIONS.

THE NEW TRANSLATION.—NO. X.

MESSRS. EDITORS:—In the 19th verse, the New Translation says, "For I am old, and my wife is advanced in years."

One might naturally ask the question—"What is the difference between being 'old' and 'advanced in years'?" Had the translator followed the Greek, he would not have made Zachariah express precisely the same idea in a different form.

Our Revision has it in exact accordance with the original: "I am an old man, and my wife is far advanced in years."

We have before shown that the Greek word, which is here translated "far advanced," as also in the 7th verse, means that, and not merely "advanced in years."

The Greek word translated "an old man," is "Presbutees," properly a *noun*. The noun for "an old woman," is "Presbutis." The Revision, then, is strictly in accordance with the Greek, and the New Translation, in varying from it, has departed from the original.

In the 19th verse, the Revision says, "I was sent."

The New Translation has changed this to: "I am sent."

The Greek verb is "Apestaleen," the Second Aorist; Indicative; Passive.

Every Greek scholar will admit without hesitation that the Second Aorist is a historical tense, and that its meaning in narrative relates to the past, not to the present. It does not signify "Am," but "Was."

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By what right, then, is "Am" substituted for "Was?" We know of no reason, no authority, no justification for such a change, but regard it as altogether unwarranted and improper. Indeed, if such liberties are permitted in translation, if the present may be substituted for the past at the option of the translator, there is no limit to the changes which can be made in statements of fact. The occurrences which transpired thousands of years ago, may be declared to be *now* taking place, and the parties then concerned with them, to be now living. By such a mode of translation, Jesus may be proved to be at this time in the wilderness, and John immersing in the Jordan.

In the same verse, the Bible Union's Revision has: "These glad tidings."

The New Translation has: "This good news."

It is sufficient to remark upon the difference in this case, that the number indicated in the Greek is *plural*, and not singular. The Greek word which determines this is "*Tauta*," the Accusative; Neuter; Plural. Of this there cannot be room for doubt. Therefore, the New Translation, in substituting the singular for the plural, has again departed from the original.

In the latter part of the next verse (the 20th), the Bible Revision has, "My words, which shall be fulfilled in their season."

The New Translation has changed this to: "My words, which shall be fulfilled in their proper time."

The Greek words which close the sentence are "*Kairon autoon*," "their season." It may, indeed, be said that "their season" is their seasonable time, or their proper time, or their opportune period. But the word "Season" so precisely corresponds with "Kairoo" in various uses, and so completely expresses the idea in the present case, that there is no reason for a change. "En kairoo" is "In season." "Apo kairon" is "Out of Season." "Kairon" is "Seasonably."

"Words fulfilled in their season," are words fulfilled at the time appointed for them and appropriate for them, as fruit maturing in its season. It does not help the idea to say, that fruit maturing in its season matures at its proper time. No such change improves a translation. It is an awkward substitute of two words for one, where the original has only one, and where the one by which the original is translated in the Union's Revision, expresses its full and appropriate meaning.

In the next verse (the 21st), the Greek makes a marked distinction in the use of two forms of verbs. In the first, it joins the imperfect tense of the word *Eimi*, *to be*, with the present participle of the verb signifying *to wait*; thus making a form which is exactly represented by the English "Were waiting." In this the Revision and the New

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Translation perfectly agree. But in the next clause the Greek drops this form, and simply uses a single form of a verb, "*Ethaumazon*," They "*wondered*." The New Translation, however, still retains the compound form, and makes it: They "Were wondering."

Aside from the awkwardness of the expression "Were wondering," there appears to be no reason for adopting a compound form in a case in which the original purposely avoids it, after employing the compound form in the clause immediately preceding. Respectfully,

WM. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON'S REPLY TO W. H. WYCKOFF.—NO. X.

BRO. FRANKLIN:—Criticism No. VIII lies before me. Like those that have preceded it, it has much of the freshman about it. This constant attempt at the display of Greek words proves the novice.—Somebody says that *roots* are found to grow mostly in barren ground. *Fruit* is found on a different soil. But to the criticism.

Robinson and Webster are the highest authorities in the Greek and English. Robinson gives the word "class" as the translation of the Greek term; and Webster gives us in his sixth definition of the word "course," "Order; turn; class; succession of one to another in office or duty. Solomon appointed the courses of the priests. 2 Chron. viii." Class is the word for these times. We say, a course of medicine, a course of study, the course of nature, the course of a stream; but no sensible man ever talks of a "course of men," or course of priests. "Class of priests" is English.

Our critic is surely afflicted with the spirit of error. In his remarks on the participle of "probaino," he forgets all else but the Revision of the Union. The verb "probaino" is one of the most common of Greek verbs, and means, "to go before; to advance." The simple verb "baino" cannot mean to "advance." For it requires the preposition "pro" to give it this meaning. Surely our critic did not think that a Greek could be guilty of such a blunder as to use a word that would be equal to the English words *advance before*. Yet such is his judgment in this case. Then he knows not that the verb *advance* is equal to the verb *to go before*. He tells us that "pro" is of the nature of an *intensitive*. *Intensitive!!* I suppose he means *intensive*. Let me say, that this is but a fiction of his imagination. For there is nothing that would lead any one to think that Zachariah and Elizabeth were *very old*. The words *now* and *for*, as given by the Revision, are the merest fictions, and show to every scholar that the Revisers are in error. *Advanced in years*, is the full meaning of the Greek words.—Bloomfield says, "The expression exactly corresponds to our word *elderly*." Our critic lately made the discovery, that a perfect tense ex-

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presses past time continuing up to the present, and he is anxious to acquaint the readers of the Review with the fact. We will see who is fit to translate, ere we are done.

The Revision has the words, "Executed the priest's office." I have, "officiated as priest." Webster is of no authority with the Bible Union. We execute plans and works, law or justice, deeds and bonds; but we do not *execute offices*. Our critic is so much occupied with Greek roots, that he has no time for the examination of an English Lexicon.

Lastly, the Revision has, "It fell to his lot, according to the custom of the priest's office, to burn incense, going into the temple of the Lord."

The remarks made by our critic on this sentence convict the Union of want of knowledge, as respects the translation of participles.— The obvious meaning of the sentence above quoted, is, that Zachariah burned incense in the act of going into the temple, and not after he had entered the temple. The language, as they have it, "to burn incense, going into the temple," can mean nothing else. They teach what is not true in this case. The sense of the original is lost to the English reader. But, "to burn incense when he went into the temple," is the exact thought as expressed by Luke's Greek.

I have noticed these points more particularly than was necessary for the readers of the "Review" generally. But our critic deserves some notice on account of his *freshman* style of treating Greek; and for his sake I have been more particular than heretofore. I will now resume the examination of the Gospels revised by the Union. First, we will take an example of rude collocation of words in a sentence; Mark x. 2:

"And the Pharisees came to him, and asked him, if it is lawful for a man to put away his wife, tempting him."

Here is another abuse of the law for translating participles. Two facts are obvious in this sentence: 1. The position of the words.— 2. The translation of the participle.

In Matt. ix. 19, 20, we find the following: "And Jesus arose and was following him, and his disciples. And behold, a woman, having a flow of blood twelve years," &c.

In this last clause, the participle "having" is most unfortunate.— There is no excuse for it but want of knowledge. We well remember the words of the Savior: "The servant that knew not his master's will, and did things that were worthy of stripes, shall be beaten with few." We have been merciful, and have spared the rod measurably, knowing that the intent was good. There are, however, some things pardonable, and some things not. The first clause in this last quo-

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tation is a version that is not pardonable, and we will expose it fully, so that any one who has the least acquaintance with Greek may see the error.

It not unfrequently happens that, in the same sentence, there are two or more nouns in the nominative case; one a singular noun, the other, or others, plural. The singular noun is called the principal subject; the verb takes the singular number, because the principal subject is singular. The other noun, or nouns, as the case may be, is called the subordinate subject, and has no verb expressed. Then, in translating, we couple both the subjects by the copulative *and*, and make them the subjects of the one verb. I will give two examples, first expressing them according to the Greek form, then according to the English.

1. "The king came, and his courtier." This is the Greek form. In English we say, "The king and his courtiers came."

2. "The President entered the room, and the professors," the Greek form. In English we say, "The President and the professors entered the room."

Now by applying this law, the Revisers could have said, "And Jesus and his disciples arose and followed him." But in their ignorance of Greek Grammar, and of English composition, they have committed this unpardonable error: "And Jesus arose and was following him, and his disciples." And further; as the pronoun "his" must grammatcially stand for "him," the ruler, then Jesus follows the ruler and the disciples of the ruler.

Again; in Luke xxii. 36, we find this most noticeable attempt to improve upon the Common Version: "Therefore said he to them, But now, he that has a purse, let him take it, and likewise a bag; and he that has none, let him sell his garment and buy a sword."

We have tried to find out the meaning of this sentence, but our efforts are vain. "He that has none," must mean "he that has no purse or bag;" and we must interpret thus: "He that has no purse or bag, let him sell his garment and buy a sword." Still we are altogether uncertain as to the meaning. The Common Version has, "He that has no sword, let him sell his garment and buy one." This is intelligible.

Our critic is admirable on the meaning of the perfect tense. Let us hear the Revision on that wonderful tense. In Luke viii. 46, we find the following:

"And Jesus said, Some one touched me, for I perceive that power has gone out from me."

According to the late discovery of our critic, this means, I perceived some time *ago* that power has *now* gone out from me.

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In Matt. x. 22, is the following: "And ye will be hated by all, for my name's sake; but he that has endured to the end, the same shall be saved."

According to the late wonderful discovery, we interpret thus: But he that has *now* endured to the end, that is, has *now* endured all the trials that shall hereafter come upon him, the same shall be saved." Well, we shall grow wise, if we are patient.

Once more; and for the present, we will lay down our pen. "Nor do they put new wine into old skins, lest the skins burst, and the wine runs out, and the skins are destoyed." Matt. ix. 17.

Our Revisers attempt to be ludicrous; *askos* and *derma* are surely different in meaning. Why did they not, for the sake of the Greek, and for the sake of dignity, use the word "bottle" in the text, and by means of a note, inform their brethren that, in ancient times, (as even now in the East,) bottles were made of skins?

Yours very truly, H. T. ANDERSON.

H. T. ANDERSON'S REPLY TO WM. H. WYCKOFF.—NO. XI.

BRO. FRANKLIN:—The ninth criticism on the first chapter of Luke lies before me. I must call the attention of the reader to the meaning of the word *Translate*. Webster gives it thus:—"To interpret; to render into another language; to express the sense of one language in the words of another." Unless the sense of the one is expressed in the words of the other, then there is no translation. I must also say, that no one can express the sense of one language in the words of another, by imitating the forms of that language which he proposes to translate. Our critic fancies that every one departs from the words of inspiration, when he does not imitate the exact forms of the Greek. I have already given many instances, in which the Bible Union have closely followed the Greek forms, and, by doing so, have not given the sense. We will now attend to criticism No. IX. Here is, in the Revised Gospels, an instance of exact imitation of a Greek form:

"And Zachariah seeing him, was troubled." This is not translation, but imitation. Such is the custom of the Bible Union. I have translated this passage thus: "And Zachariah was troubled at the sight." I have already said that this book published by the Union exhibits, throughout, ignorance of the use of participles. The participle in the above passage denotes cause; but the Revision does not express its sense. They merely *imitate* the Greek form, because they do not know for what purpose the participle is used. I have expressed its real sense by the words "at the sight," which give the reader the cause of Zachariah's being troubled.

Now, if our critic thinks that a rigid imitation of Greek forms is

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an adherence to the words of inspiration, he will find, when it is too late to amend, that the labor of the Bible Union has been in vain.

2. I am pleased that our critic has at last undertaken to give us some information on the Aorist tense. In the words of the Revision, we have an aorist thus: "Thy prayer was heard." It will be a cause of amusement to the reader to see how sorely the Secretary lashes the authors of the Revised Gospels. See:

"Every person who has spent six months in the study of Greek, knows that the first aorist indicative passive does not mean 'Is,' or 'Has been,' but 'Was.' To argue the case might intimate a possibility for doubt, which does not exist."

Such is the lash which our critic applies to those men, who, for twelve years, have been trying to revise the Scriptures. I say he applies the lash to them, intending it for myself.

Let the reader open his Greek Testament and turn to the first chapter of Luke, and he will find, in the 49th verse, the first aorist of the verb *poieo*. The Revision has translated it thus: "Has Done."—"Because the Mighty One has done great things for me." The aorist is translated as a perfect by the Bible Union. Hear our critic again:

"It is a clear, indisputable proof that the translator does not distinguish between an aorist and a perfect, but believes an aorist, when correctly translated, to be erroneously translated, and believes that the proper meaning of an aorist is that which properly and exclusively belongs to the perfect."

I know not what these revisers will think of such a castigation from the hands of their Secretary. But we are not done with this aorist tense as yet. The reader will now open his Greek Testament and turn to Matt. x. 22. There he will find a first aorist participle.—The Revision has translated it as a perfect, thus: "Has endured."—"He that *has endured* to the end, the same shall be saved." Yes, reader, here is another aorist translated as a perfect. But again, in Luke viii. 46, another aorist is, by the Revision, translated as a perfect.—"Has gone." "I perceived that power *has gone* out from me."

In these three instances, an aorist is translated as a perfect by the Revisers. Now, what shall we think of our critic? He has not read the Revised Gospels. He knows not what is in them. He attempts to find fault with my translation; and in doing so, condemns severely his own Revisers. It is evident that he knows not what he is about; for surely he did not intend to lash his own brethren, whom he undertakes to defend. But to the aorist tense.

The aorist is used to express the taking place of an event in time past, without reference to the particular time. This is its first sense.

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But secondarily; from the fact of its being thus indefinite, with respect to time, it is used to express an act that frequently takes place in past time—the continued recurrence of the act. Thirdly; it is used to express a thought, which is present indeed, but which is supposed to have been long and firmly conceived in the speaker's heart.

Now, to say, as the Revisers have said, "Thy prayer was heard," is to do injustice to the Greek, and to the ways of God. The imperfect tense, *was heard*, conveys to the mind of the reader the thought, that God did, in some time past and gone, hear the prayer, but no longer regarded it. For instance: "A man builded a house." The man did, in some past time, build a house; but is no longer building.—The prayer was heard in time past, but is no longer heard. I objected to the Common Version, because "is heard" limits the time to the then present moment. But what is the fact in the case? Zachariah had prayed some time before this; his prayer was not only heard, but remembered, and God intended to answer it. Now, a translation that will express this fact must be the true one. "Your prayer has been heard" exactly expresses the whole truth; for the perfect expresses time past and continuing up to the present. God heard, and continued to hear, and was then about to answer the prayer. And thus the Revisers have done well in the 49th verse of the first chapter of Luke, by rendering the aorist by an English perfect. The Mighty One *has done* great things for me. But, strange to say, they have committed nine errors in ten verses, and have thus not only not expressed the sense, but have spoiled one of the finest songs in the Holy Oracles.

The next point is my translation of the preposition *en*. The remarks of the Secretary show that he has not studied the use of *en*.—I will here say, that *en* is never used for *eis*. There are instances in which it is so used *apparently*; I say *apparently*, and this only to such ars are not acquainted with Greek usage. The only way of interpreting this passage so as to preserve the original sense of *en*, is to supply *kosti einai*, and read thus: "To turn the hearts of the fathers to the children, and the disobedient *so that they may be* in the wisdom of the just," To avoid this rudeness in English, it is generally supposed that *en* is used for *eis*, and so it has been translated by *to*. This is but avoiding, not solving a difficulty. The preposition *en* is often used in the New Testament in the sense of *by* or *through*; Matt. xvii. 21, "This kind goes not out but, *en*, by prayer and fasting." Here, prayer and fasting are the means by which such evil spirits were cast out. So also *en* in many other places. Now let the reader notice that John the Immerser went before the Lord to *turn* the hearts of the fathers to the children, and to *turn* the disobedient, *en*, not *to* the wisdom of the just; but he was to turn the hearts of the fathers to the

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children, and he was further to turn the disobedient to the Lord, by some means; and the means we find expressed by the words, *by the wisdom of the just.* On the use of *en* with verbs of motion, and *eis* with verbs of rest, see the Lexicons and Grammars. This is a point on which many errors are made by the uninitiated. I shall not follow the Secretary in his remarks on *en.* It is unnecessary.

I must remark that this is the third instance in which we have shown that the Revised Gospels are against our critic. Yet he goes boldly forward, fearless of consequences.

A word or two on his remorks on my Reply. He says that I virtually admit what he stated—"He has departed from the original in varying from the Bible Union's Revision." Now, I beg leave to say, that I have not admitted what he has stated. He is much mistaken in supposing such an admission. I have *translated* the passage in question; the Revision *imitated* the Greek form. This is the true issue. I *translate* the thought from the Greek into English. The Revisers merely *imitate* the Greek forms. And I must say to the reader, that the true issue between myself and the Secretary is found in the words *translate* and *imitate.* Every scholar knows that no one can express the sense of the Greek by *imitating* its forms. *Translation* is a something widely different from this. The Secretary and his Revisers are entangled in inextricable difficulties, by attempting to give the sense of the Greek in an exact, literal version. They err in tenses, in participles, in prepositions, in articles; in a word, they err in all things. And they cannot avoid error; for they have chosen the course that leads to error. Our brother Wyckoff is a good man; but he is blind, and led by the blind. Take the following example from John xiii. 2, 3, 4. This I adduce as an example of the most incurable blindness. Reader, mark the example I now give:

"And supper being served, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him; knowing that his Father had given all things into his hands, and that he came out from God, and is going to God, he rises from supper, and lays aside his garments, and taking a towel, girded himself."

Reader, let us look at this sentence, and consider its grammar.—The participle *knowing* must agree with some word in the sentence. It cannot agree with Judas Iscariot, nor with son, nor with any other word than devil. If the reviser says that it agrees with *he*, the following pronoun, then I ask, with what does *he* agree? or what does *he*, as a pronoun, represent? It can represent no other noun in the sentence but devil. Then, the devil is here made to do what our Common Version makes Jesus do. May we not now say, that incurable blindness has fallen on the Bible Union? I submit the above

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sentence to the examination of any scholar, and he will decide that the devil is the person *knowing* and *acting* throughout. The laws of grammar are inflexible, and know no mercy. The Revisers revise the Common Version, and make it far worse in many respects than it was before. These Revisers have removed the word *Jesus* from the text, and thereby made the Devil wait on Jesus' disciples and wash their feet!

Now, our amiable brother, the Secretary, instead of looking into the Revised Gospels, and amending the errors there, is vainly attempting to make out that I have "*substituted*" a passive for an active verb; that I have departed from the words of inspiration. He deals in things of no moment, while the vital question is left untouched. This vital question is—Shall we *translate* the thoughts, or *imitate* the forms of Greek? For myself, the decision has long since been made. I *translate* the thoughts that are in the inspired volume into pure and grammatical English. Let this be a full reply to his remarks on my Reply.

I must make a remark or two on the passage quoted from John xiii. The word Jesus is left out by the Revisers; and this is done without authority. The sense of the passage is wholly lost, and another sense given. I have noticed other instances of omission by them—not of omission, but of removing words and changing them. If we are to judge of their acquaintance with those laws by which a word is removed from, or retained in, the text, by this instance of removal, then we must say that they are not to be depended on in that department at all. How far they have done justice to the Greek or the English, let every reader judge. We shall do the book that justice, which is its due, in exposing its errors to those who read the "Review."—To the readers I will say, be not weary; we will make an end of this discussion in due time. Very truly yours,

H. T. ANDERSON.

H. T. ANDERSON'S REPLY TO W. H. WYCKOFF.—NO. XII.

BRO. FRANKLIN:—Criticism No. X. lies before me. Our critic objects to the translation of the Greek word *presbutes*. I have—"For I am old, and my wife is advanced in years." The Revision has—"I am an old man, and my wife is advanced in years." Our critic asks, "What is the difference between being 'old' and 'advanced in years'?" I know not that there is any. Nor can I perceive that any truth is lost by my version. For as we all know that Zachariah was a *man*, and not a *woman*, I did not think it necessary to use the word *man*, thinking that when a man says "I am old," he means the same as if he should say, "I am an old man." When, however, *old men* are distinguished from *old women*, then we think it due to Greek and

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English so to translate, as in Titus ii. 2, 3, "That the aged men be sober." "The aged women likewise," &c. In Philemon, 9, we would say, as the Common Version, "Paul the aged," not "Paul an old man."

If I may express an opinion, I would say, that the above has more the appearance of fault-finding than criticism, and our critic could certainly find something more profitable in which to spend his time.

The next is the translation of an aorist tense. I have—"I am sent." The Revision has, "I was sent." In reply to the remarks of our critic, I have only to cite a passage from the Bible Union Gospels, in which an aorist is translated as a present. In Matt. iii. 17, we read thus:—"This is my beloved Son, in whom I am well pleased." The word *eudokesa* is in the aorist tense, and yet translated as a present. If now, the Revisers are right in this translation, then our critic writes in vain. If they are right, I am. He writes, however, without regard to consequences. He has not looked into his own book, so as to know what it contains. This is the fourth instance in which he has been condemned by his own book.

But really, our brother Wyckoff has not considered the fact, that in English we have no aorist tense. How, then, can he translate at all? He will give us in English an imperfect for an aorist in Greek. Our imperfect is not equal to a Greek aorist. Now, in the absence of an aorist tense in English, I lay down this as a truth undeniable, that no one, who would translate literally, can translate at all; because the English has no tense that exactly answers to, or is equal to an aorist. If our critic would translate literally, he must make a tense corresponding to the Greek aorist, or not translate at all. Here is a difficulty from which he cannot escape. The Revisers and our critic are snared continually by the aorist tense, and they have made some of the most unhappy and unfortunate errors, all of which are obvious to every one who has studied the ways of God. I ask, then, what can be done, when our language has no tense that is equal to a Greek aorist? The literal translator violates the laws of both Greek and English. The student of the Oracles of God learns how to understand the ways of God, and he is governed by the known laws of the relations of thought, and translates accordingly. There is a meaning which words derive from their relation to other words, and from their contextual position. There is a sense which tenses express, known to the student by a diligent comparison of all the circumstances of time, and of the relation of one fact to another. Our Revisers have not studied the tenses, and consequently have erred in many instances. Let us for one moment consider the instance in hand:—"I am sent. Take the fact into consideration that our language has no aorist tense.

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Gabriel stood before Zachariah. God had sent him. God did send him. These two forms of expression are different in tense. They both express the fact of Gabriel's being sent; but whether we use the one or the other, depends on our particular view of the case. "I am sent" and "I was sent" are different forms; each expresses the fact of Gabriel's being sent. But how shall we determine with certainty with respect to the two? Let it be thus:—Gabriel certainly did not intend to say to Zachariah, "I was sent," and thus state a fact that took place in the past. For he was then standing before Zachariah, and the fact in the past, that is, the particular time at which that fact took place, was a matter unnecessary to be expressed. The past fact of sending was known and certain, from the present fact of his standing before Zachariah. Hence, in English we say, "I am sent," or "I have been sent," to denote the present fact connected with one past. For this very reason, the aorist is often translated as a present or a perfect, because it expresses time *indefinitely*. "This is my beloved Son, in whom I am well pleased" is correct; because God was not, in some time past only, well pleased; but had always been, and was then, well pleased.

An aorist may be then be translated by a perfect, a pluperfect, an imperfect, a present; and the translation will always depend on the relation of time and fact, the contextual relation.

This I write for the readers of the "Review" generally, that they may know how I deal with this tense. I do not write for our critic, or for his Revisers; for what they have written, they have written.—There can be no change with them. Our critic speaks of substituting *am* for *was*. What can he mean by *substituting*? Surely he cannot refer to the Greek; for *am* and *was* are English words. His thoughts are bewildered. I have *substituted* no one word for another. I have translated the thought from Greek to English. I fear he is still troubled with the thought, that I have intended to improve the Bible Union Gospels. He must be at ease on this point. I knew nothing of those Gospels when I was translating. I shall never try to improve upon them.

On the expression, "These glad tidings," I remark, that I have not used the word *tidings* in my version, because it is now not much used among the people. We do not say, "these news," but "this news."

Whether my translation of Gabriel's words to Zachariah is correct or not, let the following remarks determine. I am sorry that our critic compels me to say what I now say. It is true that fruits ripen in their *season*, but Gabriel's words were fulfilled in their *proper time*.—There are *seasons* in which fruits ripen, but no particular seasons in which children are born. There is a *proper time*, however, in which, or

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at which, birth takes place; and this happens to be the very thought of Luke. "My words, which shall be fulfilled in their proper time." Let the reader take the facts mentioned throughout the chapter, and he will see the truth of my rendering.

The words "were wondering," to which our critic objects, are sanctioned by our Revisers, in their translation of the imperfect *dielogidzeto*, in verse 29 of this first of Luke, thus—"was considering."

This is the progressive form, and shows that the action was continued. It is strange that our critic cannot see a little distance before him. He seems so intent on finding fault, that nothing can hinder his onward progress. He thinks he has found some small matter in which I am wrong, and he applies the lash, not knowing that it falls on his own Revisers. This is the fifth instance in which his own book condemns him. If I may express another opinion, I would say that he would do well to study his own book before he writes more. We have yet to notice several instances in which his book condemns his criticisms.

I had not intended to notice the present effusion of our critic further at present; but on opening the Gospels of the Union, this passage met my eye: "Now the feast of unleavened bread *was drawing* near." I am condemned for making use of the progressive form, "were wondering," and yet here is a second instance from the book of the Union. Two instances are enough at present. Our critic should read more closely than he does. If his book is right, so is my translation in this instance. And, strange to tell, in the very next verse, Luke xxii. 2, there is another progressive form for the common imperfect: "The Scribes *were seeking* how they might kill him." I italicise the forms.

In the third verse of this chapter, the Revisers tell us that Satan was of the number of the twelve. Hear them: "And Satan entered into Judas Iscariot, being of the number of the twelve." The participle *being* must belong to the subject of the verb entered, and the subject of this verb is Satan. Again, in the 10th of the same chapter, we have this bad English: "Follow him into the house where he enters in." Well done, you men of the Revision! The house where he enters in!!! Again, in verse 17, "And having received a cup, he gave thanks and said." Again, in verse 20: "And the cup in like manner after supper." What will be the astonishment of the reader when I tell him that the word which our Revisers have here translated by the word "Supper," is an aorist infinitive! Now, let our critic take heed how he talks of translating aorists.

In the 52nd verse we find a barbarism—"were come;" and in verse 54 a singular expression—"And Peter followed afar off." Sin-

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gular following indeed! In xxiii 6, "When Pilate heard of Galilee, he asked if the man is a Galilean." The Common Version has it thus—"Whether the man were a Galilean." Much better English; but even it may be made better. In verse 9, we find this—"And he questioned him in many words." I know not what this means. The Revisers will publish a book of notes to explain their bad English, or we shall be unable to understand them. In verse 12:—"For before they were at enmity betweën themselves." This is unintelligible English. We must have a guide-book—a key to these Revised Gospels of the Bible Union. In verse 34, we read thus:—"And they divided his garments, casting lots." The sense is entirely lost to the reader in this. They have translated a participle by a finite verb—"they divided;" and an aorist tense they have translated by a participle, "casting." "They parted his raiment and cast lots," is the Common Version, which can be made much better. But enough.

Yours truly, H. T. ANDERSON.

HALLUCINATIONS.

Apparitions, specters, signs, and dreams seem to control and direct the conduct of a large class of mankind. No age has been free from one delusion or the other. Reason and Revelation are exotic plants to the larger portion of the world. Fanaticism and error are indigenous to this earth. From time immemorial true religion has had to contend against phantasies, and allusions, and ecstasies, and dreams, and visions. Our own age has by no means been free from these mental and social disorders. The gospel of Christ has been fearfully infected by their foul contact. Superstition has, to a large extent, neutralized the purity and power of God's Revelation. Bible intelligence has, however, dispelled many superstitious notions with marked effect, so that there are good grounds to hope that the day of sights, and scenes, and specters will soon pass away. Sensuous evidence, in the matter of conversion (such as disordered imaginings, spiritual incubations, spontaneous regenerations, angelic interpositions, and holy reveries), is instantly rejected, as belonging to the mystic times of past generations. Bible preaching, Bible translation, Bible investigation, and Bible reading, are sifting out every human abomination. It is found that a conversion that does not result from a conviction of God's revealed truth, is no conversion at all.

I have been led to indulge these reflections by reading an article in the *Eclectic Magazine*, entitled "*Illusions and Hallucinations*," in which a very satisfactory solution is given of the causes of so many

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mental and moral disorders. This writer in the *British Quarterly* declines discussing the religious aspect by saying:

"We have already noticed the influence of the prevalent belief of any age in producing or determining the nature of hallucinations. It will readily be conceived how inordinately powerful is the effect of unrestrained religious enthusiasm, especially when aided by ignorance, superstition, and the unnatural restraints of a secluded or conventual life. But we have designedly refrained from discussing the hallucinations so produced, except in the most incidental manner."

But for the benefit of religious zealots, and for the enlightenment of fanatical bigots, as well as for the sake of our common humanity, he should have dwelt upon this part of his subject in an especial manner. And although he does not himself make the application as we would like, he, nevertheless, presents the principles and explanations in such a manner that the meanest capacity may know what he is driving at. The author does not deny the phenomena of hallucinations —which may all be accounted for on psychological principles—but he shows that they all have an earthly origin, and have no connection with the spirit world. He presents quite a variety of forms in which illusions and hallucinations make their appearance, but I must content myself on one or two forms. I will here quote a paragraph:

"The determining causes of hallucinations naturally divide themselves into two classes, the *moral* and the *physical*. As predisposing causes, the former, the moral, are the powerful; they are also chiefly concerned in the direct production of such delusions as occur in an epidemic form. In these cases the hallucinations are transmitted by the influence of educational and social ideas, by the force of example, and by a true moral contagion. Profound preoccupation of the thoughts and prolonged concentration of the mind on one subject, are eminently favorable to the production of hallucinations; and those are the most subject to them who by an ill-directed education are unceasingly excited, whose organization had become very impressionable, and in whom the imagination has been abandoned to its own impetuosity.—The marvelous and horrible tales that are told to children, are also a fruitful source of this subsequent impressibility."

Let me classify these causes, and see how many of them, either directly or indirectly, have had a bearing on modern revivals:

1. Influence of educational and social ideas.
2. Force of example.
3. Moral contagion.
4. Profound pre-occupation of the thoughts.
5. Prolonged concentration of the mind on one subject.
6. Marvelous and horrible tales.

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Who has not noticed, in certain localities where big meetings have been raging, how a particular class have been operated upon, and every other part of the audience remain as imperturable as a staring barbarian? Why are not the same subjects made to rave at other meetings, under a different religious education, where more Bible knowledge and less passion is exhibited? The children of parents moulded in certain religious beliefs, and domestics fashioned in the same mould, are magnetized by some boisterous, mercurial exhorter, who is well advised of the singularities and peculiarities of the doomed audience before him. This deluded class of people have been brought to believe that "religion" can be found under a tree, in the barn, in the cellar, in the garret, in the field, and on the roadside. They have been taught that conversion is as startling and instantaneous as a flash of lightning, unsolicited and unlooked for. They have been taught to expect certain appearances, certain unearthly feelings and twitchings, certain tokens or signs, and no recorded plan of God's mode of salvation could make them believe the contrary. They have wedded themselves to dreams and phantoms, and to them the Word of God is a cold and airy abstraction. They are moved only by the evidence of the natural eyes and ears—what they don't *see and hear* they won't believe. And hence God is called upon to "come sensibly near"—to "come down with all his power"—to "baptize them with the Holy Ghost"—to "come quickly and speak peace to the soul"—to "roll down balls of fire"—to "send down the arrows of conviction," &c. Do such people walk by faith at all, which is the only principle on which God will accept the person of any man? So far as Bible testimony is concerned, they might as well be in Heathendom at once. What is all that just enumerated but an appeal to the fears and fancies of an unthinking and vacillating people? And if you once get them into that way of belief, beyond the pale of reason and Revelation, you get them into a position where reason can't touch them, and where Revelation becomes a dead letter. Pride and passion rule them, not faith and love—these are only incidental, and merely serve to complement the vague principles of the "inner life" and the "self-conciousness." The doctrine, that men must go through a purgatory of doubt and dismay before they can exercise faith in Christ, has been as fruitful of dreams and devils, and of mist and myths in the past century, as the superstitious dogmas of the Papal power in her palmiest days of priestly intolerance.

Who has ever witnessed the "moral contagion" above alluded to, where there is manifestly more of the mesmeric influence of man at work than of the Holy Spirit? In that battery of "seekers of religion," what mean those continued responsive Amens? that constant

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contact of person? that fiery friction of the rubbing of hands? that uninterrupted singing, and sighing, and groaning? those meaning glances and significant noddings of the knowing ones? Who has never seen the workings of this moral contagion in places where all the interested ones seemed to be paralyzed by the positive power of animal magnetism, until many, pale by exhaustion, fall helpless and prostrate—or overcome by the awful delineations of the wrath of God, or carried into the other world by a representation of ecstatic scenes, they swoon away into an inglorious state of mesmeric bewilderment? And this they call the "power of God.'

I recollect that not long ago, in a certain town, and at a certain meeting where I happened to be in attendance, I was invited to take my place in the pulpit. I took my seat by the side of him who was to harangue the people. The brethren sat upon one side of the pulpit and the women upon the other, both sides approaching close to the speaker. The preacher struck up a hallelujah meter, and instanter went off into a rapture—men and women struck in simultaneously; the preacher began to weave and see-saw, he fixed his eyes in empty space—so did the brethren; the preacher kept time by the patting of his feet—so did all the brethren; the voice of the preacher grew loud and shrill—so did the voices of all the sisters. An ineffable sanctity spread over every countenance, and as strain after strain continued to leap out of their throats, and the tones of the anthem to rise higher and higher, and all began to see-saw in glorious concert, I must confess, skeptic as I am, that I too *felt* as if I could leap, and hop, and clap, and dance a holy dance. That was "moral contagion." When I got outside of this battery, I *felt* as if I had just come out of dream land. I came pretty near being hallucinated! It is amid such contagions as this that unsophisticated people, who are largely gifted with the marvelous, see heaven opened and angels coming down, and that sinners see hell opened and demons coming up.

"An individual who believes that he sees supernatural sights, is not slow to communicate his convictions to others who are not more enlightened than himself. The anecdote has been often quoted of the man who exclaimed, that the statue upon which he and many others were looking, bowed his head. All these who were present immediately asserted that they had seen it move."

Go into certain communities, where the least possible gospel is preached or known, and there visit a modern love feast. And then as that "brand snatched from the everlasting burning" begins to detail his conversion—the particular place where, the precise time when, and how a dark cloud obscured his vision, and how a gleam of light shone through it, and how a white-robed angel touched him, and how

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a voice spoke to his soul—just see how the eyes of the uninitiated innocents dilate, and how the young prick up their ears, and how they watch and wonder whereunto all this will lead. How long will it be before the "example" of these big bodies will run the little bodies through the same gauntlet!

"Concentration of mind on one subject" has made thousands of monomaniacs. Our asylums are filled with them. Devotees of science, men of unsatiated ambition, misers, lovers, and phrensied religionists, each in his place, get mad and become crazy on this point. Many cases could be given in illustration of the foregoing. One engaged in contemplation of a given subject, so as to lose sight of all outside influences, can be brought up to such a height as even to pray for signs and tokens of approbation. A case is given in the *Eclectic*.

It is related of Lord Herbert of Cherbury, that when a certain book of his was approaching completion, "he devoted to it every spare moment that he could snatch from business. In doubt as to its publication, he on one occasion prayed audibly for a sign to guide his decision, and affirms that he no sooner concluded, than he heard a loud but agreeable noise in the heavens, and saw also, in the most serene sky possible, the place whence it came. This, he says, gave him great joy, believing as he did that his demand was granted. Be it remarked, that the work in question has by no means a Christian tendency, and this anecdote is quoted against others, where similar hallucinations have been supposed to imply supernatural interference for a given purpose."

I once heard a case like this. A young man, very much disturbed about his soul's salvation, and incessantly keeping his mind upon it, related, that when in the field plowing one day, the horse suddenly stopped still, and a fox appearing just then, began to run rapidly round horse and plow, and that every time his honor, the fox, made one circuit around the parties, the expectant sign seeker *felt one sin pop out of him*, and as fleet-footed fox continued to run his mysterious rounds, the sins of the young sybilline kept popping out, until every sin had finally popped out! Many such cases could be related, but this must suffice. Why did not this young man go, or why did not some of his spiritual advisers tell him to go, to the preaching of the Apostles for the knowledge of salvation, instead of sending him to spiritual hieroglyphics as undefinable as the Delphic oracle, and as silly as the oft told tales of a gipsy wanderer!

"Hallucinations," says our author, "will almost always be found to reflect the beliefs, the passions, the prejudices, and the manners of the age in which they occur. They vary, therefore, according to the amount of civilization and culture in the people."

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M. Boismont sums up the moral causes of hallucinations as follows: "The mode of development of epidemic illusions and hallucinations refers them especially to moral causation. Education, beliefs, the dominant ideas of the epoch, the varieties of civilization, all require special consideration in any search after these causes. Amongst the moral causes which exercise a powerful influence over hallucinations, we must enumerate the belief in the power and operation of spirits and demons, witchcraft, magic, ecstasy, &c. All passions, fixed ideas, great preoccupation of thought, may be the source of hallucinations, and more especially the passions of excessive fears and remorse."

How much of all this has been engrafted into modern religions "revivals!" Some one of those notions has been made an integral part of a majority of modern conversions. Education makes the whole difference. Why is it, that in certain localities, when twenty-five years ago a certain quantum of sickly stuff could be preached, stories and legends could be narrated, sensation harangues could be made, mystic theology could be dealt out, blind fanaticism could be evoked, and night visions and day dreams would be appropriated, and mourning benches sacredly consecrated, that now in those same places, and in the same churches, such things are not only not tolerated, but openly rebuked? Because people have learned to read the Bible aright, have received the key of interpretation, and can discriminate between a revelation of God and a revelation of a disordered brain. "Getting religion," "getting through," "obtaining a hope," &c., are mystic terms seldom used in many sections at this day. In those places they begin to preach words as well as spirit, testimony as well as feeling, baptism as well as faith, confession as well as experience. But a few days ago, I heard a Methodist preacher declare that a certain person in his church had been "converted to God by the preaching of the Word, accompanied by the Holy Spirit!" What a marvel! and certainly a lively indication of retrograding from mist, but progressing toward the truth of the Bible. We as Disciples, then, have not altogether labored in vain. The gloomy clouds are by no means dispelled, but gleams of lovely light begin to break through. Pedobaptists, too, are frequently obliged to immerse converts, who imperiously demand it. It would be a strange spectacle, indeed, in certain quarters, to see converts stand up and relate how they were instantaneously converted in a corn-field, or under a tree, or asleep in bed! This kind of conversion is now almost confined to the illiterate and superstitious.

"History also tells abundantly of epidemic hallucinations; the Crusades were especially rife in such portents." "Scarcely was the

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signal for the first crusade given than the apparitions commenced; every one recounted his visions, the words he had heard, the orders he had received. The people, the armed multitude, perceived in the air signs and portents of all kinds; but it was especially when the Crusaders had penetrated into Asia that the prodigies multiplied."—They saw on all hands the saints descending and fighting for them at the head of angelic hosts."

M. Boismont remarks: "When a man is subjugated by superstition and terror, there are no ideas so grotesque that they may not become realities. One of the most singular aberrations of this kind is that which is known under the name of *vampyrism*, of which we find traces even in the Talmud. This epidemic reigned about the commencement of the 18th century, in many parts of Hungary, Monrovia, Silesia, and Lorraine. The peasants who were the subjects of it, believed that after death their enemies had the power of appearing to them in various forms. Some dreamed that these malevolent spirits took them by the throat, strangled them, and sucked their blood; others believed that they really saw these cruel monsters. * * * Mystical ideas of an expansive character, exalting the imagination, produced these various ecstasies, which had, as characteristics, celestial visions of all kinds. It is to the same influence that we must refer the apparitions and the aural illusions of the '*dance*,' of the convulsionaries of St. Madard, the ecstatics of Cevennes, the *possessed* of London, and others of the same kind."—*Review.*

JOHN F. ROYS.

THE PARABLE OF THE TALENTS.

Matt. xxv. 14–30.

While Christ was teaching here on earth, he often adopted the parabolic form. In this way he could not only illustrate truth, but also enforce it upon the minds of his hearers. Among all the parables which he uttered, there are none which are more illustrative of the Christian man's accountability and future destiny than the parable of the talents. By it the Savior illustrates God's moral government, and the principles upon which every man's destiny shall be finally settled, as well as the nature of that destiny.

In the Common version, it reads, "the kingdom of heaven is as a man traveling," etc. Now, by the phrase, "the kingdom of heaven," the church of Christ, or his spiritual reign is generally meant, but in this case, the phrase, "*kingdom of heaven*," is a supplement. It seems however that something must be supplied, to make the sense complete. Geo. Campbell of Scotland renders it, "The Son of Man is

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like," etc. This is better, but I think it would be still better to read it, "The government of God, is like unto a man traveling into a far country." Then the parable would embrace all God's rational creatures here on earth, and show his claim upon them, and their accountability to him. The Bible Union's preliminary revision, leaves out the supplement.

I. This parable illustrates,

1. The diversity of gifts, or talents among men. It is said this man, before he left, "called his servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another, one; to every man according to his several ability, and straightway took his journey." In Luke it is said that he commanded them saying, "Occupy till I come." Thus it is that every one has his peculiar talent. Some have one talent, some two, and some even have five. Some seem to have a natural talent for making money; some have a talent for teaching, some for preaching, some for exhortation, some for singing and so on. In some are two, or more talents may be united in one man. For example, some men have talents for singing and preaching; some for preaching and exhortation, and some may possess all these gifts, in a tolerable degree; but it is seldom the case that one man excels in more than one of these gifts.

2. This parable teaches that every person is required to occupy the talent he has—"Occupy till I come," is the Master's command. This applies to all men, but all men have not acknowleged their obligation to obey. Every disciple of Christ, however, has acknowledged the Lord's claims upon him, and before heaven and earth, has pledged himself or herself, to occupy—to serve the Lord according to each one's respective ability, or talents, and this vow they have sealed by their immersion into the name of the Father, Son, and Holy Spirit.

3. The justice of this service is seen in the fact that these talents all belong to Christ; they have been received from him—"*He delivered* unto them *his* goods." Thus we are taught in this parable that all our talents are the Lord's, that we have received them from him as his servants, and are therefore under obligation to occupy them in his service—in his cause, and are accountable to him for the use we make of them.

4. The fourth item of instruction that we may draw from this parable, is, that our talents may be increased by use. He that received two talents gained two more; and he that received five, gained other five besides them. This is true in spiritual, or religious matters. All our talents should be employed, for thereby they may be increased. Hence the apostle says: "Having then gifts, differing, acording to the grace that is given unto us, whether prophecy, let us prophesy accor-

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ding to the proportion of faith; or ministry, let us wait on our ministry, or he that teacheth, on teaching; or he that exhorteth, on exhortation." This teaches that every one should occupy the place in the Lord's vineyard, in which he can do the most good to the general cause, and that by so occupying they may increase their talents, and multiply their usefulness.

II. There are various ways in which these talents may be usefully occupied in the Lord's cause.

1. By preaching the gospel, for "It hath pleased God, by the foolishness of preaching to save them that believe."

2. By doing the work of bishops, or overseers of the congregations. There are some men who are good evangelists, who are very successful in winning souls to Christ, or in bringing them into the church, but who have no talent for taking care of a church; and then there are some who are very efficient in overseeing and keeping a congregation in order, and who are not very successful in proselyting sinners to Christ. It is important therefore that every man should understand his proper gift, and occupy that place for which he is best adapted.

3. In teaching the young in the family and Sunday School. For this work some persons have a peculiar talent, and to such the Lord says, "Occupy till I come."

4. In the social meeting for prayer and worship there is a favorable opportunity for occupying our talents to great advantage. Singing, prayer, and exhortation constitute the principal exercises on such occasions, and in these all that have the talent may engage.—And it may be affirmed that no meetings of the church are more profitable than these; none build up and strengthen the members more, none give more spiritual enjoyment.

5. We may occupy our talents very profitably to the Lord's cause, in sustaining the preaching of the word with our money; in bearing the contingent expenses of the congregation, and in taking care of the fatherless and widows in their afflictions, and in administering to the necessities of the poor. We have already stated that some persons have a peculiar talent for making money. Jesus said, "the poor you always have with you;" as much as to say, these money-makers shall always have the opportunity of occupying this talent in taking care of the Lord's poor, that their obedience to the Lord's will shall ever be tested, by leaving poor in their midst, that they may see their wants and hear their cries, and thus have the opportunity of using their talent to the good of suffering humanity.

III. Lastly we would urge the Lord's command upon every disciple of Christ, "OCCUPY TILL I COME."

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1. By the greatness of the work. The work in which the Lord's servants are engaged has reference to the life that now is, and also which is to come; the effects of this service reach into the eternal state, and will tell on the destiny of countless millions, far beyond that period when the angel of God shall swear by Him that liveth forever and ever, that time shall be no longer. Who then can be idle, or bury his talents, in view of these eternal scenes?

2. By the claims of Christ. "You are not your own, you are bought with a price," said the great apostle.

3. But the stirring consideration which should urge every one to activity in occupying his talents, is, the fact that the Lord will come and reckon with his servants. In the parable before us it is said—"After a long time the Lord of these servants came and reckoned with them." So will Jesus do in reference to all his servants. In the parable, he that had received the five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold I have gained besides them five talents more." The servant to whom two talents had been given, "came and said, Lord thou deliveredst unto me two talents, behold I have gained two other talents besides them. To each of these servants, the Lord said, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

This illustrates the happy results of faithfulness in the Lord's cause. O, what a happy day will this day of reckoning be to those who occupy their talents as the Lord directs. The day of labor is over, the service is all preformed, and now they enter upon the eternal reward. O brethren, let us occupy till our Lord comes. The time of service will not be long, and the joys of our Lord will be unending. If ever there was a time that called for firmness, faithfulness and zeal in the Lord's cause, this is the time. The war spirit is rampant in the land; the kingdoms of this world are shaken, the great ocean of humanity is troubled and the waves thereof do roar; men's hearts are failing them, while iniquity abounds, and the love of many is waxing cold. O, that I could sound the trumpet of alarm in the ears of the whole Christian brotherhood—"Awake to righteousness and sin not." "Be thou faithful until death, and I will give you a crown of life," said our Lord.

But O, the terrible end of the wicked and slothful servant! He that received one talent came and said * * * "I went and hid thy talent in the earth." But his Lord said—"Cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." What a fearful picture, and what must be the doom of this

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man whose case it illustrates! To be disowned by Christ when he shall come, to hear the Judge pronounce our name, before the Father and all the holy angels, with disapprobation, saying, "Thou wicked and slothful servant;" who can bear the thought! And yet this shall be the doom of all the unfaithful; of all who dig in the earth and hide their Lord's money. I awfully fear that many among us are now doing that very thing.

Reader, are you a disciple of Christ? Have you taken your stand with the brethren of the Bible, and the Bible alone? If so, permit me to ask you, are you doing all you can for the cause of Christ? What is your talent? Is it for preaching? then are you preaching it all you can? Have you a talent for exhortation? If so, are you occupying that talent on every favorable opportunity? Remember the day of settlement is coming; all we do, must be done on this side of Jordan; we have much to do, and but little time to do it in. Then—occupy till the Lord comes.—*Christian Record.*

"THERE IS BUT ONE BOOK."

A few days before the death of Sir Walter Scott there was a lucid interval of that distressing malady which had for some time afflicted him, and to remove which he had traveled in vain to London, to Italy, and to Malta. He was again in his own home. In one of these calm moments of reason, "gentle as an infant," says his biographer, "when the distressing aberrations of his mind had for a time ceased, he desired to be drawn into his library and placed by the window, that he might look down upon the Tweed. To his son-in-law he expressed a wish that he should read to him. "From what book shall I read?" said he. "And you ask?" Scott replied: "THERE IS BUT ONE."—"I chose," says his biographer, "John xiv. He listened with mild devotion, and said, when I had done, 'Well, this is a great comfort; I have followed you distinctly, and I feel as if I were yet to be myself again.'"—*Life of Scott*, 6: 588.

I need not enlarge on the dying testimony of this eminent man in favor of the Bible. On the bed of death, "there is but one" book that can meet the case. Not his own beautiful poems, nor his own enchanting works of fiction, were his comforters there. He had come to a point where fiction gave way to reality; and we can conceive of scarcely any scene of higher sublimity than was thus evinced, when a mind that had charmed so many other minds, the most popular writer of his age, if not of any age, in the solemn hour when life was about to close, gave this voluntary tribute to the solitary eminence of the Bible above all other books. Would that his dying declaration

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could be imprinted on the title page of all his works, that, whenever they shall be read, his solemn testimony might go with them, that a time is coming when BUT ONE BOOK will be adopted to guide their steps and to comfort their hearts! May I suggest to the readers of novels and romances that the time is coming when, one after another, these books will be laid aside; when the romance of life will be exchanged for the sober realities of death: and when the most gorgeous and splendid illusions of this world will give place to the contemplation of the realities of that everlasting scene which opens beyond the grave. Then you will need not fiction but truth; not gorgeous descriptions, not the enchanting narrative, not the wizard illusions of the master mind that can play upon the feelings and entrance the heart; but the Word—the eternal Word of that God who cannot lie, and the sweet consolations of that "ONE BOOK," whose beauties, after all, as much transcend the highest creations of genius as its truths are more valuable than fiction. We may *live* amidst splendid illusions, amidst changeless clouds, amidst vapors that float on the air, and then vanish; but when we *die* we shall wish to plant our feet, not on evanescent vapors and changing though brilliant clouds, but on the eternal Rock—a position which shall be firm when the rain descends, and the floods come, and the winds blow.—(Matt. vii. 25.)—And in reference to that dark valley which we must all soon tread—that valley which appears so chilly and dismal to man, along which no one has returned to be our conducter and guide—whatever may be said of the Bible in regard to the past history of our race, our own history in particular, or the various inquiries which have come before the human mind, it is indubitably *then* to be the only certain "lamp unto our feet, and light to our path."—*Rev. Albert Barnes.*

DON'T READ NOVELS.

Dr. Goldsmith, who had himself written the "Vicar of Wakefield," in writing to his brother, respecting the education of his son, used this strong language:

"Above all things, let your son never touch a novel or romance.—How delusive, how destructive are those pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed up in our cup, by expecting more than she ever gave; and, in general, take the word of a man who has seen the world, and studied it more by experience than precept; take my word for it, I say that such books teach us very little of the world."

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REPLY TO BRO. PINKERTON.

COLUMBUS, Aug. 31, 1863.

BRO. FRANKLIN:—I see in a late number of the Review a plan drawn by Bro. Pinkerton for increasing the revenue of the church.—There are some things in it that may probably do very well, but there are others that will not; and it is of these I wish to speak.

The first item I wish to notice is this: "I object to the constant murmuring and growling of preachers," etc, etc. Well this is no doubt objectionable, and sometimes indulged in to greater extent than needful; but is it not true that too often our ministers are left on the lowest salary possible for them to live on, and this often left unpaid? And then, if they dare make complaint that the hard-earned pittance is withheld, they are murmurers and growlers. I know that it is very easy for some miserly member to say to the preacher who has toiled faithfully to save his soul (though it was so small, perhaps, as to be scarcely worth the saving) "be ye warmed and fed." Far easier, indeed, than to put his hand into his pocket and give him the wherewith to satisfy his bodily wants. And even when he sometimes does *this*, is it not often told over and over, and held up to the admiration of all, as a most charitable act, until the poor preacher (were it not for his pressing need) would gladly fling the money in his face?

The next item to which I object is the taxing of the members according to their means. Does not not this smack strongly of Methodism? I think so. The only difference that I can see is, that the Methodist system taxes them all alike. Will it not take away entirely the pleasure of giving (for I pity that Christian to whom it is *not* a pleasure to give to his Master's cause), and make the support of the gospel a burden rather than a pleasure and happiness? "The Lord loves a cheerful giver," quotes Bro. P., and I say amen to that most heartily. Ought we not to be very careful, then, how, by compulsory laws, we turn that cheerful giving into a mere cold duty, unwillingly performed? I believe in making our religion a source of pleasure, even in money matters; and I know that I had rather give ten dollars of my own free-will, than one under any rules that could be adopted. He says that no compulsion should be used to make each pay his part. Then why make these rules, if they are not to be enforced? I do not believe that, under any set of rules, no matter how good or perfect in themselves, the revenue of the Church would be increased.

Look at it in any light I may, I can only see that ill-will and contention would be the result of such a system. The rich man will

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think he has to pay too much, and will neglect to pay part; and the poor man, and the man of moderate means, will think it hard that they have to pay all of their part unless the rich man pays his. These rules will also jar on the sensitive minds of many, and keep them from the church. Witness the feeling of scorn and derision with which the Methodist system is regarded. No; if the love of the Savior will not open the hearts of his followers, no rules will ever accomplish it.

The next item of which I wish to speak is contained in regulation 4th. If we could *always* have large-hearted, noble-minded men for deacons, it might do; but as that is one of the impossibilities, it will not do at all. Fancy a sensitive man having to call together a body of men every time he needs a little money, and having to *ask* of them that which he has a right to *demand*, and perhaps have to render an account for every dollar spent, and it may be listen to the murmurs of disapprobation from men who spend twice as much unquestioned by any one! It has taken hold on the minds of the people that a minister of the gospel must devote his whole time, talents and education to the preaching of the gospel, and expect nothing in return but the barest support; and to be enabled to lay by anything for old age or sickness, is looked on as almost a crime.

Were we living in times when every one was called on to live lives of toil and privation, we might expect preachers to live in the same manner; but I am so dull that I cannot see why they should be the only ones called on to sacrifice all of the comforts and pleasures that God has so lavishly bestowed on the world for the use of all.—Are we not *all* servants and stewards for our Master? Why not all fare alike? If it is sinful for ministers to grow rich in this world's goods, it is equally so for any one professing to be a follower of Christ.

Another question: are we not the losers by this penurious practice? For how can a man whose mind is racked for the means to supply the wants of himself, perhaps also those of his wife and little ones, fix his mind on his sermon, and preach with that fervid eloquence that he would were his mind at rest in regard to these matters? You may say, perhaps, that he should put his trust in God, and drive all such thoughts from his mind. But remember that human nature is weak, and preachers are made of no better material than the rest of us. You wil ask, then, what are we to do? Are we to make merchandise of the gospel? By no means. But there is one thing that we can do. We can support our ministers as Christian gentlemen should be supported, and not keep them ground down to what will barely sustain life. Let us do this and not grudgingly either, and we will have no cause to com-

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plain that our most talented young men are seeking every field of labor but the Master's vineyard, and that we have such a fearful lack of effective ministers. Let the young brethren see that their lives will not be wholly lives of toil, hardships, anh humiliation, and we will soon be well supplied with plenty of good ministers.—*Review.*

H. M. D

TESTIMONIES OF REFORMERS, CRITICS, COMMENTATORS, &C., ON THE LORD'S SUPPER.

Every week, at least, the table of the of the Lord should have been spread for Christian assemblies.—JOHN CALVIN.

JOHN BROWN, author of the Dictionary of the Bible, &c., &c., says: "All the arguments I ever knew, advanced in support of the unfrequent administration of the Lord's Supper, appear to me to be altogether destitute of force." He then gives the principal objections, and answers them one by one, and in reference to the one, that as there was not that persecution now that there was in the first ages, there was no need for so frequent use of this ordinance, says:—Ought we not still to live as if every Sabbath were to be our last? Have we now a lease of our life more than these had? Did not many Christians, in these times, live to as great an age as we do now?—Indeed, is it not evident from the best historians, that the church was generally under no persecution above one third of the time; that weekly communion was practiced? But say they had been constantly exposed to the cruelest persecution; the objection becomes still more absurd; if they attended this ordinance weekly, at the peril of their lives, does it follow that now, when God gives us greater and better opportunity for it, we ought to omit it? Does God require the greatest work at his people's hands when he gives the least opportunity? Or does he require least work when he gives the greatest opportunity for it? What kind of a Master must God be if this were the case? "Besides, if our unfrequent administration of this ordinance render it solemn, would it not become much more so if administered only once in seven, ten, twenty, thirty, sixty, or a hundred years?" "Shall we not then find, that those who may pray once a month, or hear a sermon once a year, have their minds far more religiously impressed with a solemn view of God, than those who pray seven times a day, and hear a hundred sermons within the year?"

"The means by which the unfrequent administration of this ordinance appears to me to have been introduced into the church, do not savor of the God of truth. The causes that occasioned its introduction appear to have been pride, superstition, covetousness, and carnal

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complaisance. The eastern hermits, retiring from the society of men, had taken up their residence in deserts and mountains, and being far removed from the places of its administration, seldom attended. This, though really the effect of their sloth and distance, they pretended to arise from their regard and reverence fot this most solemn ordinance. It being easy to imitate them in this imaginary holiness, which lay in neglecting the ordinances of God, many of the eastern Christians left off to communicate, except at such times as superstition had rendered solemn, as at pasch; and contented themselves with being spectators on other occasions. On account of this practice, we find the great and eloquent Chrysostom, once and again, bitterly exclaiming against them as guilty of the highest contempt of God and Christ; and calls their practice a most wicked custom."

(An objection not formally stated by Mr. Brown, which has been frequently heard, is drawn from the words, "*as often as you do this*, do it in remembrance of me." From these words it is plead that we are without law in regard to time how often; and consequently can not be condemned for a partial or total neglect: for "where there is no law, there is no transgression." "As *often*," is used not to license the frequency, but to denote the manner. "Always do it in remembrance of me." The connection in which these words occur regarding the manner or design of the observance, and not how often it may, or may not be celebrated, it is a violation of every rule of interpretation to infer another matter from them, which was not in the eye of the Apostle. Besides, if the words "as oft" leave it discretionary with any society how often, they are blameless if they never once, or more than once in all their lives, show forth the Savior's death. This interpreation makes an observance without reason, without law, without precedent, and consequently without obligation.)

William King, Archbishop of Dublin, says:—"It is manifest, that if it be not our own faults, we may have an opportunity every Lord's day when we meet together; and, therefore, that church is guilty of laying aside the command, whose order and worship doth not require and provide for this practice. Christ's command seems to lead us directly to it: for, 'Do this in remembrance of me,' implies that Christ was to leave them; that they were to meet together after he was gone; and that he required them *to remember him at their meetings whilst he was absent*. The very design of our public meetings on the Lord's day, and not on the Jewish Sabbath, is to remember and keep in our minds a sense of what Christ did and suffered for us till he come again; and this we are obliged to do, not in such a manner as our own inventions suggest, but by such means as Christ himself has prescribed to us; that is, by celebrating this holy ordinance.

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"It seems then probable, from the very institution of this ordinance, that our Savior designed it should be a part of God's service in all the solemn assemblies of Christians, as the Passover was in the assemblies of the Jews. To know, therefore, how often Christ requires us to celebrate this feast, we have no more to do but to inquire how often Christ requires us to meet together; that is, at least, every Lord's day."

Dr. John Mason says:—"It is notorious, that during the first three centuries of the Christian era communions were held, with the frequency of which, among us, we have neither example nor resemblance. It is also notorious, that it has been urged as a weighty duty by the best of men, and the best churches, in the best of times.

"Weekly communion did not die with the Apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept up by succeeding Christians, with great care and tenderness, for above two centuries. It is not necessary to swell these pages with quotations. The fact is indisputable.

"Communion every Lord's day was universal, and was preserved in the Greek church till the seventh century; and such as neglected *three weeks* together were excommunicated.

"In this manner did the spirit of ancient piety cherish the memory of the Savior's love. There was no need of reproof, remonstrance, or entreaty. No trifling excuses for neglect were ever heard from the lips of a Christian; for *such* a neglect had not yet degraded the Christian's name. He carried in his own bosom sufficient inducements to obey, without reluctance, the precepts of his Lord. It was his choice, his consolation, his joy. These were days of life and glory; but days of dishonor and death were shortly to succeed; nor was there a more ominous symptom of their approach, than the decline of frequent communicating. For as the power of religion seems in a solicitude to magnify the Lord Jesus continually, so the decay of it is first detected by the encroachments of indifference. It was in the *fourth* century, that the church began very discernably to forsake her first love."

John Calvin says:—"Every week, at least, the table of the Lord should have been spread for Christian assemblies, and the promise declared by which partaking of it we might be spiritually fed."

Dr. Scott, in his commentary on Acts xx. 7, says:—"Breaking of bread, or commemorating the death of Christ in the Eucharist, was one chief end of their assembling; this ordinance appears to have been constantly administered every Lord's day; and probably no professed Christians absented themselves from it after they had been ad-

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mitted, unless they lay under some censure or had some real hindrance."

JOHN WESLEY wrote to the Elders in America: "I also advise the Elders to administer the supper of the Lord on every Lord's day;" and in speaking of constantly receiving the supper he says:—"I say *constantly* receiving, for as to the phrase *frequent* communion, it is absurd to the last degree. If it means anything else but constant, it means more than can be proved to be the duty of any man. For if we are not obliged to communicate *constantly*, by what argument can it be proved that we are obliged to communicate *frequently?* yea, more than once a year? or once in seven years? or once before we die? Every argument brought forth for this, either proves that we ought to do it *constantly*, or proves nothing at all. Therefore, that undetermined, unmeaning way of speaking, ought to be laid aside by all men of understanding. Our power is the only rule of our duty. Whatever we can do, that we ought. With respect either to this, or any other command, he that, when he may obey if he will, does not, will have no place in the kingdom of heaven."

JOHN BUNYAN says:—"But we will, a little, comment upon the text. 'Upon the [first day] of the week.' Thus you see the day is nominated, and so is kept alive among the churches. For in that the day is nominated on which this religious exercise was performed, it is to be supposed that the Holy Ghost would have it live, and be taken notice of by the churches that succeed.

It may also be nominated to show, that both the churches at Jerusalem, and those of the Gentiles, did harmonize in their Sabbath, jointly concluding to solemnize worship on one day. And then again to show that they all had left the old Sabbath to the unbelievers, and jointly chose to sanctify the day of the rising of the Lord to this work.

They came together [to break bread] to partake of the supper of the Lord. And what day so fit as the Lord's day for this? This was to be the work of that day, to wit: to solemnize that ordinance among themselves, adjoining other solemn worship thereto, to fill up the day, as the following part of the verse shows.

This day, therefore, was designed for this work, the whole day, for the text declares it: the first day of the week was set, by them, apart for this work.

"Upon [the] first day;" not upon a first, or upon one first day, or upon such a first day, for had he said so, we had had from thence not so strong an argument for our purpose. But when he sayeth, "upon the first day of the week," they did it, he intimates it was their custom (also upon one of these, Paul being among them, preached unto

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them, being ready to depart on the morrow,) upon the first day.—What or which first day, of this, or that, of the third or fourth week of the month? No, but upon the first day, upon every first day; for so the text admits us to judge. Upon the first day of the week [when] the disciples were come together; suppose a custom [when] or as they were wont to come together to perform such service among themselves to God; [then] Paul preached to them, &c. It is a text, also, that supposes an agreement among themselves as to this thing.

They came together then to break bread; they had appointed to do it then, for that then was the day of their Lord's resurrection, and that in which he himself congregated, after he revived, with the first gospel church, the church at Jerusalem.

Thus you see, breaking of bread was the work, the work that by general consent was agreed to be by the churches of the Gentiles performed upon the first day of the week. I say, by the churches, for I doubt not but that the practice here was also the practice of the rest of the Gentile churches, even as it had been before the practice of the church at Jerusalem. For this practice now did become universal, and so this text implies; for he speaks here *universally* of the practice of all disciples, as such, though he limits Paul's preaching to that church with whom he at present was. Upon the first day of the week, "when the disciples were come together to break bread," Paul being at that time time at Troas, preached to them on that day.

Thus, then, you see how the Gentile churches did use to break bread, not on the old Sabbath, but on the first day of the week. And I say they had it from the church at Jerusalem, where the Apostles were first seated, and beheld the way of their Lord with their eyes.

Now, I say, since we have so ample an example, not only of the church at Jerusalem, but also of the churches of the Gentiles, for the keeping of the first day to the Lord, and that as countenanced by Christ and his Apostles, we should not be afraid to tread in their steps, for their practice is the same with the law and commandment.

But, fifthly, we will add to this another text:—"Now (said Paul) concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him as God has prospered him, that there be no gatherings when I come."

This text some have greatly sought to evade, counting the duty here on this day to be done, a duty too inferior for the sanction of an old seventh-day Sabbath; when yet to show money to an ass on the old Sabbath, was a work which our Lord no way condemns.

But, to pursue our design, we have a duty enjoined, and that of no inferior sort, if charity be indeed, as it is, the very bond of perfect-

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ness, and if without it, all our doings, yea, our sufferings too, are not worth as much as a rush.

We have here a duty. I say that a seventh-day Sabbath, when in force, was not too big for it to be performed in.

The work now to be done was, as you see, to bestow their charity upon the poor: yea, to provide for time to come. And, I say, it must be collected upon the first day of the week. Upon the first day, not a first day, as signifying one or two, but upon the first day, even *every* first day, for so our ancient Bibles have it; also our latter must be so understood, or else Paul had left them to whom he did write, utterly at a loss. For if he intended not every first day, and yet did not specify a particular one, it could hardly have been understood which first day he meant; but we need not stand upon this—this work was a work for the first day, for *every* first day of the week. Note again, that we have this duty here commanded and enforced by an apostlic order—"I have given order (saith Paul) for this;" and his orders, as he saith in another place, "are the commandments of the Lord;" you have it in the same epistle, xiv. 37.

Whence it follows that there was given, even by the Apostles themselves, a holy respect to the first day of the week above all the days of the week; yea, of the years besides.

Further, I find also by this text, that this order is universal. "I have, (saith he,) given this order not only to you, but to the churches in Galatia;" consequently to all others that were concerned in this collection. (2d Cor. viii. and ix., &c.) Now, this, whatever others may think, put ye more glory upon the first day of the week, for in that all the churches are commanded, as to make their collections, so to make them on this day. What is it but that this day, by reason of the sanction that Christ put upon it, was of virtue to sanctify the offering through and by Christ Jesus, as the altar and temple afore did sanctify the gift and gold that were offered for them. The proverb is: The better day the better deed; and I believe that things done on the Lord's day, are better done than on other days of the week, in his worship."

Dr. Macknight says (on Col. ii. 16):—"The whole of the law of Moses being abrogated by Christ, Christians are under no obligation to observe any of the Jewish holy days, not even the seventh-day Sabbath.

"Wherefore, if any teacher made the observance of the seventh-day a necessary duty, the Colossians were to resist him. But though the brethren in the first age paid no regard to the Jewish seventh-day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by

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eating his supper on that day; also for private exercises of devotion. This they did, either by the precepts or by the example of the Apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labor of every kind. That practice was condemned by the Council of Laodicea as JUDAIZING."

IN THE BAPTIST CONFESSION OF FAITH, published in 1611, is the following article:—"That every church ought, according to the example of Christ's disciples, primitive churches, upon every first day of the week—being the Lord's day—to assemble together to pray, prophecy, praise God and break bread, and perform all other parts of Scriptural communion for the worship of God and their own mutual edification, and the preservation of true religion and piety in the church."

WHO MAY ATTEND TO THE ADMINISTRATION OF THE ORDINANCE.

You are an elect race, a royal priesthood, a holy nation, a purchased people, that you should declare the perfection of Him who has called you from darkness into his marvelous light:—PETER.

JOHN MILTON says:—The Lord's Supper (which the doctrine of transubstantiation or rather anthropophagy has well nigh converted into a banquet of cannibals) is essential to be observed, and may be administered by any one with propriety, as well as by an appointed minister. There is no order of men which can claim to itself either the right of distribution or the power of withholding the sacred elements; seeing that, in the church, we are all alike—priests. The master of a family, or any one appointed by him, is at liberty to celebrate the Lord's Supper from house to house, as was done in the dispensation of the passover. All Christians are a royal priesthood, therefore any believer is competent to act as an ordinary minister, according as convenience may require; provided only he be endowed with the necessary gifts; these gifts constituting his commission.

HAWEIS, in his Church History, says:—"Nothing could be more unadorned than the primitive worship; a plain man chosen from among his fellows, in his common garb, stood up to speak or sits down to read the Scriptures to as many as chose to assemble in the house appointed, a back room, and that probably a mean one, or a garrett, to be out of the way of observation, was their temple."

MOSHEIM, in his Ecclesiastical History, says:—"Assumed pomp and dignity require a sort of maintenance very different from the state when the pastor wrought with his own hands to minister to his necessities, and labored by day, that he might serve the church by night."

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Dr. Wayland says:—"It frequently happens, that a brother engaged in secular business is endowed with a talent for public speaking. On matters of general interest, he is heard by his fellow-citizens with pleasure and profit. This talent is more largely bestowed than we commonly suppose; and it would be more frequently observed, if we desired to cultivated it. * * * I know of but few means by which the efficiency of the church could be so much increased as by a return to our former practice in this respect. 1 Cor. xii. 20, 21; 1 Peter v. 10. The fact is that Popery first invented the scheme of silencing the laity. Scripture shows us that, in the apostolic age, such a thing had not been heard of."

The claim made by certain "ordained," and "called," and "sent" men, that they possess the "right divine" to preach, to administer the ordinances, and in general, to take special charge of the souls of men, is one of that presumptuous character which has gained prevalence in the world in proportion to the assurance and confidence of those who asserted it. But if a strict search were made through the whole New Testament writings, the idea would never present itself to an unbiassed or unprejudiced mind. It is true the Apostles were "ordained" and "called and sent men," adapted by *extraordinary* powers for the *extraordinary* work they had to do; but once the *extraordinary* gave place to the *ordinary*, the peculiar powers of the Apostles ceased; but even they never once claimed to possess anything equal to the privileges and rights which their misnamed "successors" have advanced for themselves; but the Apostles never made a "gain of godliness," they desired all men to proclaim the "glad tidings;"—even though it were out of envy that Christ was preached, the Apostles were willing; consequently they had no "trade rights" nor professional dignity to maintain, and therefore the privileges of the "disciples of the Lord" were never restricted by them; they were never prohibited by Apostolic authority from dispensing the ordinances, or, to express it more properly, giving mutual aid to each other in their religious worship. There is no spiritual magic in the Christian religion—no religious sorcery or legerdemain recognized—no "lording it over God's heritage," hence the rights and privileges of one are the rights and privileges of all. *It does not appear once, in the whole Christian Scriptures, that ever an Apostle, an Elder, Deacon or Evangelist, administered the Lord's Supper* any more than any other Disciple. It is never set forth as one of the duties of the Elders, or Deacons, or Evangelists, in all that is stated of their duties in the Scriptures. It is enjoined on the congregations, though, whether having Elders, or Deacons, or not, to "Do this in remembrance" of Christ, and they, no doubt, did so, whether they had officers or not;—as for the clergy,

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they were then an unknown class, and consequently could not have administered the ordinances. I am, therefore, led to the conclusion that no *special* class for this work was recognized by the Apostles.—Let us look at a few facts: The Jerusalem congregation had the Apostles, and the first intimation of Elders in this congregation is in Acts xv. 2, and the first mention of Elders at all is in Acts xiv. 23, "and when they had constituted Elders for them in every congregation, having prayed to God with fasting, they committed them to the Lord, in whom they had believed." This was many years after the day of Pentecost, and numerous churches had been established in different parts; for we read that Peter, "making a tour through all the congregations, came also to the saints that dwelt at Lydda," &c., Acts ix. 32; and Paul said to Barnabas on one occasion, "Let us return and visit the brethren in all the cities in which we have published the name of the Lord, and see how they do." Acts xv. 36. Now these different congregations were simply assemblies of Disciples who "met together to break bread," Acts xx. 7, and to perform other acts of religious worship for their own edification; they sometimes had an Apostle to meet with them, as in the case of Paul and Barnabas, who met with the congregation at Antioch; "And it came to pass that they assembled with the congregation for a whole year, and taught considerable numbers, and the Disciples were first named Christians at Antioch." Acts xi. 26. But they were necessarily more frequently without an Apostle, or even a Barnabas, an Apollos or a Timothy; consequently their acts of worship had to be attended to by themselves, and one act of worship they never omitted in their assemblies, as far as the history informs us, and that was, "the breaking of the loaf." The only conclusion which any person regarding the authority of the Scriptures can come to, is, that every Disciple of the Lord may aid his brethren in "breaking the loaf." One person in a congregation may be better adapted to that duty than another; if so, then his natural or acquired fitness, and the consent of his brethren, afford him sufficient authority to "break the loaf" for the congregation.—"*Learned Testimonies on Baptism and the Lord's Supper.*"

One ray of moral and religious truth is worth all the wisdom of the Schools. One lesson from Christ will carry you higher than years of study under those who are too enlightened to follow this celestial guide.—*Channing.*

A scorner loveth not one that reproveth him; neither will he go unto the wise.—*Prov.*

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PREACHERS AND PREACHING.

THEORY for the physician, but PRACTICE for the sick.—MAXIM.

Will our preachers never learn wisdom? When will they cease preaching all the time on the *theory* of the Christian religion, to the neglect of that on the *practice!*—some of them, not all, we mean.—When this current Reformation began, we had need of much preaching on the *theory*; as the minds of the people were filled with the multitudinous errors of sectarianism, in its thousand forms and Protean shapes; and, as far as the true principles of the Christian religion are concerned, were in a darkness almost as profound as that of heathenism, and their minds had to be emptied of these errors before the truth could find entrance—had to be dispossessed of these demons: or, as Lord Bacon says of the errors of science, in his great work, the *Novum Organon*, of these "idols of the den." For, as David says of the word: "The *entrance* of thy word *giveth* LIGHT: it giveth under standing to the simple." Hence the preaching and writing, necessary at first, on the *theory* of religion, or what was generally termed "first principles," as faith, repentance and baptism.

But the gospel of Christ has been preached in its purity throughout the length and breadth of the land, during the last thirty years, and the press has teemed with publications in its propagation, illustration and defense. It has been assailed with all the power, venom and malignity of a host of the best sectarian talent in the land, backed and sustained by almost unlimited means, with popular sentiment in their favor; and has stood the test like adamant, and come out brighter and brighter from every assault made upon it. Hence there is not that necessity now that there was then, for preaching so much upon the theory of Christianity, or on the nature and character of faith, repentance, baptism, operation of the Holy Spirit, etc. We do not say that there should be no preaching on these subjects; as there are many persons yet, in almost every part of the country, who are still blinded with the errors of sectarianism; and there are also young persons growing up, who have not had the religious education which they ought to have received—have not been "trained up in the correction and instruction of the Lord." An occasional discourse, therefore, on these subjects, is necessary for the benefit of such classes of persons. And, whenever it comports with the preacher's subject, or can be introduced incidentally and in connection with it, he can allude to them, state, illustrate, and enforce them. in the same manner that side issues are treated in a public discussion. But this is very different from that "everlasting" harping upon them, which some of

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our preachers unfortunately are in the habit of. With such it is *faith*, repentance and baptism!—repentance, faith and baptism!!—baptism, faith and repentance!!!—all the time; as if these were the very soul and essence of religion! They can ring as many changes upon them as the Swiss Bell-ringers on their bells! Not that we are disposed to underrate these subjects at all. We wish not to detract a particle from their importance; as we fully admit it. But we wish them to occupy the place where they belong, and the relative position they hold in the Christian economy. We fully admit, that without them *all*, no man can become a disciple of Christ; since "without *faith* it is impossible to please God;" "Except ye repent ye shall all likewise *perish*;" "God *commands* all men everywhere to *repent*;" "He that believeth and *is baptized* shall be saved;" "Repent and *be baptized*, every one of you, in the name of Jesus Christ, *for the remission of sins*;" "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

It is not the preaching so much on faith, repentance, baptism, operation of the Holy Spirit, etc., to which we object, as to preaching so much on their nature, character, etc., which, though sometimes necessary to disabuse the minds of those in error on these subjects, should never constitute the burden of preaching on these themes, as is too often the case. It is metaphysical preaching on these subjects to which we object. And here comes in the maxim, which we have prefixed, as a text, to this article: "Theory for the physician, but practice for the sick." The human family is diseased with sin, sin-sick, and needs a remedy to heal them of their moral diseases, and restore them to spiritual life and health. The Lord Jesus Christ is the Great Physician; and has given us a remedy from the Materia Medica of Heaven, in the Word of God, which, when applied in the order there presented, never fails of effecting its cure. As was once said by a celebrated man, indeed the master human spirit in the Reformation, ALEXANDER CAMPBELL, in one of his celebrated "Extras" to the *Millennial Harbinger*—and that, too, we believe, in connection with the quotation of the above maxim—it is not the preaching of metaphysical discourses on the nature and character of faith, repentance, etc. that converts the world to Christ, and makes them his disciples. To induce people to believe upon Christ, we must present to them the object of that faith, the LORD JESUS CHRIST, as the Savior of mankind and the great sin-offering for the sins of the world, in his miraculous conception, his birth, life, character, as "God manifest in the flesh," his miracles, death, resurrection, and ascension. We must present the evidences on which the Christian religion is based, in a clear, perspicuous, forcible manner, that their faith may have something sub-

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stantial and permanent on which to rest; and not be a traditional thing, as is too often the case, received from their ancestors, or something derived from the common consent of mankind—what perhaps we might call "fashionable" faith—that it may not be the mere, bare assent of the mind to the facts and truths of the Bible—a sort of cold, "speculative" faith; but a living, active principle, controlling mind and body, and leading the subject of it to obey all the commandments of God. Such is the character of true faith. It takes the heart of man through the citadel of the understanding; and brings all his thoughts, sentiments, affections, feelings, actions, into subserviency to the will of God. Pollok, the poet, has well described it, and in doing so he has "hit off a certain class of preachers:

> "Faith was bewildered much by men who sought
> To make it clear, so simple in itself;
> A thought so rudimental and so plain,
> That none by comment could it plainer make.
> All faith was one. In object, not in kind,
> The difference lay. The faith that saved a soul,
> And that which in the common truth believed,
> In essence were the same. Hear, then, what faith,
> True Christian faith, that brought salvation, was:
> Belief in all that God revealed to men;
> Observe, in all that God revealed to men,
> In all he promis'd, threaten'd, commanded, said,
> Without exception, and without a doubt."

So too as to repentance or reformation. It is not by preaching metaphysical discourses on the nature and character of repentance, that men can be induced to reform; but by placing before them in the most powerful and persuasive manner of which we are capable, the motives to reformation. As faith requires evidence to produce it, so reformation requires motive. So also as to the operation of the Holy Spirit. It is not by preaching metaphysical discourses on the nature of that operation, that the Spirit operates; but, as the Word of God is the instrument by which His Spirit operates on man, it is by the preaching of the word, in its purity and with earnestness and power, that the operation of the Holy Spirit will be felt; for the "word of God is the sword of the Spirit," and is living and effectual, and sharper than any two edged sword; separating to the dividing asunder of soul and spirit, [the animal and intellectual in man,] and is a discerner of the thoughts and intents of the heart." And we may also remark here, that the operation of the Spirit on an individual is in proportion to his faith in the Word of God, by which His Spirit operates. In the last place, and by no means the least important, in order for the preacher to effect good by his preaching, he must be in

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earnest; and let his audience see and feel that he is in earnest. This is a matter that we cannot press with too much force on the preacher's attention. He must believe and feel himself what he preaches, with all his soul, mind and heart; and his audience must see and feel that he does. He must forget self, and what the audience may think of him and his efforts; and must become absorbed in his subject, to the exclusion of everything else. Like the Savior, whom he is preaching, he must feel the full force of the expression: "The zeal of thine house hath eaten me up."—*Christian Pioneer.* J. R. H.

COMMENTARY ON ACTS II. 38, BY J. W. McGARVEY.

* ** * * * * * *

38. This is the first time, under the reign of Jesus Christ, that this most important of all questions was ever propounded; and the first time, of course, that it was ever answered. Whatever may have been the true answer under any previous dispensation, or on any previous day in the world's history, the answer given by Peter on this day of Pentecost, in which the reign of Christ on earth began, is the true and infallible answer for all the subjects of his authority in all subsequent time. It deserves our most profound attention; for it announces the conditions of pardon for all men who may be found in the same state of mind with these inquirers. It is expressed as follows: (38) "*Then Peter said to them, Repent and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.*"

That the offer of pardon, made to the world through Jesus Christ, is conditional, is denied only by the fatalist. We will not argue this point, except as it is involved in the inquiry as to what the conditions of pardon are. When we ascertain the prescribed conditions of pardon, both questions will be settled in settling one.

Pardon is the chief want of the human soul, in its most favorable earthly circumstances. The rebel against God's government, though he lay down his arms and become a loyal subject, can have no hope of happiness without pardon for the past; while the pardoned penitent, humbly struggling in the service of God, knows himself still guilty of shortcomings, by which he must fail of the final reward, unless pardoned again and again. The question as to what are the conditions of pardon, therefore, necessarily divides itself into two; one having reference to the hitherto-unpardoned sinner, the other to the saint who may have fallen into sin. It is the former class who propounded the question to Peter, and it is to them alone that the answer under consideration was given. We will confine ourselves, in our

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present remarks, to this branch of the subject, and discuss it only in the light of the passage before us.

If we regard the question of the multitude, What shall we do? as simply a question of duty under their peculiar circumstances, without special reference to final results, we learn from the answer that there were two things for them to do—*Repent*, and *be immersed*. If Peter had stopped with these two words, his answer would have been satisfactory, in this view of the subject, and it would have been the conclusion of the world, that the duty of a sinner, "pierced to the heart" by a sense of guilt, is to *repent* and *be immersed*.

But if we regard their question as having definite reference to the *salvation* of which Peter had already spoken, (verse 21,) and their meaning, What shall we do to be *saved?* then the answer is equally definite: it teaches that what a sinner thus affected is to do to be saved, is to *repent* and *be immersed*.

From these two observations, the reader perceives, that so far as the conditions of salvation from past sins are concerned, the duty of the sinner is most definitely taught by the first two words of the answer, taken in connection with their question, without entering upon the controversy concerning the remainder of the answer. If it had been Peter's design merely to give an answer in concise terms, without explanation, no doubt he would have confined it to these two words, for they contain the only commands which he gives.

But he saw fit to accompany the two commands with suitable explanations. He qualifies the command to be immersed, by the clause, "in the name of Jesus Christ," to show that it is under his authority that they were to be immersed, and not merely under that of the Father, whose authority alone was recognized in John's immersion.—That we are right in referring the limiting clause, "in the name of Jesus Christ" to the command *be immersed*, and not to the command *repent*, is evident from the fact that it would be incongruous to say, "*Repent in* the name of Jesus Christ."

Peter further explains the two commands, by stating their specific *design*; by which term we mean the specific blessing which was to be expected as the consequence of obedience. It is "*for the remission of sins.*" To convince an unbiased mind that this clause depends upon both the preceding commands, and expresses their design, it would only be necessary to repeat the words, "Repent and be immersed in the name of Jesus Christ *for* the remission of sins." But, inasmuch as it has suited the purpose of some controversialists to dispute this proposition, we here give the opinions of two recent representative commentators, who cannot be suspected of undue bias in its favor.

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Dr. Alexander (Presbyterian) says, "The whole phrase, *to* (or toward) *remission of sins*, describes this as the end to which the multitude had reference, and which, therefore, must be contemplated in the answer." Again: "The beneficial end to which *all* this led was the *remission of sins*."

Dr. Hackett (Baptist) expresses himself still more satisfactorily: "Εις αφεσιν αμαρτιων, *in order to the forgiveness of sins*, (Matt. xxvi: 28; Luke iii: 3,) we connect, naturally, with both the preceding verbs.—This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other."

The connection contended for can not be made more apparent by argument; it needs only that attention be called to it, in order to be perceived by every unbiased mind. It is possible that some doubt might arise in reference to the connection of the clause with the term *repent*, but one would imagine that its connection with the command *be immersed* could not be doubted, but for the fact that it has been disputed. Indeed, some controversialists have felt so great necessity for denying the last named connection, as to assume that the clause "for the remission of sins" depends exclusively upon the term *repent*, and that the connection of thought is this: "Repent for the remission of sins, and be immersed in the name of Jesus Christ." It is a sufficient refutation of this assumption to remark, that, if Peter had intended to say this, he would most certainly have done so; but he has said something entirely different; and this shows that he meant something entirely different. If men are permitted, after this style, to entirely reconstruct the sentences of inspired apostles, then there is no statement in the Word of God which may not be perverted. We dismiss this baseless assumption with the remark, that it has not been dignified by the indorsement of any writer of respectable attainments, known to the author, and it would not be noticed here, but for the frequency of its appearance in the pulpit, in the columns of denominational newspapers, and on the pages of partisan tracts.

The dependence of the clause, "for the remission of sins," upon both the verbs *repent* and *be immersed*, being established, it would seem undeniable that remission of sins is the blessing in order to the enjoyment of which they were commanded to repent and be immersed. This is universally admitted so far as the term *repent* is concerned, but by many denied in reference to the command *be immersed*; hence the proposition that immersion is for the remission of sins is rejected by the Protestant sects in general. Assuming that remission of sins *precedes* immersion, and that, so far as adults are concerned, the only proper subjects for this ordinance are those whose sins are already

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pardoned, it is urged that *for* in this clause means "*on account of*," or "*because of*." Hence, Peter is understood to command, "Repent and be immersed *on account of* remission of sins *already enjoyed*."—But this interpretation is subject to two insuperable objections. 1st. To command men to repent and be immersed because their sins were already remitted, is to require them not only to be *immersed* on this account, but to *repent* because they were *already pardoned*. There is no possibility of extricating the interpretation from this absurdity.—2d. It contradicts an obvious fact of the case. It makes Peter command the inquirers to be immersed because their sins were *already* remitted, whereas it is an indisputable fact that their sins were *not* yet remitted. On the contrary, they were still pierced to the heart with a sense of guilt, and by the question they propounded were seeking how they might obtain the very pardon which this interpretation assumes that they already enjoyed. Certainly no sane man would assume a position involving such absurdity, and so contradictory to an obvious fact, were he not driven to it by the inexorable demands of a theory which could not be otherwise sustained.

We observe, further, in reference to this interpretation, that even if we admit the propriety of supplanting the preposition *for* by the phrase *on account of*; the substitute will not answer the purpose for which it is employed. The meaning of this phrase varies, according as its object is *past* or *future*. "*On account of*," some past event may mean *because it has taken place*; but *on account of* an event yet in the future, would, in the same connection, mean *in order* that it *might* take place. The same is true of the equivalent phrase "because of." If, then, the parties addressed by Peter were already pardoned "*on account of* the remission of sins," would mean, because their sins had been remitted. But as it is an indisputable fact that the parties addressed were yet unpardoned, what they are commanded to do *on account of* remission of sins must mean, *in order that their sins may be remitted*. Such a rendering, therefore, would not even render the obvious meaning of the passage less perspicuous than it already is.

It will be found that any other substitute for the preposition *for*, designed to force upon the passage a meaning different from that which it obviously bears, will as signally fail to suit the purpose of its author. If, with Dr. Alexander, we render, Repent and be immersed "*to* (*or toward*) remission of sins," we still have remission beyond both repentance and immersion, and depending upon them as preparatory conditions. Indeed, this rendering would leave it uncertain whether repentance and immersion would bring them *to* remission of sins, or only *toward* it, leaving an indefinite space yet to pass before obtaining it.

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If, with others still—for every effort that ingenuity could suggest has been made to find another meaning for this passage—we render it, Repent and be immersed *unto* or *into* remission of sins, the attempt is fruitless; for remission of sins is still the blessing *unto* which or *into* which repentance and immersion are to lead the inquirers.

Sometimes the advocates of these various renderings, when disheartened by the failure of their attempts at argument and criticism, resort to raillery, and assert that the whole doctrine of immersion for the remission of sins depends upon the one little word *for* in the command, "be immersed *for* the remission of sins." If this were true, it would be no humiliation; for a doctrine based upon *a word of God*, however small, has an eternal and immutable foundation But it is not true. On the contrary, you may draw a pencil-mark over the whole clause, "for the remission of sins," erasing it, with all the remainder of Peter's answer, and still the meaning will remain unchanged. The connection would then read thus: "Brethren, what shall we do?—Then Peter said to them, Repent, and be immersed every one of you in the name of the Lord Jesus." Remembering now that these parties were pierced to the heart with a sense of guilt, and that their question means, What shall we do to be *saved from our sins?* the answer must be understood as the answer to that question. But the answer is, *Repent and be immersed;* therefore, to *repent* and to *be immersed* are the two things which they must do in order to be *saved from their sins.*

The reader now perceives, that, in this first announcement to sinners of the terms of pardon, so guardedly has Peter expressed himself, and so skillfully has Luke interwoven with his words the historic facts, that whatever rendering men have forced upon the leading term, the meaning of the whole remains unchanged; and even when you strike this term and its dependent words out of the text, that same meaning still stares you in the face. This fact is suggestive of more than human wisdom. It reminds us that Peter spoke, and Luke wrote, as they were moved by the Holy Spirit. That infinite wisdom which was dictating a record for all time to come is displayed here, providing for future controversies which no human being could anticipate. Like the sun in the heavens, which may be temporarily obscured by clouds, but will still break forth again, and shine upon all but those who hide from his beams, the light of truth which God has suspended in this passage may be dimmed for a moment by the mists of partisan criticism, but to those who are willing to see it, it will still send out its beams, and guide the trembling sinner unerringly to pardon and peace.

If there were any real ground for doubt as to the proper translation and real meaning of the words εις αφεσιν αμαρτιων, *for the remission of*

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sins, when connected with the term immersion, a candid inquirer would resort to its usage when disconnected from this term, and seek thus to determine its exact import. It happens to occur only once in a connection suitable to this purpose, but no number of occurrences could more definitely fix its meaning. When instituting the supper, Jesus says, "This is my blood of the new covenant, shed for many *for the remission of sins*, εις αφεσιν αμαρτιων. It is impossible to doubt that the clause here means *in order to* the remission of sins. In this case it expresses the object for which something is to be done; in the passage we are discusisng, it expresses the object for which something is *commanded* to be done. The grammatical and logical construction is the same in both cases, and, therefore, the meaning is the same.—Men are to repent and be immersed in order to the attainment of the same blessing for which the blood of Jesus was shed. The propitiation through his blood was in order to the *offer* of pardon, while repentance and immersion are enjoined by Peter upon his hearers, in order to the attainment of pardon.

The careful reader will have observed that in stating the conditions of remission of sins to the multitude, Peter says nothing about the necessity of faith. This omission is not sufficiently accounted for by the fact that faith is implied in the command to repent and be immersed; for the parties now addressed were listening to the terms for the first time, and might fail to perceive this implication. But the fact is, that they did already believe, and it was a result of their faith, that they were pierced to the heart, and made to cry out, What shall shall we do? This Peter perceived, and therefore it would have been but little less than mockery to command them to believe. It will be observed, throughout the course of apostolic preaching, that they never commanded men to do what they had already done, but took them as they found them, and enjoined upon them only that which they yet lacked of complete obedience. In the case before us, Peter was not laying down a complete formula of the conditions of pardon, but was simply informing the parties before him what *they* must do in order to the remission of *their* sins. Being believers already, they must add to their faith repentance and immersion.

Before dismissing this topic, we must remark that the doctrine of immersion for the remission of sins does not assume that immersion is the only condition of remission, but simply, that it is *one* among *three* conditions, and the *last* of the three. Administered previous to faith and repentance, as in the case of infants, it is not only absolutely worthless, but intensely sinful.

The exact meaning of the term *repent* will be considered below, under iii: 19.

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After commanding the inquirers to repent and be immersed for the remission of sins, Peter adds the promise, "And you shall receive the gift of the Holy Spirit." The *gift* of the Holy Spirit should not be confounded with the Holy Spirit's *gifts*, nor with the *fruits* of the Spirit. The *fruits* of the Holy Spirit are religious traits of character, and they result from the *gift* of the Holy Spirit. The latter expression means, *the Holy Spirit as a gift.* It is analogous to the expression, "promise of the Holy Spirit," in verse 33, above, where Peter says, "Having received from the Father the *promise of the Holy Spirit*, he has shed forth this which you now see and hear." The *gifts* of the Holy Spirit were various miraculous powers, intellectual and physical. These were conferred only upon a few individuals, while the *gift* of the Spirit is promised to all who repent and are immersed.

PLEASANT HILL FEMALE SEMINARY, WASHINGTON COUNTY, PENNA.

There lies on my table the Seventeenth Annual Catalogue of this so deservedly celebrated Female Seminary. I must say, that in my occasional attendance on public examinations of Female Seminaries and Academies, in my itineracies for many years, I have never seen a more thorough institution, nor a greater nor a higher degree of literary proficiency in female scholarship, than in this so justly distinguished Female Academy. I cannot, therefore, in response to the many inquiries for good female schools and academies, but cordially commend to their patronage Pleasant Hill Female Seminary, as an institution in which is imparted as thorough an education in literature, science and art, as any one known to me in the country.

A. C.

CHRISTIAN COURAGE.—Such souls as have once been in the arms of God in the midst of all oppositions are as men made all of fire, walking in stubble; they consume and overcome all hindrances; all difficulties are but as whetstones to their fortitude. The moon will run her course, though the dogs bark at her; so will all those choice souls who have found warmth under Christ's wings run their Christian race in spite of all difficulties and dangers.

Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door, to show us those we love.

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PROGRESS OF REFORM.

INDIANAPOLIS, IND., Sept. 22, 1863.

BRO. CAMPBELL:—I returned last week, after an absence from home of about eight weeks in northeastern Indiana and central Illinois. I found some of the churches doing well, and some doing but very little to build up the cause of Christianity. Concord congregation, De Kalb co., Ind., some 23 miles northeast of Fort Wayne, near the residence of our excellent brother, James Hadsel, we had a good meeting, with 58 additions—54 by faith, repentance and immersion. Bro. Lockhart, of Ohio, was the chief speaker. I was there only part of the time. Brethren Smith and Wilson gave each one discourse. There were 29 additions during the six days that I was there. After I left, Brother Lockhart, with others, continued the meeting about one week longer, adding 29 more. The brethren are doing well in that part of the State. In some eight or nine counties, the last year, they raised about $3,000 for missionary purposes. From there I went to the Illinois State Missionary meeting, at Bloomington, where we met with many excellent brethren and sisters, and had a very pleasant and good meeting. From there, by request, I went to Eureka, and gave some ten discourses, mostly on Christian duties and privileges, and one young man was immersed in the name of the Lord, according to apostolic order. There is a good congregation in the "garden of Illinois." The College at this place is doing well.

During my tour, I gave from two to three discourses per day, without becoming hoarse or tired. The Lord is a good Master; I want none else. His service is freedom from sin, the tyrant of masters, and whose wages is death. May the Lord enable us all to yield ourselves servants to righteousness, that we may have our fruit unto holiness, and the end eternal life, is my prayer in the name of the Lord. As ever, your brother in Christ, J. B. NEW.

OBITUARY NOTICES.

Died, at Santa Clara, California, April 20th, 1863, Elder Solomon Rogers, in the 73d year of his age—between 54 and 55 years an orderly member of the church. He left in full assurance of faith; frequently expressed a desire to leave the corruptible body, etc. He joined the Baptist church in his 19th year, and acted as deacon in that church for a number of years. But on hearing the reformation doctrine, as taught by W. Scott, he embraced it, and joined the church of Christ at Carthage, Ohio; was soon afterwards appointed one of its Elders, and has acted in that office in each congregation that he has been a member of, and of Santa Clara until his death. The community, and especially the church at Santa Clara have never suffered so great a loss before, as when this old, zealous, affectionate Elder left us. He was the center of the whole family's affection—most affectionately beloved by every relative, and each one in return loved by him. Notwithstanding our and the family's loss is irreparable, when we consider his gain is infinite, we should be resigned and freely submit to it. He was exceedingly pathetic in his manner of worship; kind,

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loving and liberal were traits in his character. He had the good fortune to have Sister Fairchilds as his nurse for the last two months of his illness, and if there is another as good a nurse in the world, it has not been my fortune to make her acquaintance. THOMAS THOMPSON.

THE CHRISTIAN'S HOPE.

There is a star whose gentle ray—
  Whose beams serenely bright—
Illuminate the Christian's day,
  And cheer his darkest night.
From the eternal throne it beams,
And sheds on man its radiant gleams.

When on life'stormy sea we ride,
  When all is dark and drear,
When fearful swells the foaming tide,
  Oh, then her rays appear;
And gently shed the light of love,
And lift the tearful eye above.

'Tis Christian Hope, the sweetest star
  Which cheers the pilgrim's way;
It points to glorious worlds afar,
  To bliss of heavenly day,
And dissipates the gathering gloom
Which sad'ning frowns beyond the tomb.

Oh! give me this in every hour
  Of dark, desponding fear;
Oh! let me test its heavenly power,
  Its cheerful beams appear;
When Earth's delusive dreams depart,
And Christian Hope sustains the heart.

Far better is the light divine—
  This firm, unwavering trust,
Than honors which deceitful shine,
  Than earthly, glittering dust.
Hope will sustain the Christian through,
Till heavenly joys appear in view.

Reading the Bible floats us on the river of life, and gives us many a beautiful prospect of the land and society we are expecting to inherit. All is certainty in those sacred enjoyments.

Doing right is a strong clue to cheerfulness of spirit.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VI.] BETHANY, W. V., *NOVEMBER*, 1863. [No. XI.

DISCUSSION OF TRANSLATIONS.

REMARKS ON THE REPLY OF BRO. ANDERSON.

I have carefully read the first article of Bro. Anderson in reply to my criticisms on his New Translation, and make on it a few remarks which I regard as covering the case:

1. Bro. Anderson virtually admits what I stated. He has departed from the original in varying from the Bible Union's Revision. The original says, "They delivered," etc., and he has substituted "They were delivered," etc. That is, he has changed the construction, and made the proper subject the object of a preposition, and the proper object the subject of the verb, and changed the active verb to a passive.

In this, then, we agree. He admits the facts as stated by me.

2. He endeavors to justify these changes. His principal reason, as stated by himself, is, that *the meaning is the same*. Herein I believe that Bro. Anderson is wrong. But even if he were right, this, in a translation of sacred Scripture, would not justify such changes of construction. It would not be *translation*, but *re-writing*.

I have before me the 26th chapter of Matthew, and I read in it:

"Jesus took the bread, and break, and gave to the disciples, and said: Take, eat."

This is the *translation* of the original.

Let us change active for passive, object for agent, etc., and see how it will read:

"The bread was taken by Jesus, and broken by him, and given to

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his disciples, and it was said by him: Let this be taken and eaten by you."

Tis is *not a translation*. The same ideas are presented in such a different form as to produce a different impression. It is a new writing.

"JESUS WEPT."

"Weeping was done by Jesus."

These sentences do not make the same impression, although the same idea is presented in each.

When prominent attention is given to an act in one form, we have no right to change that form and substitute another, unless the difference of idioms requires it. The New Testament, translated on a principle which disregarded the construction of voices in the original, would not be the word of God, but the word of man.

3. The only other reason for the change proposed by Bro. Anderson is an apparent obscurity in the connection:

"As they delivered them to us, who from the beginning were eye-witnesses and ministers of the word."

The apparent obscurity arises from connecting "who" with "us" as its antecedent. The most natural and philosophical method of avoiding that apparent obscurity would have been to transpose the phrase "delivered them to us," to the close of the relative phrase.—The passage would then read:

"As they, who from the beginning were eye-witnesses and ministers of the word, delivered them to us."

I do not offer this as an improved translation. Far from it. But when there was so obvious a method of avoiding an alleged difficulty,—a method which changes no active verb to passive, nor agent to object, etc,—I am astonished at such violent and unnecessary changes being adopted in preference, under the name of a new translation.

With regard to the exposition of Alford, of the effect or result of the phrase, "Having traced down," we may agree; but this does not justify the adoption of that result as *the translation*.

WM. H. WYCKOFF, Cor. Sec.

REMARKS ON REPLY NO. 2, OF BRO. ANDERSON.

I have read the second number of the Reply of Bro. Anderson to my criticisms on his New Translation. It needs few remarks.

1. The Reply employs a method of argument which is inadmissible. It is based upon expressions like the following:

"The Secretary's Own Version."

"The Secretary, by means of what he calls a human device, translates by the phrase *tender mercies*."

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These and similar expressions, if they are to be taken in the ordinary sense of language, imply that I have made a translation of the Sacred Scriptures, and in that translation have used the phraseology "tender mercies," and other expressions to which Bro. Anderson refers.

As I have made no translation of Sacred Scriptures, and have no version of my own, the remarks of Bro. Anderson have no propriety as applied to me. The idea apparently designed to be inculcated by them is, that I have been personally engaged in making the translation which the Bible Union has put forth as the work of its Final Committee, that is, that the Secretary, (and not the eminent scholars employed by the Bible Union) is the real translator. I hope that Bro. Anderson has not designed to make such an impression on the the readers of the Review, but his language is adapted to produce that impression.

2. I have not denied that there may be occasions in which the particle "de" is variously translated. My objection to its entire omission in the translation in the passage referred to, was, that such omission was not required by the difference of idiom or by any of the circumstances of the case. Bro. Anderson has entirely failed to show the necessity of such admission in the case.

3. Bro. Anderson thinks that some of those who "took in hand to set forth in order a narration concerning the things fully believed among us," may have failed in their undertaking. This is not a question in the case. The inquiry is, whether the original word, "*Epicheireesan*," expresses or implies such failure. If it does not, then such failure ought not to be implied in the word employed to translate it.

The only difference between Bro. Anderson and myself in this and other cases, appears to be, that I wish to see the same idea that is expressed in the Greek, and, as nearly as possible, in the same form, expressed in the English. This is done in the Revision issued by the Bible Union. His New Translation is made on a different principle, and he takes the liberty of varying at times both from the idea itself and the mode of expressing it, and it is to *this* that we object. We know of no reason, and he has not yet shown any, why the figure employed in Epicheireesan should not be preserved. We know of no reason, and he has not yet shown any, why the word which he has employed instead, which does not preserve the figure, and which introduces an idea not in the original, should be substituted for the expression which exactly and most appropriately translates the original.

4. Bro. Anderson refers to another passage in which the idioms of the two languages vary, and in which another figure of the original

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does not appear in the Revision. This does not affect the present case, where the idioms are similar.

On carefully examining, then, the Reply of Bro. Anderson, No. 2, I conclude, that he has again fully admitted his variations from the original, and has entirely failed to justify them.

Respectfully yours, WM. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON ON W. H. WYCKOFF'S REJOINDER.—NO. 1.

BRO, FRANKLIN:—The "remarks" of our Bro. Wyckoff are before me. These "remarks" are a reply to my "Reply No. 2." I will quote his last remark, first;

"On carefully examining, then, the Reply of Bro. Anderson, No. 2, I conclude, that he has again fully admitted his variations from the original, and has entirely failed to justify them."

Our Bro. Wyckoff did not know what he was writing when he penned the above sentence. I must regard him as a good man, and therefore will never impute to him any evil intention. He says that I have fully admitted my variations from the original, and that I have entirely failed to justify them. Then he certainly knows not the meaning of his words. What are *variations* from the original? Webster says the word "variation" means "deviation, a variation of a transcript from the original." Now as I have not transcribed the Greek of the New Testament, nor attempted it, a *variation from the original* on my part is impossible. He certainly knows that I have made no transcript of the original. Then, to say that I admit my variations from the original, is to show that he knows neither what to say, nor what he has said. I will try and open his eyes to the force of his words.

There is an original text. There are also many readings which differ from this text. These readings are called "various readings," or "variations." For example: in Mark xiv. 65, the Bible Union Revisers have translated thus: "And the officers, with blows, took him in charge." The Greek text has the word *eballon*. But the Revisers have adopted a *variation* from the Greek text. This *variation* or different reading is *elabon*. The sense of the Greek text, when translated into English, is this; "And the servants did strike him with the palms of their hands." Here, then, is a *variation* from the Greek text, and with it, a *variation* from common sense. It is, however, characteristic of the Revisers. Another *variation* is found in Mark xv. 8. The Revisers have the following English words as a translation: "And coming up, the multitude began to make request according as he had always done for them." The Greek text has *anabosas*; the Revisers have chosen the *variation* from the text—*anabas*. Now read the common version, thus; "And the multitude crying aloud,

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began to desire him to do as he had ever done unto them." This English is intelligible and good, except the word "unto;" that of the Revisers is not English, but a set of words put together without sense.

We have in these two sentences two *variations* from the original; that is, two deviations from the Greek text. These variations were made by those who, in past days, transcribed the Greek text. The B. Union have adopted these two variations, and done so without authority. Now our Bro. Wyckoff can see what a *variation from the original* is. As nothing of this kind has been found in my translation of the first of Luke, what shall we think of him for penning the sentence above quoted? As I cannot, and will not, impute to him any evil motive, I have but one conclusion to make: he knew not what to say, nor what he said. In a former paper, I showed that our Revisers, by omitting the word Jesus, rather removing it from the text, have made the Devil do what Jesus did.

I reason thus: If Bro. Wyckoff does not understand the meaning of English words, how can he understand the Greek of Luke?—When he can say, in the face of all that I have written, that I have again fully admitted my variations from the original, we may no longer wonder at anything that he may write. If he intended to say that I did not translate correctly, why did he not say so, and prove it?—But the sentence above quoted cannot be applied to translation.—"Variations from the original" can never be applied to translation.

I have used the words, "The Secretary's own version." We all know that our Bro. Wyckoff did not make the version, or the Revision of the gospels now published. But the version is a Baptist version; and in arguing with any Baptist, I would use the words "your own version," or "his own version," as the case might be, by no means intending to say, that the particular individual to whom I was speaking had made the version.

Our Bro. W. does not notice the fact that I brought before him, in Reply No. 2, that the Revisers had ignored the particle *de*, in Matt. xiii. 1, and Luke iii. 11. Did they *vary* from the original? I have good reasons for all I do in translating, and can give them when I meet with a scholar. But my answer to such matters as these, is made by showing that the same is done by the B. Union Revisers.

I showed that the verb *epicheireo* was used twice in Acts where the literal sense would be simply ridiculous. It would be so in the introduction to Luke. "Many have taken in hand to set forth in order a narration," is the language of a novice, not of one of mature age.—Our Bro. has singular ideas of the preservation of figures. If he should ever attempt to translate Greek, we should have a rare work.

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indeed. Let us translate a passage in Acts iii. 20, where a word occurs, in which his "figure of the hand" is found. "That he may send Jesus Christ, who was *before taken in hand* for you." This is literal and truly Wyckoffian. The *figure of the hand* is all there.—The Hellenists *took in hand* to kill Paul. The sons of Sceva *took in hand* to call the name of Jesus, &c. How very beautiful!! In Luke iii. 14, we are told that soldiers came to John and asked him what they should do. John said to them, as our common version has it, "Do violence to no man, neither accuse any falsely." In this place is found the Greek word *sukophanteo*, which "literally means" to "point out or show figs;" that is, to inform against those who exported figs contrary to law. Now a Wyckoffian version of this sentence would read thus: "Do violence to no man, and do not point out the place where any one conceals his figs." Such a translation preserves the figure. I propose that our Bro. enlighten the world by making a version that shall preserve all the figures found in Greek words. But we will now look into the Gospels of the Union awhile. Reader, see the confusion of tenses in the following passages:

"So, as she wept, she stooped down into the sepulcher and beholds two angels." John xx. 12. *Stooped* and *beholds*. In the same chapter, 14th verse, "She *turned* back and *beholds*." In the 19th verse, "Mary Magdalene comes bringing word to the disciples that she *has seen* the Lord." In verse 22d, "He *breathed* on them and *says* to them." Remark is unnecessary. The confusion of tenses is obvious.

In chapter xvii. 24, we have a sentence remarkable for perspicuity: "Father, those whom thou hast given me, I will that where I am they also may be with me." Remarkably clear! Again, verse 25, "Righteous Father! And the world knew thee not! But I knew thee;" imperfect tense for perfect.

But I am weary of this work of exposing the errors of these gospels. Why, says one, have these gospels been published to the world? Our Bro. Wyckoff tells us that "eminent scholars" have translated them. How far the readers of the *Review* may confide in the scholarship of these "eminent scholars," I am not able to say; but it is certain that the Western people know when English is good and when it is bad. If they know that a book is written in very bad English, they will not entertain a very high opinion of the scholarship of the men that wrote the book. It is vain therefore to talk of "eminent scholars," when we have such English before us as is found in this book—the Revised Gospels. A man's scholarship is known by his works.

I must conclude this Reply with saying, that it is no pleasure to me to do this work. I do it as a duty. Far more pleasant is it to

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translate the oracles of God. But as a wise Providence has called me to the work of exposing these gospels, I have done the work faithfully, and will continue to do it, till all are satisfied. I feel for our Bro. Wyckoff, who has most unfortunately been drawn into a discussion which can result in no good to him or his book. Had he not entered the discussion, two things might not have been done: 1. He would not have been known as a critic. 2. The errors of the Revised Gospels would not have been so extensively known.

Yours truly, H. T. ANDERSON.

REMARKS ON REPLY NO. 3 OF BRO. ANDERSON.

1. Bro Anderson appears to be at a loss to understand what is meant by the expression "re-writing." The difference between "re-writing" and "translating," as I have used the terms, is this: To translate is to transfer the meaning, in the same forms and modes of expression, from one language to another, so far as the idioms of the two languages will permit. To re-write, in a professed translation, is to change the modes and forms of expression, when this is not required by any difference of idiom. As an example of the first, I refer to the Bible Union's Revision; as an example of the second method, the New Translation is a case in point.

2. I have shown that the New Translation omits all reference to the word "Peri," both in the 1st and in the 4th verses of the first chapter of Luke.

Bro. Anderson imagines that he has translated it by the use of the preposition "of," and quotes four passages in which "peri" is translated by "of" in other parts of the Gospels.

It might be expected that I should express surprise at the manifest want of discrimination in these cases on the part of Bro. Anderson; but I prefer to explain the principles involved, and to leave the reader to judge for himself.

The love of money; the Emperor of Rome; the history of things; and clauses of a similar kind, are expressed in Greek by two nouns, one of which is in the Genitive case. The form of the Genitive indicates the relations subsisting between the two nouns; and this is indicated in English by the preposition "of." This English preposition "of," in the translation of such forms, is *not* the translation of any Greek preposition, but it is absolutely necessary to show the relation in which the Greek nouns stand to each other.

The word *peri* means *concerning; regarding; in respect of.* Following a verb or an adjective, it may sometimes properly be translated by the English preposition "of," and retain the same meaning.—This is especially the case in the use of words of speech. "I speak

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of him," and "I speak concerning him," are the same in meaning.—In such cases "Peri" is usually translated "of." All the four instances quoted by Bro. Anderson are of this kind: "Of whom he spoke," etc.

But in the ordinary connection of *nouns*, the case is different. A sacrifice "peri" sin, is not a sacrifice *of* sin, but a sacrifice in respect of sin, or for sin. A king "peri" his origin, is not a king *of* his origin, but a king as respects his origin. And a narration "peri" those things, is not "A history *of* those things," but "A narration concerning those things."

That Bro. Anderson cannot discriminate between such matters, is not my fault. He has translated both the first and the fourth verses of the 1st chapter of Luke without any reference to "Peri," that is, he has utterly failed to translate or even notice the Greek word "peri" in these verses.

In order that every English reader may perfectly understand this matter, I will state that if *peri* had not been in the Greek Bro. Anderson would still have used the word "of," and this, because it would then have been required, by the relation of one noun to another in the genitive. Therefore, he has translated the passages exactly as though *peri* were not in them. But *peri* being in them, prevents the relation that would otherwise subsist between two nouns, and therefore requires to be translated. And *of* in such a case is not a translation of *peri*, but an indication that *peri* is not present.

Respectfully, W. H. WYCKOFF.

H. T. ANDERSON ON W. H. WYCKOFF'S REJOINDER.—NO. II.

BRO. FRANKLIN:—Remarks on my Reply No. 3, are before me.—Bro. Wyckoff has unfortunately made use of the word "re-write," and attempts to define it. In his attempt to do so, he has penned a sentence that exhibits no little confusion of thought. He says:

"To re-write, in a professed translation, is to change the modes and forms of expression, when this is not required by any difference of idiom."

To re-write is to write again. If I am re-writing the New Testament, the inference is that I once wrote it. But while I am professing to translate it, I am re-writing it. I am also changing the modes and forms of expression in the original, when this change is required by no difference of idiom. Then I am re-writing the original, changing its modes and forms of expression, when this is required by no difference of idiom in the original. How a man can re-write the Greek Text, and change its modes and forms, when such a change is not required by the idiom of the Greek Text, is inconceivable.

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Why should he use the word "re-write" at all? He calls my work, "The New Translation." A translation is not a re-writing of the original. But now, my translation is a "professed translation," and not a translation. If it is not a translation, then why call it a translation? If I only profess to translate, but really, re-write the original, then I am imposing on the people. But the people surely can know the difference between a translation and a re-writing of the original. Why should our brother resort to such style, when the case is a plain one? If I have not given the sense of the Greek Text, he has only to show that I am in error. It has become very obvious to the readers of this discussion, that, in the first sentence of Luke's introduction, as translated by the Bible Union Revisers, there is some bad grammar; that in my translation of that first sentence, the grammar is good, and the sense not only good, but the exact sense of the original. It is becoming very obvious to the readers of the Review, that the Bible Union's Revision of the gospels is a failure. Now under these circumstances, our Bro. Wyckoff must do as well as he can. He is beset with many difficulties, and labors under a heavy burden. I therefore acquit him of all evil intentions in the use of the word "re-write," and atrribute his confusion to the condition of the eyes of his understanding. And this confusion of his will be further seen in his treatment of the preposition *peri*. He says:

"Following a verb or an adjective, it may sometimes properly be translated by the English preposition 'of,' and retain the same meaning. This is especially the case in the use of words of speech."

"Words of speech." What sort of words are "words of speech?" He is confused again. But he says:

"But in the ordinary connection of *nouns*, the case is different."

We shall see. In the revised gospels, Matt. xii. 36, we read thus: "But I say to you, that every idle word that men shall speak, they shall give an account thereof (peri auton) in the day of judgment." Here we have *peri auton* translated by the word *thereof*, which means *of this*. The *noun* which is here connected by *peri* with *auton* is *logon*, and this is an ordinary connection. The same occurs Acts i. 1, and in other places. In this place, Matt. 12. 36, the Revisers have translated *peri*, in an ordinary connection with a *noun*, by the English preposition "of." Of course they have translated as though *peri* were not in the Greek. Our brother will correct the errors of his "eminent scholars."

Now *peri* follows verbs that signify to speak, ask, teach, write, hear, learn, know, inquire, deliberate, doubt, and the like; and also *nouns* of like signification. We speak *of*, ask *about* or *of*, write *of*, hear *of*, talk *of*, inquire *of*, learn *of*, and doubt *of*, many things. As

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these verbs are very common, it is a very common thing, that they, and *nouns* of like signification, are followed by *peri*; and, therefore, *peri* must, in not a few places, be translated by the English preposition "of." In Acts i. 1: "The former record I made, O Theophilus, of (*peri*) all things."

As our brother is fond of deriving words, I will give him an instance to the point. In Hebrews xi. 32, the verb *diegeomai* is found followed by *peri*. "The time would fail me to *tell* of Gideon, &c.—*Diegesis*, Luke i. 1, is derived from *diegeomai*. As the verb means to "tell," the *noun* must mean "a telling," "an account," "a history;" and therefore I have given in Luke i. 1 its true signification, "a history;" and as *peri* follows such verbs, and *nouns* of like signification, my translation is established beyond contradiction. See Robinson on *peri*.

The special reasons which the Holy Spirit had for the word "concerning," in Luke i. 1, have not yet been given. Our brother will find more information by attending to the use of words as pointed out in Grammars and Lexicons, than he can ever gain by any imaginary special reasons which the Holy Spirit has. There is a party in Christendom that has always rejoiced in special revelations. We had not expected to see such matters in a discussion like the present. Had our Bro. Wyckoff consulted Webster, he would not have attempted to define the word "concerning," in Luke i. 1. Let us hear the great lexicographer. He says of the word "concerning":

"This word has been considered as a preposition, but most improperly. *Concerning*, when so called, refers to a verb, sentence or proposition; as in the first example, the word applies to the preceding affirmation. The Lord hath spoken good, which speaking good is *concerning* Israel. *Concerning*, in this case, refers to the first clause of the sentence."

The sentence above alluded to, is given as an example of the use of the word *concerning*, and reads thus:

"The Lord hath spoken good concerning Israel."

Now as this word *concerning* refers to a verb, sentence or proposition, it cannot stand in connection with *nouns*. Therefore, "a narration concerning the things" is anti-Websterian, and not to be allowed in good English. Our Bro. Wyckoff is condemned by the Revisers, by Liddell and Scott, by Robinson, by Webster.

Now as I have ben disposed to rely on Webster for English words; on Robinson, Green, and Liddell and Scott for Greek verbs—rather the meaning of them—I have thought it prudent not to lay myself open to their condemnation. I must notice further that our Revisers have been very unfortunate in their rendering of Luke iv. 14, 37,

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"And there went out a report concerning him;" and, "There went out a rumor concerning him." Webster condemns each of these sentences. So do Robinson, Liddell and Scott; for these Greek lexicographers tell us that *peri*, with a genitive, is sometimes found where a simple genitive might stand. And by their authority I have translated *peri autou* in the above place, *his*: "His fame went out." And this is the real sense of the Greek. See Robinson.

I have translated the preposition *peri* in some places by the word *concerning*; but only where this word is required by the context.

I will conclude with some remarks on translating, and the preparation necessary for it. No one can express the sense of the original by a literal version. Imitating modes and forms, is not translating.—Translation is the expression in another language of the exact thoughts of the original.

That this may be done, the student must be familiar with the *whole original*; every word must be known to him. He must study for many years, and most prayerfully, the spirit of the authors that he would translate, so as to know their exact thoughts. These thoughts he must express in language known to, and used by the people. He must be acquainted with the style and words of each author, and learn to look at subjects as the author himself looked at them. In the gospels, he must be a Matthew, a Mark, a Luke, a John, that he may translate the thoughts of each. In the letters, he must be a Paul, a James, a Peter, or he cannot do justice to the thoughts of these men. He must know the things and the ways of God, as revealed in the whole volume—both Old and New Testament. Without these qualifications, translation is impossible. A little knowledge of Greek only confuses and bewilders the man who has it.

Yours very truly, H. T. ANDERSONM.

REMARKS ON THE REPLIES OF BRO. ANDERSON, NOS. 3 AND 4.

I hasten to withdraw my criticism on the word "On," in the 4th verse of the 1st chapter of Luke, in the New Translation, as Bro. Anderson claims that it was a typographical error, the word having been written "In," and the error committed in the printing, as his work was published in the Review. Had I suspected that it was a typographical error, I would not have held him accountable for it.

And I also acknowledge my obligations to him for the following information, contained in his Reply, No. 3:

"I have resources of which the Bible Union has no knowledge, and can never have."

It is certainly very kind in Bro. Anderson to give me this assurance. He has resources, of which we know not, and never can know. It is

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very magnanimous in one who is endeavoring to defend his position, to warn an assailant that he has a masked battery in reserve. And it is still more magnanimous to assure him that the mask will never be removed, that the assailant, if killed, will never know what hurt him. It is probable that the possession of such mysterious resources, unknown, and never to be known by the Bible Union, may account for the very astonishing changes which Bro. Anderson has thought proper to make in the Sacred Scriptures, without regard to the original, such as turning an active verb into a passive, making the subject of a verb the object of a preposition, etc., etc.

But we would respectfully inquire of Bro. Anderson, whether it is quite the fair thing to hide such knowledge as he has from the world. If he has some special revelation, for instance, which enables him to correct the Evangelist Luke, and to re-write his gospel, is it altogether proper that he should change the language of Luke without informing us of the special authority which he possesses in the case? Bro. Anderson, by so doing, exposes himself to the suspicion of having himself made the mistakes in question, and, until he reveals these wonderful secret resources, which he is so fortunate to possess, we will be obliged to proceed as we have hitherto done, and regard the mistakes as his, and not those of the inspired Evangelist.

Bro. Anderson also favors us with another piece of valuable information, which respects the proper translation of Matt. xii. 20, in the intimation that he has made "a translation of this passage that is smooth and elegant, full of beautiful truth, and in perfect harmony with all the facts of the gospel." In this case he promises to be more kind and communicative than he intends to be about his marvelous resources, for he adds: "The Secretary may see this translation at some future time."

We have only to express the humble hope that, if this "smooth and elegant" translation alters the language and ideas of the original as much as Bro. Anderson has altered them in the first chapter of Luke, he would accompany it by some intimation of the character of his mysterious "resources of which the Bible Union has no knowledge, and can never have," by which he secretly justifies his alterations.

Bro. Anderson has misunderstood my criticism upon the substitution of "Since" for "Forasmuch." The original word is used to express two different ideas in different cases. The one relates to time; the other to cause or reason. He agrees with me that in the first verse of Luke, the cause or reason is referred to, and not the time. Hence, it would naturally result, that in expressing the meaning in English, a word should be employed which denotes the reason, and not one that denotes the time.

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The word "Forasmuch" was so used by the Common Version, and also by the Revision. For this, Bro. Anderson has substituted "Since," which denotes the time, and not the reason or cause. He misunderstands me, if he supposes that I meant to imply that "Since" is never placed in construction so that it may denote the reason. It has this secondary and occasioual meaning in certain constructions.— But in its proper significance it denotes *time*. Time is not the idea denoted in the original. My criticism was directed against the substitution for a word which precisely expressed the idea of the original, one, whose proper signification did not denote that idea, but another altogether different.

Bro. Anderson refers to the late Dr. Robinson, of this city, as good authority for the meaning of Greek words. In his New Translation Bro. Anderson has translated *Anataxasthai, to compose*. I showed by the origin and use of the word, that this was *not* its meaning, but that it signified, "To set in order;" "to arrange," etc. Dr. Robinson, whom Bro. Anderson cites as ample authority in Greek, and calls him a "lexicographer" "known to the world," and whom he puts "in the balance with the Secretary," thus defines the verb:

"ANATASSOO, *to set in order, to arrange*, Mid. c. acc. Luke i: 1.— *Anataxasthai dieegeesin.*"

Here is the very passage in question, and the definitions which we have quoted are *all* the definitions which Dr. Robinson gives under the verb. He entirely ignores such a meaning as "compose."

But Bro. Anderson ought to know, that translations of sacred Scripture are not to be made by looking into a lexicon for the meaning of a word, and then transferring the meaning, which the lexicographer gives, to the translation. If that were all, a translation could easily be made. The Greek word must be examined as to its origin and uses, and its distinctive force and character. The very best lexicographers, (among whom, in Greek, Dr. Robinson, notwithstanding the opinion of Bro. Anderson, is not properly classed,) the very best lexicographers only render aid to the reviser. They cannot be expected to give more than a general idea of the force of words, and the translator who depends on them, as Bro. Anderson appears to do, for perfect accuracy in ascertaining the full and exact meaning of a word, in every passage in which it is used, will find himself subjected to the very kind of mistakes which Bro. Anderson has made. Because Mr. Green and Dr. Robinson define *dieegeesis*, "A narration, relation, history," and refer to Luke i. 1, as an example of the use of the word, therefore Bro. Anderson feels himself justified in translating the word "history" in the passage in question, without inquiring whether the word, in its origin and use, is applied to history, or whether what

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Luke writes is really a history or a narration. And because Rev. Mr. Green says that *anataxasthai* means *to arrange, hence to compose*, Bro. Anderson feels himself justified in translating it "compose," without inquiring about its origin or uses, or the facts of this particular case. And then he puts the two words together, and makes, "compose a history."

Here, we doubt not is the real key to the most of Bro. Anderson's mistakes in translation. How far others are to be attributed to those "resources" of his, "of which the Bible Union has no knowledge and never can have any," must be left to conjecture.

W. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON ON W. H. WYCKOFF'S REJOINDER.—NO. III.

BRO. FRANKLIN:—Remarks on my replies Nos. 3 and 4 are before me. I have to say in answer, that I have no masked battery. I need neither a masked battery, nor any special revelations; for the *unmasked* errors of the Revisers, and those of the Corresponding Secretary, have killed them both. Yet they know it not.

I cannot see that I have misunderstood our brother in his remarks on the word "since." I would be sorry to misunderstand him. But the facts are these: He objected to the word "since" at the beginning of my translation of Luke's introduction. I showed that "since" had the meaning "because that," and that the Revisers so used it. If the Revisers so used it, then he cannot object to it. That it is also used in reference to time, is true. So common is this word in the sense in which I use it, that no reader can ever mistake its meaning. This use is sanctioned by the Revisers; and therefore our Brother ought not to have objected to it. I am happy to read the following remarks from our Brother:

"But Bro. Anderson ought to know, that translations of sacred Scriptures are not to be made by looking into a lexicon for the meaning of a word, and then transferring the definition, which the lexicographer gives, to the translation."

This is well known to Bro. Anderson. And he gave the authority of lexicons because he was fully impressed with the belief that his Bro. Wyckoff depended solely upon them. Now, with this admission of our Brother, what becomes of his defense of the literal meaning of words. His defense of the meaning of *anatasso*, and of *parakoloutheo*, and other words, indeed his whole plan, which is that of the Bible Union Revisers, falls to the ground. Our Brother begins to see a little light; but he has not enough to enable him to see clearly. As yet, he sees men as trees, walking. If the principle contained in the remark above quoted had been faithfully followed out, and had othe

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principles been acted on, the Revisers would not have published such a work as the present. To have discovered that lexicons, and let me add, libraries and critical apparatus, do not make translators, is a most important discovery for the latitude of New York.

Our Bro. Wyckoff can no longer attempt to defend the words, "Set forth in order a narration concerning," and "Forasmuch," and "Having accurately traced," and a multitude of others. Indeed, his remark above quoted strikes the basis of the whole plan, of which he is the defender—the plan based on retaining the literal signification of words, and imitating Greek modes and forms of expression.

What will our Brother do with his figure expressed by the words "Take in hand," if he follows out the principle contained in his "Remark?" When a man who has shown such attachment for literal etymological meanings, tells us that lexicons are not to be depended on, we may look for some most important principles as guides to the translator. Anything that may guide to better knowledge, will be thankfully received. But let it be distinctly understood, that any thing, as a principle, that would lead to such a version as the one published by the Bible Union, will be rejected without hesitation.

Yours very truly, H. T. ANDERSON.

THE GOSPEL OF CHRIST should be the controlling power of the world. Its results are eternal—rescuing a condemned world from the vassalage of Satan by bringing the believing portion into fellowship with the purest intelligences of the universe. Human life is but brief—a single breath—and the body falls, and is buried and forgotten. Earthly riches—fame, worth, power, do not perpetuate life—they only rob us of opportunity for spiritual communion, and by them we lose the rich legacy of eternal glory and dominion. Man has been endowed with noble capacities for spiritual happiness, did he not pervert his powers. Looking upon the world as the end of human existence, he is oftentimes deceived; forgetting the realities of the eternal world he rushes on to ruin, irretrievable and eternal. Christians do not appreciate the result of human action—its bearing upon the future—or more sacrifice would be made, more prayers would be offered, more sacrifice of money and of life for the precious gospel of Jesus. There would be loftier exhibitions of heroic faith—moral heroes would multiply—were we not carnalized by the appetites of nature. The world is only a place of preparation for an eternal existence—a stopping place to dress for eternity. Should we not, then, try and put on the wedding garment, that we may make an acceptable appearnce in the presence of our King.—*Herald of the Truth.*

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MISSIONS AND MISSIONARIES.

ADDRESS BEFORE THE A. C. M. S., AT ITS 15TH ANNIVERSARY.

We know not how the breath of prayer is heard, at our immeasurable distance from the throne of God. Nor do we comprehend how he can distinctly hear the untold millions who, at the same moment, are addressing him on his throne of grace and glory; at such a distance, too, beyond the last star in our zenith as to transcend all our powers of computation!

But he propounds a question that annihilates every doubt: "*Do not I fill heaven and earth, saith the Lord?*" His omnipresence and omniscience settle all doubts, answer all interrogations. But when we have learned that something was made out of nothing, and that to annihilate anything on our part is as impossible as it is for us to create something out of nothing, we may be inclined to concentrate our attention upon the oracles of God, and to be able to appreciate their unspeakable value and importance to every human being who desires to know, as far as possible, his own origin and destiny in this most magnificent universe, by all the means and opportunities which his most bountiful Creator has, in his most gracious providence, vouchsafed to him.

But *missions* and *missionaries* constitute our present theme.

To commence with the first page of the first book ever written, is in good keeping with the wisdom and philosophy of the present living world.

To begin at the beginning and to end at the end of every book worth reading, is a stereotyped maxim and custom of every well-informed person. It is, indeed, a debt, a just debt, to both the author and the reader of every book.

The first book ever written commences with these words—"In the beginning God created the heavens and the earth." And the last inspired book written presents emphatically the fact that it was God in the *second personality* that created the whole universe, and who will dissolve it. Hence the beloved John introduces the Creator and Redeemer of man—the Lord Jesus, the Christed King of the universe—on the last page of his Apocalypse, saying; "*I am the Alpha and the Omega, the Beginning and the End, the First and the Last.*" (Rev. 22: 13.)

The "ANCIENT OF DAYS" indefinitely presents to us three orders of the tenantries of the heaven of heavens. These, indeed, are simply named, but undefined in the inspired Scriptures. They are denominated *Angels*, *Principalities*, and *Powers*.

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Real Christians are indeed come "to Mount Zion, the city of the living god, the Heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the First Born, whose names are enrolled in heaven; and to God the Judge of all, to the spirits of just men made perfect, and to Jesus the Mediator of the New Institution, and to the blood of sprinkling, that speaketh better things than did the blood of Abel." What an ineffable sight! Who can imagine it!!

In the Christian Scriptures, the word *angel* is found one hundred and ninety-one times. Principalities, in the singular and plural numbers, is found ten times. To these are added Powers and Authorities indefinite, and to us wholly inconceivable. Hence we infer that in the spiritual universe there are untold multitudes of spiritual inhabitants, of every conceivable rank, dignity and glory!

We read in the Living Oracles of the ever living God our Fath er and of his ever living Son our Lord Jesus the Christ—that there are Principalities and Powers—cherubic, seraphic and angelic—of whose attributes, powers and capacities we have no real, no adequate conceptions; nor can we, indeed, while we live ensconced in these houses of clay.

But when we shall have shuffled off these mortal tenements, whose foundations are in the dust, and are invested with spiritual bodies of a celestial structure—of an angelic energy and capacity—more brilliant too than the splendid luster of a meridian sun in the zenith of his cloudless glory,—then, and not till then, can we approach a just conception of the transcendent glories—the riches, the honors, and the blessedness of the New Jerusalem and its august inhabitants.

What a concert of glory, honor and blessedness, whose enrapturing echoes shall resound, not merely from pole to pole of our planet, but from the zenith to the nadir of the heaven of heavens, to the last star in the celestial emprie of the universe of universes of the Lord God Almighty!!!

What a rich, what a glorious hope is that which purifies, elevates, animates, and gladdens the true, the sincere, the humble, the devoted Christian; who unreservedly, cheerfully, and joyfully has consecrated himself, body, soul and spirit, with all his influence, to honor and glorify him who so loved us as to cheerfully give himself up as a sin-offering to atone for his enemies, even to the accursed death of the cross, becoming a curse for us; and having conquered death, the grave, and *him* who introduced sin, anarchy, death and ruin into our world, he was, as the Son of God and the Son of man, exalted to the throne of the heavens, and constituted Lord, Lawgiver, Judge, and King of kings—having all authority—*legislative, interpretative, judiciary* and

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executive, vested in him, to the final consummation of the whole drama of humanity on the stage of earth and time. He, and he alone, shall raise the dead, judge the world, pronounce the final and irreversible sentence, from which there can be no appeal, no reversion, no exemption forever and ever.

Humanity and Divinity perfectly incorporated in one personality, (without a Supreme Divinity effecting it,) transcends all the incorporations ever imagined by any mere human being, so far as the histories and biographies of earth report.

The operative powers of the whole universe are not one and all cooperants, so far as all human science or divine science develops them. Physical good and evil, moral good and evil, religious good and evil, are elements of the present constitution of the present existing universe.

To these three forms of good and evil we must add a fourth form, to complete the whole science of good and evil, as now existing, and that is, CHRISTIAN GOOD AND EVIL. To these four forms of good and evil, nothing can be added.

But some virtuoso may exclaim and ask, Why, sir, can there be a religious evil?—! Ask Paul in Athens. In Acts of Apostles, chapter 17. 22, he says to the polished Athenians, "I perceive that in all things you are too religious [*superstitious*]: for as I passed by, and beheld your devotions, I found an altar with this inscription: *To the unknown God.* Whom, therefore, you ignorantly worship, him I declare to you."

It is, indeed, a startling fact that the true God was the only *unknown God* in the most enlightened city of the ancient Greeks.

What a confirmation of that oracle of the Apostle to the Gentiles —The world, with all its pretensions to wisdom and science, knew not the one only living and true God!!

Philosophy, sometimes falsely so called, where now thy boasting and boastful pre-eminence!!

Paul departs from the city of Athens to Corinth, and there he finds Aquila, with his wife Priscilla, banished from Rome. They being tent-makers, and Paul having been initiated into the same calling, he took a job with them, and reasoned every Sabbath day in the synagogues, persuading the Jews and the Greeks that Jesus was the Christ. Nor did he preach in vain. Crispus, the chief ruler of the synagogue, was converted, and many of the Corinthians, hearing, believed and were baptized. Paul continued there eighteen months, preaching and teaching the word of God among them. What a beau ideal of a Christian missionary was the converted Saul of Tarsus!!!

When we concentrate our minds and our hearts upon the gospel of

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the grace of God, and its original heralds—the beau ideals of the Christian ministry—we cannot but wonder at the apparent apathy, indifference and negligence of both the church and its ministry, in this most cardinal particular.

And yet the great majority of our preachers and teachers will cordially assent to this proverb of king Solomon—"*He that winneth souls is wise.*" Prov. 11: 30. But how few desire to have souls for their hire. Do we love everlasting glory? Then we may have it. "They who win many to righteousness shall shine as the stars forever and ever." Dan. 12: 3.

A crown of twelve stars is the superlative of human glory. Corresponding with it, there was a representative woman "clothed with the sun, standing upon the moon, and upon her head a crown of twelve stars." Apocalypse 12. 1. Are not these eloquent expressions of the real glory of the Christian church? *They, then, that have been wise to "win souls," shall shine forever as the starry firmament!* Of all employments, then, in this world, is not that of *winning souls* the superlative!!!

Woldlings, of course, have no taste for it, and they consequently give the field to the church, or to Satan, for all they care.

All the world is a missionary field. So reads the Redeemer's own commission: "All authority in Heaven and Earth is given to me. In pursuance thereof, Go ye into all the world, and preach the gospel to the whole human race. He that believes it and is baptized shall be saved; he that believes it not shall be condemned."

Is not this a definite and perfectly conspicuous oracle—as transparent as our or any other language could express it?

Believe, obey, and live. Disbelieve, disobey, and die. And what then? Eternal life to the former; eternal death to the latter! The solemn assurance of these issues must and ought most profoundly to interest and constrain the understanding, the conscience, and the heart of every thoughtful man.

To the whole evangelic commission there is one consummating act. The primitive Embassadors were commanded by the Lord Jesus Christ to convert or make disciples of all the nations by preaching, teaching and baptizing.

Preaching what? The Gospel. Preaching the Gospel to whom? To the whole human race—Jew and Gentile, bond and free, male and female.

The whole earth is yet, indeed, one grand missionary field. And when from the whole tenantries thereof you have separated all that have honored the gospel and cordially vowed eternal allegiance to the Divinely constituted and crowned Lord of the whole universe, with

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all its tenantries—what innumerable millions in Papaldom, Mohammedandom and Pagandom, that are as alien to the kingdom and reign of the true, the living, and the reigning Lord Jesus Christ, as are the native Indians of North or South America.

We can and do cordially sympathize with them all, and would send to them missionaries, as far as in us lies, with the Bible, and the Bible alone, in their hands, announcing to them that same gospel which Peter and Paul preached, with the primary inspiration and direction of the Author and Founder of the Christian faith, sustained by the Holy Spirit and the demonstrations of his gracious power, in sanctioning his claims, and their interest in him who is the Author and Founder of the faith and hope of eternal life.

A true and genuine Christian is the highest style and dignity of man conceived or conceivable on our part. Hence one of God's amanuenses affirms that they who are righteous shall shine as the firmament, and they who turn many to righteousness as the stars for ever and ever.

The missionary cause is the superlative cause of all causes within the entire area of the church of the Divine Missionary. He was not merely a prophet, a high priest, nor a king. He was *the missionary* of all missionaries. He was sent as the plenipotentiary of the universe of universes. All authority in the heaven of heavens is vested in him. He is the Prophet of all prophets, the High Priest of all high priests, the King of all kings, the Potentate of all potentates.—"For," said the evangelic prophet Isaiah, in full spiritual vision, "to us and for us a child is born, a son is given: and the government shall be upon his shoulders. And his name shall be called Wonderful, Counsellor, the Mighty God, Father of the Future, (or the everlasting Father,) the Prince of Peace. Of the increase of his government and peace there shall be no end; *he shall rule* upon the throne of his father David, and over his kingdom, to order and establish it, with judgment and justice *henceforth and forever*. The zeal of Jehovah of hosts will do this."

In the proper arrangement of these elementary facts and documents, much depends upon an evangelical conception of their proper order and import; such as

1. The Divine promise of a Divine Mediator.

2. The ancestry of this person, paternal and maternal.

3. The official relations of this person to God and man. A Prophet, a Priest and a King, possessed of all authority—legislative, interpretative, judiciary and executive.

4. The ultimate Judge of all the living, of all the dead, and of those recreant angels who kept not their first estate, reserved in chains

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of darkness until the judgment of the great and awful day. These all must stand before the universe—not one absentee in the whole creation of God.

Then, indeed, echoes through all space a most joyful, transcendently sublime, and most rapturous oracle from the throne of the Eternal Majesty, declaring—"*Behold, I create all things new;*"—new heavens, a new earth, new tenantries; the former ones shall not be remembered, neither shall they again be brought to mind. But you shall rejoice and exult forever in what I create: for behold, I create Jerusalem an exultation, and her people the subject of rejoicing: and I will exult in Jerusalem and rejoice in my people; and there shall not be heard any more therein the voice of weeping nor the voice of crying. No more shall there be an infant short-lived, nor an old man who has not filled his days. For he that dies at a hundred years, shall be regarded as one accursed.

And they shall build houses and inhabit them, and plant vineyards and eat the fruit thereof. They shall not build and another inhabit; they shall not plant and another eat. For as the days of a tree, so shall be the days of my people, and the work of their hands they shall enjoy.

My chosen shall not labor in vain. They shall not generate a short-lived race; for they shall be a seed blessed of Jehovah, and their offspring with them. And it shall be, that before they call I will answer, and while they are yet speaking, I will hear. The wolf and the lamb shall feed together; and the lion shall eat straw like the ox. But as for the serpent, dust shall be his food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah. (Isaiah 65: 17–25; Boothroyd's Version.)

But from all the inspired records of the past, and from all the prophetic intimations of the future, there must be a series of awful judgments upon the man of sin and son of perdition;—upon Papalism, Mahometanism, Paganism and Sectarianism, in all thir various forms and phases. These all must be annihilated, and their idols with them.

Such are the prophetic oracles, in their grand outlines, concerning the future developments of the church militant. How, then, on all the premises before us, should we, as a community, proceed? We shall consult our Paul to the Gentiles, as he advises the Ephesians, chapter 6th, 10–20:

"Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in

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high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

"Whence come wars and fightings among you?" was and yet is a question yet undecided by a fearful majority of nominal Christians. Come they not of your lusts? He does not call them *sinful* lusts; for all lusts are sinful. Who ever read of religious or moral lusts! good and virtuous lusts!! Impudent as Satan is, he never dared to prompt any one under his control to eulogize the lusts of the flesh, the lusts of the eye, or the pride of life. Satan is too alert, too far-seeing for that.

A missionary is, in its evangelic import and currency, an *angel*.—Such were the seven angels of the seven churches. They were not celestial angels—but human angels, or *messengers*, sent on errands of kindness to the exiled Apostle John. Indeed, they are so described by John in these words: "The meaning of the seven stars which thou seest in my right hand is this: The seven stars are the angels of the seven churches; and the seven lamp stands which thou seest are the seven churches." These seven *messengers* (or angels) made a visit to the beloved Apostle John in his exile; and by these seven messengers, John wrote by a Divine impulse seven letters—that is, a letter by each messenger to the church to which he belonged, addressed to the special case or condition of each church.

Every evangelist, or every person sent out by one or more churches to any field of labor, is responsible to the party or church which commissions him, or sends him out into a missionary field. He is, as a matter of course, responsible or amenable to those who commission him or send him out, on either a public or a private mission.

But it is all important to them who send out missionaries, as well as to the missionaries who are sent, that every missionary sent out should fully understand and appreciate the full import of the office and the work assumed.

The *senders* and the *sent* should fully understand the errand or the

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work to be accomplished, and act advisedly or conscientiously on the whole premises.

The great commission given by the Lord himself, in person, to his apostles presents this subject in a very clear and definite manner.—Added to this, the directions given by Paul, the great apostle to the nations, to Timothy and Titus, as evangelists, affords us ample data to instruct and direct every evangelist—every messenger of the glad tidings of great joy to all people.

"PREACH THE WORD," is the first and most fundamental injunction given by Paul to his much loved Timothy. "*Be instant in season and out of season;*" confute, rebuke, exhort, with all long suffering and teaching.

Paul's predicted time has come, when the majority of professors will not endure sound teaching, but will heap to themselves teachers according to their respective lusts, having itching ears; and such preachers will turn away their ears from the truth, and will be turned to fables. (2 Tim. 4: 3, 4.)

Do not these premises, then, invite us and suggest to us, nay, constrain us, to cultivate a missionary spirit, and to induce us to send out and to sustain missionaries in the field of action?

We are not merely to pray to God to send out missionaries to convert the world. What, reader, would you think of the husbandman's economy whose fields were ripe and ready for the sickle or the scythe, who would pray to God to send out his neighbors or his fellow citizens to go into his fields to reap and and gather into his barns; and that, too, without money or price!! Would he succed, think you, in making for himself or his family a comfortable subsistence?—!

It needs not to be argued in this enlightened age, that they who preach the gospel should live of the gospel. Paul affirms to the Corinthians, that "the Lord has appointed," or ordained, "that the preachers of the gospel should live by the gospel." (1 Cor. 9. 14.) And Paul, the apostle to the Gentiles, commands Timothy to see that the Elders who ruled well, or faithfully presided over the churches, should be accounted worthy of double honor, or of a liberal support.

Is not this an argument of high authority and of unquestionable justice?

And is it not still more applicable to the missionary or evangelist than to the located Elder, who is not an itinerant, but for the most part at home? But I need not detain you with arguments, as though you needed them.

You are not forgetful that the Divine Missionary himself, on one occasion, while looking on the crowds that were following him, said to his apostles: "The harvest truly is plenteous, but the reapers are

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few; pray you the Lord of the harvest to send forth laborers into his harvest, to gather it." Matt. 9. 37; Luke 10 2.

A beautiful, apposite, and practical lesson, from which we are taught to work and labor in the Lord's field, to gather fruit unto eternal life. And what a rich and glorious reward! "They that be righteous shall shine as the firmament, and they who turn many to righteousness as the stars forever and ever."

Who can aspire to a higher glory than this? Nothing within the area of human imagination, known to us, can equal it; nothing, certainly, can transcend it. Why should we not, then, modestly, philanthropically, and earnestly endeavor *to win souls!* Is it not written, "He who turneth a sinner back from the error of his way shall save a soul from death, and shall cover a multitude of sins"? Jas. 5. 20.

No stronger argument than this, as we view it, can be produced in the schools of literature and science, nor even in theology, Christology or philanthropy.

The gospel claims, therefore, are paramount claims, incomparably transcending every other claim ever submitted to the reason and appreciation of mortal man.

Evangelical missions and missionaries are, therefore, incomparably superior in their aims and objects to any and every other missions and missionaries ever instituted, patronized or commanded by man or angel since the world began.

This being conceded, a question naturally and necessarily arises in every conscientious mind: What have I done, or what am I doing, in this greatest and best of all benevolent and philanthropic enterprises?

In the present living generation, there is a great demand for missionary labor. We have a continually increasing demand for missionaries in our own portion of the United States, but the supply is by no means equal to the demand. We might double, and treble, and quadruple our evangelists, or missionaries, and we would still hear the Macedonian cry, "Come over and help us."

Brethren, what shall we do? Fold our arms supinely, and pray to the Lord to send out laborers to gather the harvest!

Have we not been doing this now for a quarter of a century past? And yet the supply is still quite disproportional to the demand.

There are immense areas, or fields of labor, in which we are doing little or nothing. Yet they are quite accessible, had we the men qualified to occupy them advantageously.

From my stand-point of observation, I see much has been done, and much is doing; but how much more is Providentially within our means and opportunities, we should yet earnestly inquire.

All that we give of our earthly means to the Lord, his cause and people, is all that we really save of our whole possessions!

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There are, indeed, numerous and various degrees of honor, glory and blessedness in the heaven of heavens. Star exceeds star in glory and splendor. There are the cherubim and seraphim of peerless glory and grandeur, of whose superlative beauty and majesty we can form no conception whatsoever. These, one and all, are to be immortal and everlasting without the possibility of a change or an apostasy through the endless ages of the cycles of infinite being and blessedness.

When, upon the summit of a lofty mountain, with a splendid telescope of large magnifying power, and a brilliant sky above us without a cloud, we select a field of vision, and in our tented observatory place our telescope in the most favorable position, and what a field of glory bursts upon our enraptured vision! Then, with the sweet bard of Israel, we exclaim, "Lord, what is man, that thou art mindful of him, or the son of man, that thou shouldst so aggrandize him! Assuredly thou art exalted above all finite blessing, above all human or angelic praise."

But how inadequate are all created things to present to human reason or imagination an adequate conception of the Sun of righteousness who has arisen above all comparison or imagination, with everlasting healing in his rays, that illuminates the human understanding, the conscience and the heart, with the light of an everlasting life in the heaven of heavens, in the immediate and everlasting presence of the Lord God Almighty!

This fullness of glory, honor and blessedness is now made perfectly accessible to every fallen rebel in the whole living descendants of Adam the first, who desires, with all his heart, to be translated into the new and everlasting kingdom of the second Adam, the Lord from heaven!

A Divine commission authorizes the proclamation of this gospel of this all-transcendent glory, honor and blessedness to every human being, to every descendant of Adam the first who will gratefully accept it, and vow eternal allegiance to Adam the Second; and this, too, without any merit, without money and without price! In all reason and propriety, will not he that refuses to accept it, on such an authentic proclamation of it, be justly condemned and banished from the Divine presence forever and ever?

Unnumbered legions of angels, of every rank and glory, ever surround the white throne of Him who is most holy.

In raptures of glory and bliss their anthems will ever resound, while with one heart they sweetly sing, These souls were lost but now are found.

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Would not such an echo as this, sustained by evidence Divine, impart to you, my dear brother, more joy than floods of milk and wine?

Let him know, then, that does not know, that he who converts a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins. And this, too, he may do, not only in person, but by proxy, in sending out and in sustaining those that can more efficiently present the claims of Him who is the Author and the Founder of the faith. To him, then, be all the glory and the honor, the blessing and the praise, now, henceforth and forever. Amen.

A. C.

THE TWO CHARACTERS.

1. *There are two, and only two characters delineated in the Word of God.* These are antagonistic the one to the other. One is denominated righteous, the other unrighteous; one is wholly consecrated to the service of God, the other is wholly devoted to the service of Satan. This distinction is found in Moses and the Prophets—in fact throughout the Old Testament. In the New Testament, Christ says he came, "not to call the righteous, but sinners to repentance." Peter's affirmation, is what is manifest in all the writings of the apostles and evangelists when character is under consideration, that "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

From the beginning of the Old Testament to the close of the New, the human family is divided into two characters, the good and the bad, the righteous and the unrighteous, the holy and the unholy. It may be supposed that the language used in reference to the church at Laodicea is in opposition to this proposition. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." But no character is more despicable in the sight of God than the lukewarm character. Hence the emphatic, unequivocal declaration, "I will spew thee out of my mouth." Therefore the lukewarm character must be enrolled with the wicked.

2. *God approves the conduct of the good, but does not approve the conduct of the wicked.*

Wherever we look in the Old and New Testament, innumerable evidences rise up in confirmation of the truth of this proposition. The smiles of God are upon those who do good, but his frowns are upon those who do evil. The sweet singer of Israel truthfully and beautifully holds up to view these two characters: "Blessed is the man

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that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." It will be observed in this inimitable psalm, that a blessing is pronounced upon him who walks according to the commands of the Most High. He is negatively and positively described. He avoids certain evils. He walks not in the counsel of the ungodly, stands not in the way of sinners, sits not in the seat of the scornful. See a young man walking with the ungodly, his preferences are manifest; see him standing in the way frequented by sinners, surely he is much interested; see him, however, at last seat himself with scorners; be assured he is not only deeply interested, but is perfectly satisfied. First walking, then standing, finally sitting. Gradually he reaches the climax in ruin.—Slowly he proceeds until his destiny is sealed. Now the man on whom the blessing of God is pronounced, avoids these evils. This constitutes his negative goodness. But he is in the possession of goodness by positive action. He delights in the law of the Lord; in his law doth he meditate day and night. He is continually meditating on the law of the Lord. In the midst of the splendors of day his mind is occupied in contemplating the wonderful things contained in the Word of God. Nature is full of beauty and grandeur, but God's holy book possesses far greater attractions. All day long his soul is refreshed from that fountain of living waters. And when the sable curtains of night are gently hung round the world, and the bright stars, one by one, take their places in the firmament, his mind is still fixed on Him who created all things material and spiritual, and holds them in the right hand of his power. He is beautifully compared to a tree planted by the rivers of water, whose branches are ever vigorous, and whose foliage is ever unchanged.

But mark well what is said of the opposite character. The ungodly are not so,—are not blessed—not happy—enjoy not the smiles of God; but are like the chaff of the mountain threshing-floor, driven away by the whirlwind. In the judgment of the great day they shall not stand, nor with the saints of the Most High. The way of the righteous is approved by the Lord, but the way of the ungodly ends in everlasting destruction.

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3. *Two characters, and only two, are found in the grave.*

The sixteenth chapter of Luke contains what is usually termed the parable of the rich man and Lazarus. The word parable comes from a Greek word which signifies, "to put forth one thing before, or beside another, that they may be compared, one with the other." As the shadow is to the substance, so is the parable to the thing signified. Nothing, it appears to me, is gained by calling this piece of history a parable, although some have been of the contrary opinion. The argument which I may offer from it, is not in the least degree weakened by denominating it a parable. It certainly bears all the marks of a historic narrative. It is said that there was a certain rich man—that he was clothed in purple and fine linen—that he fared sumptuously every day—that he finally died and was buried. Nothing remarkable in this. There are rich men now, as there were then; they are gorgeously arrayed now, as they were then; they fare sumptuously every day now, as they did then; they also die and are buried as in the days of Christ.

It is also said that there was a beggar named Lazarus laid at the rich man's gate, full of sores;—that he desired to be fed with the crumbs which fell from the rich man's table—that the dogs came and licked his sores. Nothing strange thus far. There are beggars now, as there were then; they are found now in the East at the gates of the rich, as they were then, begging their bread. They are frequently friendless now, as they were then. They die now as then, and are often left unburied. This is the brief history of the rich man and Lazarus on earth. But the impenetrable veil between time and eternity is now withdrawn. Matters are greatly changed. Scenes are now recorded which none on earth could unfold but the Son of God. The rich man and Lazarus have passed the boundaries of time, and are in the invisible world. Contemplate the condition there. The rich man is in torments; Lazarus, wafted by angels to Abraham's bosom, is happy. The rich man cries to Abraham for mercy; Lazarus is comforted. Between them is a great gulf fixed—it is impassable and fathomless. No arch spans its awful depths. No one can pass from Abraham to the rich man, who is devoured by burning flames, and hence no aid could be given him. His career has closed in blackness of darkness His doom is sealed forever; while Lazarus, free from the ills and sufferings of an evil world, is happy. His hardships have ended in bliss.

But despair now seized upon the rich man. The sun of hope had gone down forever. Blackness, rayless, limitless, surrounded him. A guilty conscience vulture-like had fastened upon his vitals. Memory for awhile asserting her sway, turned his thoughts back to his fa-

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ther's house. He had five brothers there. When all hope of being comforted had fled from his bosom, he interceded for his brethren. He prayed that Lazarus might be sent on a mission of mercy to his father's, to testify concerning his ruined condition, that his brethren might not come hither. Piteous petition—mournful message. However sincere his prayer, it was not granted; and sure it is, no messenger has ever been sent from the dread chambers of the grave to plead with the impenitent. In answer to this prayer, Abraham said, "They have Moses and the prophets, let them hear them." Still pressing his demands, the rich man further added, "Nay, Father Abraham, but if one went unto them from the dead, they will repent." "Abraham answered, If they hear not Moses and the prophets, they will not be persuaded though one should rise from the dead." From this conversation, we come to the conclusion that in this life we must prepare for the life to come, and that in this life we are afforded all the necessary aid from on high to prepare for that life of honor and glory;—moreover, that there is no possibility of changing the character in the grave—that as we die, we must remain in character until the resurrection of the dead. Those who die impenitent, are in torments in the invisible world; while those who, believing, repent and obey the commands of Christ, are happy. Else why is it said, "Nay, father Abraham, but if one went unto them from the dead, they will repent." There is no aptness in this language, unless by repentance the torments endured by the rich man could have been obviated. Neither the rich man nor Lazarus had reached his place of final destination. Neither had been judged, and yet the one was happy, while the other was tormented. The word translated hell, in this paragraph, is the same word which is found in the second chapter of Acts, translated hell: "Thou wilt not leave my soul in hell," &c. It is also found in the twentieth chapter of Revelation: "And death and hell delivered up the dead which were in them." *Hades*, from which the word *hell* is rendered in these passages, is never used to signify the endless punishment of the wicked. Had this been the purpose of Christ, he would have used the word *Gehenna* instead of *Hades*. "Invisible world" is said to be a correct rendering of the word *hades*. In that invisible world the wicked are in torments, while the righteous are in Abraham's bosom. These two characters are separated the one from the other by an impassable gulf. In this condition will they remain until the last day—the general judgement—at which time there will be a final—an everlasting separation.

But it may be asked, why are they judged, seeing their destiny is forever fixed at death? We answer, that it is the will of God that there shall be a general judgment after death; and that those who ob-

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ject to this procedure, are found fighting against God. A case is in point, parallel in some respects. Two persons are imprisoned, charged with crime. Both are in the same prison house, but in different, or separate apartments. One is innocent; the other is guilty: one is quiet, undisturbed, nay, is even joyous; the other is fearfully tortured by the enormity of his crime. Why all this? Because the one, knowing his innocency, is assured that when adjudged, he will be acquitted; while the other, aware of his guilt and of the terrible condemnation awaiting him when his crimes shall have been exposed, is continually tormented. But why were they imprisoned, seeing the one was innocent and the other guilty in the eyes of the law. We answer, because the law required that such should be the case. On the day when both are tried, the law, acquitting the one and condemning the other, is just as when both were imprisoned. When the case of both is decided, the one is set at perfect liberty, while the other is gibbeted. Neither is remanded back to the place whence he came.—So, when the good and bad die, they both go into the invisible world. They are, however, in separate apartments. The one is in Abraham's bosom; the other in torments. No bribery of death. All must go down to the grave—all must enter the invisible world. But they will be raised up and judged. Death and hades, or the invisible world, shall deliver up the dead which are in them. Body and spirit re-united shall appear before the Judge. The sentence shall be pronounced. The good shall go into the immediate presence of the living God, where there is fullness of joy, while the bad shall go away into everlasting banishment from the presence of the Lord and the glory of his power.

4. *Two characters, and only two, are raised up from the grave.*

As we have found only two characters in the grave, we would expect to find only two in the resurrection. Hence, after strict examination of the sacred Scriptures, it is ascertained that in the resurrection are to be found the same two characters which have been identified in the grave; namely the righteous and the wicked. But let this question be settled by an appeal to the mind of God. Its decisions must be final. In the fifth chapter of John's Testimony, it is said: "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Reference is doubtless made in this verse, to the resurrection of persons in the time of Christ. Lazarus was raised from the grave: many saints arose at the crucifixion of Christ, and came out of their graves after the resurrection. At these things the Jews marveled. Jesus said to them, "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice,

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and shall come forth; they that have done good unto the ressurrection of life, and they that have done evil unto the resurrection of damnation." It will be perceived that it is not here said that a part shall hear the voice of the Son of God and come forth, but that all shall hear his voice and come forth. This language is as clear and definite as could have been employed. They that have done good—the good character—shall come forth to the resurrection of life; they that have done evil—the bad character—to the resurrection of damnation.

From these unambiguous passages of Scripture, it will be seen that two, and only two characters are raised up from the dead. These two characters will stand forth at the call of the Judge in the last day.—They will compose the countless hosts at the judgment of the great day. Some have affirmed that the "graves" in the passages alluded to, are graves of moral pollution. This being so, how could two distinct and opposing characters come forth from the same sink of moral pollution? This is morally impossible—is absurd. Surely those who are forced to such miserable argumentation, are sorely pressed. These are beyond question literal graves; and two real characters—not fictitious—arise from them.

5. *Throughout the ages of eternity, these two antagonistic characters shall remain separated, the one happy, the other unhappy.*

Our supreme object in searching the Scriptures is to know the truth; to understand, if possible, what God has designed us to understand, and to comprehend only that which he has purposed shall be comprehended; wishing at no time to go beyond our proper sphere in the investigation of any subject. Some matters lie beyond the grasp of the human mind. That is certainly true, both in Nature and Revelation. These, however, if essential to the ultimate happiness of man, will at the proper time be revealed. It is enough for us in this imperfect state to know the truth; to understand our duty and to do it—looking just so far into the future as we are warranted to look by the clear evidences of God's word.

We have ascertained that there are two and only two characters portrayed in the Scriptures—that these two characters are found on earth—that they exist in the grave, and in the last day come up therefrom. Now is it a veritable fact that these two characters will be forever separated?—that the one will enjoy everlasting life, while the other shall suffer everlasting death? We believe the oracles of the living God so teach. In Ezekiel, the Lord God says, "When I say to the righteous that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it. Again, when I say to the wicked thou shalt surely die; if he turn

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from his sin and do that which is lawful and right, if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die." The life here spoken of, is either temporal, spiritual or eternal. So, likewise, the death is either temporal, spiritual or eternal. Neither temporal life nor temporal death is meant, because it is said that the righteous shall live but the wicked shall die, whereas we are assured from observation that both the righteous and wicked enjoy temporal life, and are both subject to temporal death. Neither spiritual life, nor spiritual death, could have been intended, since the language employed is in the future tense. It is not said the righteous are alive and the wicked are dead, but that the righteous *shall* live and the wicked *shall* die. But the righteous are already spiritually alive, while the wicked are spiritually dead. "For to be carnally minded is death, but to be spiritually minded is life and peace." Hence eternal life and eternal death are evidently referred to;—a life beyond temporal life, and a death beyond temporal death.

In Romans, Paul, in speaking of the rewards bestowed on the righteous and the punishment allotted to the transgressors of the divine law, says: "To those who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them who are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first and also of the Gentile."—As eternal life cannot be bestowed, except by grant, until after death, so the indignation and wrath, the tribulation and anguish, cannot be apportioned to the evil doers until they shall have passed into the world to come. Those who patiently and willingly do their Master's will are here, as elsewhere, distinguished from those who are contentious, obey not the truth, but obey unrighteousness. The righteous are rewarded with eternal life, while the evil-doers are rewarded with indignation and wrath, tribulation and anguish, nevermore to be freed from the gnawings of a guilty conscience. But there are various other evidences furnished us by the inspired writers, not only that certain characters are rewarded in the world to come, but that certain other characters are punished, and that the rewards and punishments which are meted out to them have no end. In Matthew, it is recorded that "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. And he shall separate them, one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed

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of my Father, inherit the kingdom prepared for you from the foundation of the world. * * * * * Then shall he say also to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. * * * * And these shall go away into everlasting punishment, but the righteous into life eternal." There are some, I am aware, who have appropriated the above language to the destruction of Jerusalem. But such appropriation is a manifest wresting of the Scriptures. As may appear on further examination, it must refer to the last scenes enacted at the closing up of the grand drama of human redemption. Those who seem to think Matthew is here speaking of the destruction of Jerusalem, say that the Son of man was at the destruction of Jerusalem; that the angels were his messengers to execute vengeance against the impenitent inhabitants of the city and of Judea; that the nations gathered before him were the Jews, or the Romans—the one having come to defend and the other to destroy the devoted city. But at the destruction of Jerusalem, the Son of man did not come with his holy angels, or messengers. He had no holy messengers there. He was not then and there seated on the throne of his glory; all nations were not gathered before him. Not a third of the Jewish nation was present, and not even a representative from all the nations of the earth. Thousands, nay millions, were far away in the glens and mountain fastnesses, or wandering over the plains and deserts of earth. Therefore no separation could take place of all nations. Nor could Christ have said to those on his right hand, Come, nor to those on his left hand, Depart. This was was not said, nor was it possible for it to be said, at the destruction of Jerusalem. Surely the legs of the lame are unequal. He who would appropriate the above language of Matthew to the destruction of the city of Jerusalem, must not only subvert the plain truth, but become wonderfully inconsistent.

The graphic language here employed by Matthew has reference to the judgment of the great day; when the Son of man shall come in glory and power, preceded by legions of angels, heralded by the solemn notes of the archangel's trumpet, pealing over the mountain tops, sweeping along the valleys, penetrating the deepest caverns of earth and ocean, calling living and dead to judgment. At that momentous period, every human being, found walking the face of the earth, with all those who are sleeping the sleep of death, shall hear the summoning call to appear before the great judge. All shall respond to the call. The perplexing affairs of this life, which have so long and so deeply engaged the attention of mortality, will be suddenly and forever abandoned. Those in search of wealth, whether in merchandize or in digging up the bowels of the earth, or in

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nightly connings over heaps of gold, shall in a moment see all their hopeful plans stopped forever. Those in search of power, whether in the political or ecclesiastical world; whether through the blood of slaughtered innocence, or through mild pacific means, shall, when least suspecting it, see all their cherished hopes blighted forever.—Those in search of fame, whether by flattering words, or by dark, deep-laid plots; whether by patriotic or by foul deeds, shall in a moment witness their irretrievable overthrow. All shall rush with fear and trembling to the judgment. Kings and subjects, philosophers, statesmen and poets; conquering heroes with their conquering armies; all nations, tribes and tongues, from all climes and all countries, from land and from sea, and from the far-off isles of the ocean—shall be there. All things beneath the skies are lost in the pending issues of this last and greatest day. Robed in royalty and throned in power and glory, the Judge, looking over the countless multitudes before him, shall separate the good from the bad. The good shall stand on the right, the bad on the left. Turning to those on his right, he shall say to them, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. At these joyous words, the gates of Heaven open wide; the ransomed of the Lord enter into the immediate presence of their Father and their God. Death is swallowed up in everlasting victory. The redeemed out of every nation are now mingling together, walking the fair fields of Heaven, with palms in their hands, crowned with the crown of life—clothed with the robe of immortality.

Turning to those on the left, he shall say to them, Depart from me, you accursed, into everlasting fire, prepared for the Devil and his angels. The awful sentence is pronounced. Irrevocable ruin is hurled against the wicked. With despair stamped upon the countenance, racked by the tormenting throes of a guilty conscience, they take up their march into blackness of darkness, into everlasting banishment from the presence of the Lord, and from the glory of his power. In life, they rashly rejected the counsels of God; they madly pressed on in their evil course, heeding not the voice of wisdom, regarding not the overtures of mercy, and this is the end of their reckless career. The past is full of desolation, the future is lighted up by no bright star of hope; the present is full of burning shame, remorseless woe.

"Darkness above, despair beneath,
Around is flame, within is death."

But in this connection we have an argument to offer, which we deem not only clear, but conclusive in regard to the duration of the happiness of the righteous and of the punishment of the wicked.—

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It is said, "These shall go away into everlasting punishment, but the righteous into life eternal." The word in the original Greek, which is translated everlasting and qualifies punishment, is the same word which is translated eternal and qualifies life. No one will pretend to deny that the righteous will enjoy endless life in the presence of God. If this is true, (and it cannot be shown to be false) then it ought to be noted that the same word in the same verse, is used to express the continuance of the punishment of the wicked. Therefore, the punishment of the wicked in the world to come, must continue as long as the life of the righteous. The condition of the righteous in the world to come will be different from that of the wicked, but the period of existence in both these conditions will be the same, namely, without end. If, as some argue, the punishment everlasting comes to an end, then of course the life eternal, enjoyed by the righteous, will come to an end. Such reasoning proves more than its advocates would wish. It will not only depopulate *Gehenna*, but will also depopulate Heaven. Moreover, the word in the Greek which is here rendered everlasting and eternal, is perhaps that word which most fully expresses the continued being of God himself.—If it be maintained, that in every case in which it occurs in the Scriptures, it necessarily has a limited meaning, then, of necessity, must the "King eternal, immortal, invisible, the only true God," be dethroned. Those who thus pervert the oracles of God, are surely blind guides. Alas for the cause which winks at such perversion in order to bolster it up. Truth needs nothing of the kind. Coming to the word of God for instruction, for the purpose of knowing the truth, for the purpose of ascertaining the various duties which we owe to ourselves, to each other, and to the Living God,—for the purpose of ascertaining, so far as revealed, the destiny in the world to come of the ruined race of Adam, we must humbly yield to the dictation of Him who doeth all things well. In this life we know but in part.—Duty belongs to man, results to God. W. C. R.

EXAMPLE.—The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrance and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character.

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PRAYER.

Prayer is based on the existence and perfections, the Love and Providence of God. Is there not only a Universe pervaded by a spirit that

> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent;

but is that spirit an intelligent, conscious personal Being? Is there not only the world, with all things therein, but is there also a God who made them? Are we not only dependent, but dependent also on One who giveth to us life, and breath, and all things? And are we in a peculiar sense "his offspring?" Have we a Father in Heaven?

Should not children express their wants to the parent who supplies them? Should not the Giver of good things receive thanks from those to whom He gives? Should we not ask His forgiveness, should we not entreat His favor, if we have displeased Him by anything done contrary to His most holy will? And where there is everything to move affection, everything to call forth homage and devotion, should not the lips be free to express in language of affection and homage the sentiments the heart feels? This is prayer, and surely it is a most reasonable service. The heart that views its relations to God aright, can never be satisfied without prayer, nor regard it so much a duty, as a privilege.

In the light of nature, and amid the dim sentiments of the heathen, prayer to Deity—to what they regard as the Higher Powers—was a spontaneous feeling, and as universal as spontaneous. Has the light of Revelation shown that feeling to be superstitious? Or has it not, on the other hand, given greater force to it, and greater authority, by teaching man that God is his Creator and Father? Has it taught us that man is only less dependent than he was; that God interposes less in human affairs; that his Providence is less minute? Or has it not, on the other hand, shown that the numbering of the hairs of the head is but a symbol of the care and oversight that God takes of His creature man? If a heathen was accustomed to pray, how much more should he who has been taught his relation to God in the clearer light of the Gospel?

But to believers in the Christian revelation, there is the highest sanction to the duty of prayer in the example of our Lord Jesus Christ. The instances recorded in the Gospels are too well known to make it necessary to attempt to prove, that our Saviour was accustomed to pray. It was the habit of his life. It was one of the features of his character, one that showed his filial spirit, and therefore one that

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should be imitated by all who would be virtuous, and holy, and filial. Jesus prayed under the impulse of affections and necessities which he possessed in common with man, and as dependent on God his Father. In him there was the most free utterance of those affections and needs. It belonged to the perfection of his moral nature, and we who are called to imitate him in perfection, are therefore called to imitate him in prayer.

One consideration lends emphasis to the example of Jesus. He prayed, though without sin. He needed no deprecation of the divine displeasure, no supplication for favor to be restored which had been forfeited. There was no consciousness of guilt, and no penitence, to give their intensity to supplication. Yet he prayed, how earnestly. If such supplication came from him, who had never disobeyed, who always dwelt in the bosom of the Father, always abode in Heaven, even while he was on earth, how much more should sinful man be earnest in prayer! How ready to pray should he be, and how importunate who the more needs assurance of the divine favor, which, through his sins he feels he must have forfeited!

there be any peculative difficulties with which prayer is environed, if either from the greatness or the immutability of God, it be thought idle to attempt to influence Him by prayer; if there are certain laws of cause and effect which the affairs of men generally follow, whether man pray or forbear to pray; one would still suppose that the feelings of the heart would break through these mere speculative difficulties of the understanding, as the strong man of old burst the cords and the withes that bound him. Prayer is the expression to God of the desires of the heart. Shall the child who is seated at the well loaded table, though he is certain that he will receive whatever he needs, yet not naturally express his desire to his parent for food! Does not the request fall becomingly from filial lips! The speculative difficulties that men find on the subject of prayer, are not honorable to the affections of the human heart. Whoever holds in belief that God is a FATHER, does in that truth, hold a wand that, as soon as uplifted, scatters into nothingness the speculative difficulties that rise in connection with any views of the Eternal and Immutable. Whoever cherishes the filial, loyal temper, has that which harmonizes the relation between man who asks and God who gives. But that God hears prayer, and that in answer to prayer, He bestows mercies which He would not otherwise bestow, is certainly among the plain teachings of Jesus. No one probably ever so much as questioned the fact, that JESUS taught the duty and efficacy of prayer. "Pray to thy Father which is in secret, and thy Father which seeth in secret,

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shall reward thee openly." And again, "Ask and it shall be given you."

On such a subject as this, the truth of our Saviour's doctrine is submitted to the test of experience. If any one, performing the conditions in the case, should find the promise vain, then indeed could he say, either that Christ did not teach such a doctrine, or that if he did teach it, the doctrine was not true. But here, as in all the obvious teachings of Jesus, experience confirms the truth of whatever he has submitted to its test. If anything can be established, it is the fact that God heareth and answereth prayer. It has more than the evidence of the miracles of the Gospels, for it has the evidence of human experience from age to age. The holier men have lived, and the more they have united a good life with fervent prayer, the more they have had answers to prayer, in events that no ingenuity could resolve into fortuitous coincidence. For remarkable coincidences are an exception, and not a rule or law; and answers to prayer have been given to holy men so numerous and so regularly, that if the events were a mere coincidence, it was a chance like throwing a dice a hundred times, and always turning up the highest number. If we all breathed forth true prayer, we could show results that would equally prove the nearness of the Divine Providence, and God's particular working in answer to our prayers.

Still more confidence may be expressed in respect to spiritual than temporal blessings. Fortitude, self-denial, patience, meekness, gentleness, goodness, disinterestedness, moral elevation, joy, peace, enlargement of heart and enlargement of intellect, increase of power to do good and to be happy, the growth of the spirit into the likeness and toward the measure of the spirit of Jesus; in a word, the becoming perfect, as our Father in heaven is perfect,—these surely are favors, which whoever receives, he is rewarded openly. There are some who resolve such results into the reflex influence of prayer upon the soul and into self-culture alone. This is an inadequate view.—The words of Jesus are that the FATHER rewardeth us openly. He is the husbandman under whose culture the graces flourish. From Him the praying soul derives its growth into higher goodness. Let us believe in self-culture; but the praying soul, and it alone, takes deeper hold of the means of culture, drinks in with every more fervent expiration of holy desire, deeper inspiration of divine and spiritual things, enlarges its susceptibility to take in more of God.

Such is the duty and propriety of prayer, and such its uses.—There are special times when prayer would seem a privilege, as in times of distress and sorrow. Then we need One to whom we may unburden our souls; then we need parental love and counsel. And

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who is there like Him who pitieth us, as a father pitieth his children; who knoweth our frame, and remembereth that we are dust? It is written, "Cast your care upon Him, for he careth for you." There is in prayer at such seasons, a relief which can be found nowhere else. And the soul goes thence unburdened to its appointed task, to do the will of God.

Such is prayer, such its uses. We are also taught by our Saviour that there should be a place set apart for it. Not the public haunts of men, not the crowd, it is the closet; it is the silent, unannoyed spot, wherever it can be found—be it in the mountain-top, as our Saviour found it, for he had not a home where to lay his head, much less to have his secret chamber of prayer; but he must have a place in which he could be alone, undisturbed by the presence and noise of man. There are but few persons who can so abstract themselves as to pray fervently and collectedly in an assembly; much less can they bring all their private wants and feeling into public, without the violation of every principle of self-respect, as well as of modesty.—Social prayer has its beneficial uses, but it can be only occasional. Private prayer has its greater necessity, and more beneficial results, and it should be daily in the closet. There we come into closer communion with God, as we are better able to realize that though present in the remotest space, he is also not far from every one of us. There in humble fervor may we prostrate ourselves before him, that he may lift us up again, encouraged and strengthened. There, remembering that our heavenly Father knoweth what we have need of before we ask him, we shall not indulge in vain repetitions, as though there was a charm in the mere form of words. There in such language as the heart uses, may we address the all-merciful and ever-loving Father. It will not be solemn words upon a thoughtless tongue, but a sincere utterance of the desires of the heart, in a place adapted to impart sacredness by filling the mind with the idea of a Holy Presence. In the deep desire of the soul for some spiritual good, or the deprecation of some evil, the earnest seeker may again and again to the third time offer up the same request; as he who is the example for us all, thrice prayed, "Father, permit this cup to pass from me." But such renewal of the request is no vain repetition, is no mummery of words, but the importunate desire that asks again and again, but yet says, "Father, not my will, but thine be done."

Perhaps it is the awe of this loneliness of retirement, this realization that we are face to face with God, who filleth all in all, which at first deters us from the closet. But we should have less of these feelings, if we realised more the true mediatorial power of Jesus.—"No man," said he, "cometh unto the Father, but by me." And

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most true it is. The heathen pray, but it is the prayer of superstition and bondage, not of filial trust. They do not penetrate into the presence of the FATHER. There seems no one to show the Father.—The dweller in Christian lands prays less than the heathen, and it is because also *he* does not see the Father. How many even who profess to be Christians, feel prayer to be a burden, and perform it negligently. They do not permit Jesus to be to them the true mediator into the Father's presence. The idea of God as Father, such as Christ taught him, has not been cherished. But let that truth begin to dawn upon the mind, let thoughts of God's infinite goodness and tender mercy as revealed by Christ begin to arise, and like the dawning light in the east, it will pervade every recess, and pour geniality of feeling along with the light; and the soul, invigorated and cheered, will say, now I can pray, and prayer is a privilege.

The thought that we have sinned and done evil in the sight of God, is indeed the greatest cause which deters from prayer to God; as a child conscious of having disobeyed a loving parent, dreads to come into the presence of the parent. But Jesus (why will not men believe his declarations?) has come to declare free forgiveness on repentance, and has shown how God has the heart of a father, and will receive every wanderer back into his embrace. If we would truly repent and do God's will, there would be less reluctance to pray to our Father in secret.

In respect to the difficulty that all things are fixed in God's mind; that he who is immutable cannot change; that all the good that God has purposed to give will come as a matter of course, and that what he has not purposed will not come,—why not carry this out in everything? Why ask, why seek anything? Why not lie absolutely passive, and let Fate, as the eternal round of cause and effect rolls on, drop into our laps whatever it pleases? Rather let us receive the law from the lips of Christ; let us learn of the Father from him. And learning of him, we know that though he is the immutable God, and all in all, he is still Father, and whosoever doeth his will, him he heareth. *He is immutably the Father*, and the relations and laws between God and man, must be the immutable relations of a Father and his children. Let us so commune with him, and pray unto him, and we shall find the law of cause and effect to hold most assuredly here—that prayer achieves things not otherwise granted; that the reception of blessings has come in return for asking. Above all other blessings is the peace of God which passeth all understanding, and that flows into the soul through the channels made by fervent, effectual prayer. If our hearts shall have been set on earthly good, and if the hour has come when we begin to fear its departure, let us not be occupied only with the

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thought that it must be even so as God wills, and prayer therefore be useless. Let us pray even as Jesus prayed, "Father, if it be possible, let this cup pass from me;" and though the cup may not pass, an angel shall be sent to strengthen us, and prayer therefore shall not have been in vain. Neglecting the throne whence the divine mercy bestows its favors, we may suffer both the loss of the good we have enjoyed, and find a greater wretchedness still, in not being able to bear the loss. We shall have the peace of Jesus, living the life, and breathing forth the supplications of Jesus, to our and his Father in secret. He who seeth in secret, shall reward openly. Afflicted, bereaved, distressed, one may be, poor, defamed, neglected, he may be, in man's esteem for a season; and yet as a halo is made to surround that head once crowned with thorns, so shall his established peace, obtained in answer to prayer, make him seem in the eyes of men openly to have triumphed o'er the ills of his lot, and over the things that were against him, and men's compassion shall be turned into admiration of the inward strength by which he has been enabled to subdue outward difficulties. This may not indeed always occur in this world. Here men at present bestow their admiration not always on those who have exhibited moral triumphs. Here they that rule their spirits are praised less than they who take a city. But the time is coming when all perverted moral decisions shall be reversed, and those shall be most applauded, who have most exerted the might of a virtuous spirit. Behold that humble disciple, who, following the footsteps of his Master, prays to the Father in secret, and does the Father's will. On earth he seeks not, nor gains, the praise of men; he may have their contempt. But behold! all the followers of Jesus are with him at the Father's right hand, rejoicing in, and sharing his glory; and in that event, behold their reward from the Father openly, when those who sought praise on earth, and found it, have also lost it, because the light of eternity makes manifest all things as they are, and has shown, and will forever show, that only that which is based on moral goodness can stand, and be approved of. But there is in the higher sphere of life and duty, into which those who have thus been openly rewarded are received, the full realization of the reward. The spiritual nature elevated and purified, the spiritual capacity enlarged and improved, the soul filled with more and more of the divine fulness, as it dilates with spiritual fervor, and made more and more the partaker of the divine nature,—this result of a life of prayer, with which one is permitted to enter upon the future state—this, this, with the everlasting blessedness connected with it, and without measure increasing, is reward indeed,—which may we all attain by a life of prayer and obedience, through God's rich mercy and grace in Jesus Christ our Lord.—*Christian Repository.*

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POWER OF THE GOSPEL.

The gospel presents every trait of excellence in the divine and every thing lovely in human character. No other pretended religion does this. The heathen gods are presented in the most hideous character. Cruel, capricious, debauched, lying, thievish, revengeful, and having no tendency to improve the character and condition of mankind. The world was growing worse and worse, from age to age, as the history of all nations attests. We are commanded to worship God with reverence and godly fear. Now what is reverence? It is a compound idea. A person possessed of power and inflexible justice—without pity, we may fear, but cannot love. We must respect and love the being we would reverence. Now God is not only our creator, but our governor and guardian. When, as ruler, he is not only just and impartial, but is pure and piteous, gentle, merciful, compassionate and affectionate, we can love him. It is our nature to love these qualities wherever we see them. The heathen gods had no pity, nor mercy, nor any allowance for human weakness; nor had they any respect for themselves. They were capricious tyrants, guilty of all manner of crime that men could commit. But the true God, though infinitely above all the corruptions of human nature, and its weakness, too, pitied us and still makes allowance for our weaknesses, and loves us most sincerely, insomuch as to consider it incomparably more to his glory to save a lost world than to create one; provided this can be done without compromising his dignity and the purity of his character and government. This could be done in one way, and but one. His son must take upon him our nature.—In our nature he must exhibit all that God requires of man toward man and his God; and then must suffer for the sins of human nature, thus showing how sinful sin is, and taking away our sins so that God can be just and the justifier of him that puts confidence in Jesus Christ. Rom. iii. 26. Herein is the mystery of redemption, "that God so loved the world that he gave his only begotten son, that whosoever believeth in him should *not* perish, but have everlasting life."

Such a thought never entered, nor could enter, the mind of a heathen, ancient or modern. Man's wonder, and joy, and hope; his gratitude unbounded; his ambition, sympathy, benevolence, all dormant, are all aroused, and he is a new creature. Now under this influence he is capable of heroism, and bravery, and self-denial, of which he never before was supposed capable. Jesus said, "He that hath seen me hath seen the father." Paul says, "He is the image of the invisible God." In his life what do we see but purity, goodness,

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gentleness, pity, wisdom, knowledge, power, patience,—in a word, in him all beauties, human and divine, do meet and shine. Who cannot love the Savior, or rather who can avoid loving the Savior and wishing to be like him?

Where did the men of Galilee obtain the material for their gospel? Not from the heathens, not from Jews, not from themselves. This story of the Cross of theirs, has wrought the only revolution in the world and produced all the changes in society that have been of any benefit to our race since time began. In the gospel man's whole intellectual and moral nature is addressed and waked into life, puts on a new phase of character in spirit and deportment, so that it is no wonder the pagans were astonished.

Here is an object we *can* love, for it is our nature to love these traits in the Deity. And so we can love God with all our heart, soul, mind and strength. O how I wish to preach Christ! Ever since I saw the attractions of Emmanuel, I have desired to do what I could to spread his fame. We have been told it is our nature to hate God. But I rejoice that I have learned better. It is our nature to love God when we know him, and to know him we have but to look to Jesus Christ through the gospel. Jesus says, (John xvii, 3,) "This is eternal life to know thee, the only true God, and Jesus Christ whom thou hast sent." Paul says, (Eph. iv.) "The Gentiles are alienated from the life of God through the ignorance that is in them." And again, (2d Cor. iv. 6.) "God, who commanded the light to shine out of darkness, has shined in our (their) hearts to give the light of the knowledge of God in the face of Jesus Christ." Hence the Savior sent the apostles to teach all mankind and exhibit the philanthropy of God, and to make all men see the unsearchable riches of Christ.—This is the noble mission of the apostles. And furthermore, he has commisioned all that love Christ to tell the news, and gives each a reward in proportion to the amount of good he shall have done in his day—a reward the most desirable of all—that of the pleasure of doing good, which is godliness.

One hundred years ago, there lived such a people as we are, with such fears, hopes, anxieties, sympathies and desires. They are all gone. What do men live for? Only one object,—to lay hold on eternal life; if they fail in this all is lost. Whatever else men do or accomplish, they are poor to all eternity if they accomplish not this; but this achieved, and they are rich for evermore, whatever may have been their condition in this world. Let us rejoice that we have known the true gospel and its glorious author. We have done what we could in the circumstances in which God has placed us. We have lived and labored for others' good more than our own, and

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though the humble are not sanguine in hope, yet our trust is alone in him who loved us and gave himself for us. Be faithful unto the end.
—*Herald of the Truth.* WM. HAYDEN.

"POPULAR LECTURES AND ADDRESSES.

"BY ALEXANDER CAMPBELL.

"No man of the present age has been more frequently before the public, in his addresses, debates, and writings, than the author of the above work; and the impress of his great mind will be handed down to future generations. No one can read it without being struck with the wonderful powers of reasoning he possesses, the ease with which he masters the most recondite subjects, and the boldness and originality with which he contemplates and handles them. He throws new light upon whatever he touches; and as he thinks profoundly and clearly, he brings within the comprehension of all, the weighty matters which he discusses. He has labored zealously and successfully to redeem the world from the authority of great names to the truth, and from the fanciful systems of theorists to the established principles of philanthropy, morality, and religion.

"This work shows he has been no gleaner in the fields of science or of art, but has entered the great harvest-fields of truth and observation, and brought home the riches of his hurculean labors. It does not attempt to give the author's views on the subject of the Christian religion, but on collateral themes—literary, educational, philosophic, and moral—embracing a rich range of subjects, and elaborated in a masterly and profound manner.

"No private or public library will be complete without this work, as it contains subjects of the greatest interest to our race.

"*A superb portrait on steel by Buttre.*

Cloth,	$2,50	Half Calf,	$4,50
Sheep,	3,00	Turkey, gilt,	5,00"

Such is the notice of this valuable publication, issued by the publishers, James Challen & Son, 1308 Chesnut street, Philadelphia, of whom the work can be purchased on the terms above stated, or by order sent to the office of the Millennial Harbinger, Bethany, Brooke county, W. Va.

We need not say that we most cordially endorse the commendation so aptly expressed in this notice. The portrait is one of the very finest of the remarkable face of Alexander Campbell which we have ever seen. If we were to criticise it at all, we would say that it fails to express the wonderful energy and power of the man, especially in

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the mouth, but we prefer to admire it for its merits, rather than object to it because of this single shortcoming. Alexander Campbell is yet a living man, healthy and strong, but he has been so long and prominently before the public, and is now so venerable for years and established in fame, that we can almost speak of him as one whose career is run, and whose work is committed to the judgment of posterity.—He will, we trust, yet live to write much that will meet with cordial welcome from his myriads of friends, but it is by the past productions of his magic pen, that his power and spirit as a writer, a moralist, a philosopher, and a christian will and ought to be judged. In controversy, we can hardly expect a fair decision of his merits, because the question of the excellence and power of his performance will necessarily be involved in the prejudices of the reader on the subjects discussed; but on most of the themes handled in these addresses, the mass of readers may be presumed to be impartial. The mind of the writer too, free from any necessity of special pleading, is more at liberty to show itself in its true character, and it is therefore, with the fullest confidence in what we conceive to be no partial or prejudiced admiration, that his friends submit this exponent of the great heart and powerful mind of Alexander Campbell to the candid ordeal of a generous public judgment.

The volume is a fine Octavo of 650 pages, and contains *thirty-seven* addresses, of unusual length, and on a variety of topics, scarcely ever embraced in the compass of one man's discussion. The subjects are of so great practical importance and popular interest, and at the same time so attractive to the inquiring reader, that we deem it a public duty to lay them before those who ought to be induced to treat themselves with so rich a treasury of thought and knowledge, of motive and guidance.

We copy them in the order and titles of the volume before us:—

The Anglo Saxon Language—its Origin, Character, and Destiny; Amelioration of the Social State; Responsibilities of Men of Genius; Is Moral Philosophy an Inductive Science; Literature, Science, and Art; Supernatural Facts: The Destiny of our Country; Phrenology, Animal Magnetism, Clairvoyance, Spiritual Rappings, etc.; Woman and her Mission; Education; Common Schools; The Philosophy of Memory and of Commemorative Institutions; Colleges; Is Capital Punishment Sanctioned by Divine Authority; War; Fourth-of-July Oration; Demonology; Life and Death; Importance of Uniting the Moral with the Intellectual Culture of the Mind; The Corner-Stone of Bethany College; Two Addresses to the Graduates of Bethany College; Three Missionary Addresses; Two Bible Union Addresses.

Who can fail to desire to hear the words of this great thinker and

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powerful writer on some of these themes? And who will feel satisfied not to have the whole volume in his library? As these addresses were listened to with profound interest by the thousands who heard them from the eloquent lips of their author, so we cannot but think there are other less favored thousands, who will now gladly welcome this permanent form of enjoying their rich and inspiring treasures.

We could have wished that the Publishers had taken a little more pains and given us a little better book in style and paper; but the necessity for *cheapness* we must accept as a partial apology, and be content with the medium, since there is so much to be thankful for in the exuberant richness of the matter. W. K. P.

THE MILLENNIAL HARBINGER FOR 1864.

The Millennial Harbinger for 1864 will be published at the uniform rate of $2.00 per volume for a single subscriber if paid in advance or within six months, or $2.50 if not paid till the end of the year.

Agents who procure clubs of *five* subscribers, will be allowed to retain *ten* per cent.—on clubs of *ten* subscribers, *fifteen* per cent.—on clubs of *twenty* or more subscribers, *twenty* per cent. upon the subscription price, with a copy free of charge for the agent in each case.

We take pleasure in returning our grateful acknowledgments to the many efficient agents who have heretofore so benevolently co-operated with us in extending the influence of the Harbinger, and very earnestly solicit a continuation of their efforts. We extend to them the most liberal terms and conditions which the circumstances in the case will allow, and doubt not that the earnest desire which we feel to sustain this long and tried auxiliary to our public usefulness, will be met with a correspondent good will by a generous and wide-spread brotherhood of intelligent and faithful Christians.

A. C.

PROGRESS OF REFORM.

West Liberty, W. V., Nov., 1863.

Dear Bro. Pendleton:—During the past year I have been laboring for our brethren at the Dutch Fork, in Pennsylvania, and Barnesville and Morristown, Ohio; with an occasional protracted effort at other points. At the first place mentioned, our brethren are erecting a new and neat house of worship, which has been much needed for some years past, the old one not being sufficiently large for the accommodation of the community. Very frequently during the present season, at our regular meetings, many more persons have been present than could be accommodated. In fact, I have had generally, at all the points where I have labored, larger audiences than during any previous year's labor.

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I attribute it chiefly to this fact, viz: that I have endeavored at all times and at all places to preach Christ and him crucified, and "let the dead bury their dead."

During the last week in August, I attended the District and Co-operative Meeting in the south-eastern district of Ohio. The meeting was quite a pleasant, and I hope a profitable one for the cause of our Redeemer in that section of country. Harmony and good will prevailed in all their deliberations, and the reports from the churches and evangelists showed a commendable zeal on the part of some, while others have been turned out of the way by the troubles and fierce conflicts of our once happy country. This meeting was held with the Belmont congregation, in Belmont co., near where our beloved and efficient co-laborer, William Mechem, formerly resided. On Lord's day of the meeting I delivered his funeral discourse to a very large audience of brethren and fellow citizens, which was much affected by a recollection of his labors of love among them. He fell asleep early in June, having for some time been sinking under a disease of the lungs. He left a sister wife, and I believe five little children, to mourn his loss and buffet with the world; besides aged parents, brothers, sisters, and numerous friends and brethren. May his ashes rest in peace until the resurrection morn, when the saints shall be caught up to meet the Lord in the air, and shall ever be with the Lord!

We condole very much with his bereaved companion and friends, yet we believe their loss is his gain. He was a dutiful son, a kind husband, a noble citizen and neighbor, a devoted Christian, and an excellent minister of the gospel. He rests from his labors, and his works do follow him. We continued the meeting for a few days, and nine of those that heard believed and were baptized. The brethren here, too, were quite liberal in assisting us on our way.—May the God of all grace watch over and protect the fatherless and widow in their bereavement! A. E. M.

ASHLAND, O., Sept. 28, 1863.

DEAR BRO. CAMPBELL:—During the month of March last we held three meetings in Gratiot and Isabel cos., Mich., resulting in 42 immersions and 4 united. In the month of May I baptized 2 in Delaware co., O.; in Aug., 2 in Hancock co., O. In August, commenced a meeting in Amboy, Hillsdale co., Mich., and continued six days, and was joined by Bro. James Hadsel, of Ind., and Bro. Cook, of Henry co., O. The meeting resulted in 23 immersions, 3 from the Baptists, and 7 by letter, to the great rejoicing of the little church there. I pray that they may be faithful. M. RIDDLE.

OBITUARY NOTICES.

BROTHER CAMPBELL:—It becomes my melancholy duty to announce the decease of our dearly beloved sister P. A. Rice, wife of our amiable and worthy Pastor, E. V. Rice, in her 33d year.

She united with the band of the Disciples of Christ meeting for worship in this place, some ten years since, and from that time to the day of her death, maintained through evil report and good report, her profession in the fullest degree.

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The writer having been well acquainted with her for the last twenty years, can truly say, that not the least intimation derogatory to her character has ever been heard. And since her profession of the Christian religion, she has exhibited a pattern for meekness, and all those graces that should adorn the character of the follower of the Lord Jesus.

She died as she lived, full of faith, and full of hope of a glorious immortality at the right hand of God our Heavenly Father.

Then let us not mourn or grieve immoderately, for holy and righteous is He in all his dealings with the children of men.

Pittsfield, Ills., Oct. 16th, 1863. L. BENNETT.

A HOME BEYOND THE SKIES.

When the heart's oppressed with sorrow,
And the head bowed down with care:
When we labor with a heavy load,
Of grief and sad despair,
When all before seems dreary,
And black clouds around us rise,—
It's a blessed thing to think we have
A Home beyond the skies.

When friends who dearly loved us,
And by us were held dear,
Are laid aside by fell disease,
And stretched upon a bier;
When we kiss the cheek so lately warm,
And close the glistening eyes,—
It's a blessed thing to think we have
A Home beyond the skies.

When earthly friends forsake us,
And on us shut the door;
When left by all like some lone tree
Upon some barren moor;
There's a friend who never leaves us,
If we're honest, good and wise,—
It's a blessed thing to think we have
A Home beyond the skies.

Then let us thank our God who gives
This cheering hope below,
Which dissipates the darkest clouds
And sets us free from woe.
Beyond the Jordan he shall wipe,
All tears from weeping eyes,—
It's a blessed thing to think we have
A Home beyond the skies.

EMBRENUS.

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THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VI.] BETHANY, W. V., *DECEMBER*, 1863. [No. XII.

DISCUSSION OF TRANSLATIONS.

REMARKS ON THE REPLIES OF BRO. ANDERSON, NOS. 4, 5 AND 6.

The circumstance which chiefly attracts attention in these replies is the extreme anxiety of Bro. Anderson to start other issues, so as to avoid the unpleasant consequences of the original issue between us. In my letter to Bro. Rice, which introduced this correspondence, I employed the following language, in speaking of the New Translation of the first chapter of the Gospel by Luke, as published in the Christian Review with the same chapter in parallel columns from the work of the Bible Union:

"Bro. Buckbee read to me a large portion of the translation of Bro. Anderson, and we compared it with that of the Bible Union, and also with the original Greek.

"I was forcibly struck with this fact, that, in almost every instance in which Bro. Anderson differs from the Bible Union, the Greek is obviously and indisputably on the side of the Bible Union, and Bro. Anderson has departed from the words of inspiration. If you wish, I will endeavor to show this."

Bro. Anderson accepted this issue, and says:

"The charge he makes is one of a very grave character, for which he must be held to strict account."

Yet, instead of confining himself to this issue, Bro. Anderson employs a large portion of his late articles in the effort to draw me off to other parts of the Gospels, on which he has not published a translation that has come under my observation.

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He manifestly desires to leave topics which cannot be very agreeable to him. After making all due allowances for his modes of expressing or of admitting or avoiding it, the fact still remains, that, even according to his own showings, he has departed from the inspired original, and this fact is anything but pleasant. But to this, the real issue between us, the exposure of his departure from the inspired word of truth, I am compelled to confine myself. At another time, it will be easy to show that his criticisms upon other parts of the Gospels are not sound. At present, I must be permitted to finish the work which I have undertaken.

Bro. Anderson admits that he has departed from the original in substituting the plural form for the singular in the second person, but he does not appear to be sensible of the obscurity and error which this usage must introduce into the New Testament. He even endeavors to justify it, and represents it as the only proper way of translating the Divine Oracles. Here, then, is a radical difference in *principle* between us. In order that the reader may clearly understand it, as it is one of the most important in the translation of God's word, I will endeavor fully to state the case, even at the risk of referring to instances in the New Testament already cited.

The Holy Spirit has, in many places, both in the Old and the New Testament, made the force and application of a precept or other communication depend upon its being addressed to an individual, and to render this distinct and indubitable, he has uniformly in such cases employed the second person singular. Bro. Anderson believes that, in all such cases, we ought to employ the second person plural. We have shown, in two consecutive numbers, that the truth would be largely obscured or perverted, in very many instances, by such changes. Bro. Anderson does not reply to those instances, but still insists upon following his plan of translation in this respect. Here, then, as I remarked, is a radical difference of principle. The question is distinct and direct:

Shall the second person singular be changed to the plural, in translating the Holy Oracles?

We hold that the change ought not be to made. Bro. Anderson holds that it ought to be made. In vindication of our views, we state the following reasons:

1. It is shocking to the moral sense, to address Jehovah as "You." Such familiarity with the Being, whose very name is holy, is utterly inadmissible. Bro. Anderson seems to feel conscious of this, and therefore intimates that an exception may be made in addressing God.

2. We are bound to honor the Son as we honor the Father. Per-

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haps Bro. Anderson would say, that, where Christ is addressed as God, it would be right to use "Thou," but where he is addressed as man, the term "You" should be substituted. This would compel translators to become interpreters and commentators, and it would leave some cases entirely in doubt. No translation or revision made on such a principle would be approved either by the learned or unlearned.

3. It would be inconsistent and unreasonable to endeavor to make a distinction which the Scriptures nowhere authorize, by using a singular form in addressing Jesus of Nazareth, and a plural form in addressing another, while the inspired original employs one form in both cases. In addressing an individual, the sacred Scriptures, both in Hebrew and Greek, always use "Thou." We think it wrong to attempt to change that usage in translation; but it is inconsistent, as well as wrong, to make the change in some cases, and not in others.

4. In many cases, the solemnity of an appeal would be greatly diminished, if not utterly destroyed, by the substitution of "You" for "Thou." Take, for instance, 2 Sam. xii: 7. Nathan said to David: "Thou art the man." Let this be written: "You are the man." Every one feels instinctively, that the appeal is shorn of its solemnity and its intensity. In such cases, no reasoning is requisite.—Every man's taste, whether cultivated or uncultivated, recoils from a change so unnecessary and so unjustifiable.

5. The beauty of many passages of sacred Scripture would be impaired by such a change. Take, for instance, Canticles i: 7, "Tell me, oh thou whom my soul loveth." Substitute for this: "Tell me, oh you whom my soul loveth," How wretchedly tame and insipid the phraseology is thus rendered!

6. The sense itself would be frequently obscured, and in some cases completely perverted, by the proposed change.

In this respect the passage just quoted is in point. No one would know, from such a translation, whether the spouse in the Canticles were addressing one person or many.

Examples of the same kind could be furnished to almost any extent. So numerous and so comprehensive would be the obscurities and perversions produced by the substitution of the plural for the singular form of the second person throughout the Bible, that it would require a commentary always to accompany the word, to prevent the reader from being led into error. A few cases will be given, but every person familiar with the Word of God will be able to add hundreds to each one here quoted.

Matthew xvi: 19, "And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be

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bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."

This is addressed to Peter. Substitute "You" for "Thou" throughout this verse, and it is equally addressed to all the disciples present. This would undoubtedly take from Roman Catholics their favorite argument about "Saint Peter and the Keys." But we have no right to combat an errorist by concealing from an English reader anything that God has stated in his Word.

Philemon, 1st and 2d v.: "Unto Philemon, the beloved and our fellow-laborer, and to Apphia the beloved, and Archippus, our fellow-soldier, and to the church in thy house."

Here change "Thy" to "You," and the house becomes their common property.

3d and 4th v.: "Grace be to you," etc. "I thank my God always, making mention of thee in my prayers, hearing of thy love and faith," etc. Put this, "Making mention of you in my prayers, hearing of your love and faith."

You thus attribute to Apphia and Archippus and the church, all that the apostle has said exclusively of Philemon. Make similar changes throughout the Epistle, and the whole force and purport of of it, as chiefly addressed to an individual friend, is lost. The variations from the singular form to the plural, and from the plural form to the singular in the inspired original and in the revised version, are striking, and worthy of the most careful observation.

Verses 21–25. "I have written unto thee," etc. "I hope through your prayers I shall be given unto you. There saluteth thee Epaphras," etc. "The grace of our Lord Jesus Christ be with your spirit."

Here, in four consecutive verses, Paul addresses *first*, Philemon; *next*, the whole company; *then*, Philemon again; and *finally*, all together. These variations would be completely lost by substituting "You" for "Thee," and without the observation of these and similar variations throughout the Epistle, it cannot be understood.

In Acts xxv: 26, if "You" is substituted for "Thee," it will read thus:

"Wherefore I have brought him before you, and especially before you, O King Agrippa."

In the Epistles of Paul, the change from the plural form of address to the singular, and the return to the plural, are frequent and impressive. These would all be lost, if the plural form were employed throughout. We need quote only one example:

Romans ii: 23, 24, "Through breaking the law, dishonorest thou God? For the name of God is blasphemed among the Gentiles, through you."

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Here are two distinct parties addressed, the Jew, against whom the apostle is arguing, and the whole nation to whom he appeals. This distinction would be entirely lost by making both plural.

The complete perversion of doctrine and practice that would result from such a change, if carried out through the Bible, could easily be shown. A single example must suffice for the present occasion:

Matthew xvii: 15 to 18, "If thy brother shall sin against thee," etc. "Whatsoever ye shall bind on earth, shall be bound in heaven."

If throughout this passage, "You" be employed, no one could tell by the translation, when a single member of the church was addressed, and when the whole body. It would read, "If your brother shall sin against you," etc., and the same party that was sinned against would be the party to bind on earth and in heaven.

Individual duty hereby becomes collective duty, and the whole nature of the doctrine of private trespass in its relations to an individual, and his duty in relation to the trespasser, is subverted.

The teaching of our Savior is eminently characterized by the sudden concentration of otherwise general remarks upon an individual. In this respect, it is not only positive, direct, and forcible, but also strikingly *personal*. Among numerous instances of this, I refer to:

Luke xiv: 7, 8, "Saying to them: When thou art bidden."

The address is intended for the benefit of all, but the whole force of it is concentrated upon a single person, so that one in reading feels that the appeal is made personally to himself.

Substitute "You" for "Thou" in this case, and the appeal is diffused among a multitude, and the advantages of this special mode of our Lord's teaching are entirely lost. WM. H. WYCKOFF.

H. T. ANDERSON ON W. H. WYCKOFF'S REJOINDER.—NO. IV.

BRO. FRANKLIN:—Remarks by Wm. H. Wyckoff, on my replies, Nos. 4, 5 and 6, are before me. I can assure our Bro. that I have had no anxiety "to start other issues, so as to avoid the unpleasant consequences of the original issue between us." I have had no fear of the consequences, nor have I any now. I have done what promised to do. I have not only fully answered all he has said, but have, as I promised in my letter to Bro. Rice, shown the Revised Gospels in their true light. I must say that I never expected, nor do I now expect, to have any discussion with our Bro. Wyckoff on the errors of the Revised Gospels. This cannot be. I tell him in due time. I discuss nothing with him but matters contained in the first chapter of Luke.

I now proceed to quote my own words on *Thou* and *Thee*, and then notice some of his remarks. In my reply, No. IV., I say:

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"I use *Thou* and *Thee* when God is addressed; also in all cases of address to the Savior, when the persons speaking to him intend to be reverential. *You* occurs in all instances of ordinary conversation, or address from man to man; also of addresses to the Savior, when no reverence is intended by the persons speaking."

These words cannot be misunderstood. Yet, Bro. Wyckoff has been pleased, with these words before him, to speak as follows:

1. "It is shocking to the moral sense to address Jehovah as '*You*.' Such familiarity with the Being, whose very name is holy, is utterly inadmissible. Bro. Anderson seems to feel conscious of this, and therefore intimates that an exception may be made in addressing God.

2. "We are bound to honor the Son as we honor the Father. Perhaps Bro. Anderson would say that when Christ is addressed as God, it would be right to use '*Thou*,' but when he is addressed as man, the term '*You*' should be substituted."

The reader will observe the use of the words *intimates* and *perhaps* in the quotation above. I said, expressly, that I use *Thou* and *Thee* when God is addressed. Yet our Bro. says that I "intimate that an exception may be made in addressing God." I said, expressly, that I use *Thou* and *Thee* in all instances of address to the Savior, when the persons speaking intend to be reverential. Yet, our Bro. says, "Perhaps Bro. Anderson would say that, when Christ is addressed as God, it would be right to use "*Thou*,' but when he is addressed as man, the term "*You*" should be substituted."

I pronounce no judgment on his words, but let the reader form his own conclusions. I reason thus: If Bro. Wyckoff cannot understand my plain words, how can he understand Greek? I will now say that Bro. Wyckoff has made his argument most clear and plain on my departure from the words of inspiration. I am happy to see that he comes out like a man. No doubt can now exist as to his meaning. Hear him:

"On addressing an individual, the sacred Scriptures, both in Hebrew and Greek, always use '*Thou*.'"

The matter is settled and discussion is at an end. *Thou* is a Hebrew and Greek word; not a Hebrew word alone, nor a Greek word alone, but a Hebrew and Greek word. The pronoun *Thou* is always used in Hebrew and Greek, in addressing an individual.—We clearly understand Bro. Wyckoff now. When Bro. Buckbee read my Translation to him, he examined the Greek and saw the pronoun *Thee* in Luke's introduction. He perceived that *You* occurred in my version, and he determined to show that I had departed from the words of inspiration. The facts in the case are as clear as

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noon-day. *Thou* is in Greek and Hebrew, and I have the pronoun *You*. Therefore, I have departed from the words of inspiration.—There never was a more conclusive argument.

And now that the fact is established beyond a doubt, that, "In addressing an individual, the sacred Scriptures, both in Hebrew and Greek, always use '*Thou*,' and further, that I have substituted '*You*,'" I hope Bro. Wyckoff will rest from his labors. He should be content with what he has done.

On *You* I have somewhat to say. Our Bro., in his profound knowledge of Hebrew and Greek, seems not to have consulted Webster.

"*You*," says Webster, "has been considered as in the plural only, and is so treated in the Saxon grammar. But, from the Belgic dialect, it appears to be in the singular as well as the plural, and our universal popular usage, in applying it to a single person, with a verb in the singular number, is correct."

Popular usage is law, which no one can violate with impunity.—Both Christ and his Apostles were governed by it. Those who wish to benefit the people must speak their language. The people everywhere use *You* as singular and plural, and they know when it is singular, and when plural. Custom has established the law that when we address God and Christ we shall use *Thou* and *Thee*; and *Thou* and *Thee* are used in prayer and praise. Had Bro. Wyckoff looked into the usage of the pronoun *You*, he would not have said that it was plural, when used as I have used it. He does not know that it is singular, because he is not acquainted with popular usage.

I shall pay no attention to the quotations made by him of passages in which he substitutes *You* for *Thou*; because he has not seen my translation of those passages. He undertakes to make translations for me, and to comment on those of his own making. He must remember that he made his assertion in reference to the first chapter of Luke. Let him confine himself to that. I have said, and now say again, that no uncertainty of meaning is found in my version, on account of the use of the pronoun *You*, as I use it. To translate thought from one language to another is the business of a translator. Words are used for that purpose, and such words as will convey thought are chosen by him who knows the thoughts of the original.—Bro. Wyckoff and the Revisers are fettered by rules which no wise man would have ever adopted in translating. These rules of their's have caused a signal failure. He cannot translate for me, and I shall not notice his translations, or his comments on his translations. A man that can see *Thou* in Hebrew and Greek, can see anything he wishes to see. I shall show that he can endeavor to strain out a gnat while he swallows a camel. In order to do this, I will quote from the Revised Gospels, Matt. iv: 11—18:

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"Then the Devil leaves him; and behold, angels came and ministered to him. And hearing that John was delivered up, he retired unto Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulon and Naphtali. That it might be fulfilled which was spoken through Isaiah, the prophet, saying: The land of Zebulon, and the land of Napthali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles, the people that sat in darkness saw great light; and to them that sat in the region and shadow of death, light is sprung up. From that time Jesus began to preach," etc.

Bro. Wyckoff will, no doubt, ask, What is wrong in this? He that sees *Thou* in Hebrew and Greek cannot see any error in the above quotation. We will ask any one, who is at all acquainted with grammar, to what do the participles *hearing* and *leaving* refer? Who, in other words, is the actor throughout? There is but one, and he is the Devil. The laws of grammar are inflexible. There is no escape for our Revisers. The Devil leaves Jesus; the Devil hears that John is delivered up, and retires into Galilee; the Devil leaves Nazareth and dwells in Capernaum, and becomes a great light to the people. And, after this, Jesus begins to preach. The Revisers have removed the name "Jesus" from the text, and have made the Devil take his place. The common version has, "Now when Jesus heard that John was cast into prison he departed into Galilee."

Great importance is attached to *Thou* and *Thee*; yet, it is a matter of no importance should the Devil be made to do the work of the Savior. This is to strain out a gnat and swallow a camel. We showed, in one of our replies, that our Revisers had made the Devil one of the twelve; that they had also made him sup with the disciples, and wash their feet; and now he becomes a great light to the people of Galilee. This has been done by our "eminent scholars," who have promised us a revised version of the oracles of God. Our Bro. Wyckoff sees *Thou* in Hebrew and Greek, and the Revisers make the Devil take the place of Jesus in two important instances. This is not to be attributed to any want of zeal for the truth, on their part, but to their want of knowledge.

In exposing the errors of the Revised Gospels, I have applied the laws of grammar; and as these laws are certain, the conclusion to which the reader must come is but one. In two instances we have shown that the name "Jesus" has been removed from the text, and that the Devil has been made to do what Jesus did. Let the reader see with what caution men should proceed when they propose to change the text. This is *substitution* and *variation* indeed; not a substitution of another word, but of another *thought*.

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Now, Bro. Franklin, I must say to you, and to all the readers of the Review, that I think further discussion is unnecessary. Our Bro. Wyckoff says that, "In addressing an individual, the sacred Scriptures, both in Hebrew and Greek, always use '*Thou.*'" As *Thou* is in both Hebrew and Greek, and I have used *You*, it is a plain case of departure from the words of inspiration, and I think the discussion should end. I can employ my time more profitably in preparing my Translation for the press.

Yours very truly, H. T. ANDERSON.

REMARKS ON THE REPLY OF BRO. ANDERSON, NO. 7.

EIS TO ONOMA.

These words occur, Matthew xxviii. 19, in the Commission of the gospel to the disciples, and many believe that the passage ought to be translated thus:

"Immersing them into the name of the Father, and of the Son, and of the Holy Spirit."

The Revised Gospels, from the hands of the Final Committee, has —"Immersing them in the name of the Father," etc.

The plea for the translation "Into" instead of "In," is, that the proper and ordinary meaning of the preposition *eis* is *into*; that "In the name" means "By the authority," and that in this case the authority is that of Christ, and not that of the Father, and of the Son, and of the Holy Spirit. "All power is given to me in heaven and in earth; go, therefore, and teach all nations, immersing them," etc.

The reasons for retaining the form "In the name," may be thus presented:

1. To do anything to a person into the name of another party, is not English. We have no such idiom. Not being English, in itself it conveys no idea to the ordinary English reader, and therefore is not a translation into our language.

2. Although the Greek phrase is common to the Greek language, and the corresponding phrase "In nomen," is common to the Latin language, it has never been the practice of good English writers, in translating the various Greek and Latin authors, in whose works they occur, to use for them in English, "Into the name." The attempt to establish such a practice could not be defended on philological grounds.

3. The usage of the New Testament shows that *eis onoma* and *eis to onoma* are idiomatic phrases, equivalent in meaning to *en to onomati*, "In the name." The connections in which they are used are precisely similar, and the attempt to substitute the phraseology "Into the name," would be in some cases ludicrously absurd.

4. The English phrase "In the name," does not necessarily mean

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"*By the authority*," but has various other uses, especially in the New Testament; and in the formula of baptism it may relate to *the doctrine* taught by Christ regarding the Father, the Son, and the Holy Spirit.

Eis onoma is first used in Matthew x: 41 and 42:

"He that receives a prophet in the name of a prophet."

Here we cannot say, "Receives a prophet *into* the name of a prophet." Such a translation would be laughed at. No man can receive another *into a name*.

"He that receives a righteous man in the name of a righteous man."

Here the phraseology is similar. We cannot receive a righteous man *into* the name of a righteous man. No one could for a moment endure such a translation.

"Whoever shall give to drink a cup of cold water only to one of these little ones, in the name of a disciple."

How could a man give a cup of cold water to a little one *into the name of a disciple?* The mere thought of using such an expression in a professed translation of God's holy Word, is shocking.

Yet, in each of these cases, *eis* is used, governing *onoma*, and it is not more inconsistent with the English idiom to translate the phrase in such connection "Into the name," than it is to speak of one person immersing another *into the name* of a third party.

Again, in Matthew xviii. 20, the phrase *eis to onoma* is used; precisely the same as that employed in the great commission. The sentence is translated:

"Where two or three are gathered together in my name."

No one would advocate such a rendering as "Gathered together into my name."

Again, in the Gospel of John, i. 12, we have precisely the same form, *eis to onoma:* "To them that believe on his name." Would any one propose to make this, "Believe into his name?"

The same form, *eis to onoma*, is repeated John ii. 23, "Many believed on his name," not *into* his name.

"Also in John iii. 18, "Because he has not believed on the name of the only begotten Son of God."

In all these cases of *gathering together*, or *exercising faith*, in the name of Christ, it would be manifestly inconsistent with the English idiom to substitute the word *into*, but not more so than to do it in the commission.

We may add that the same phrase, *eis to onoma*, occurs *twice* in the 1st Epistle of John, v. 13, both times in connection with faith: "Believe on the name."

Here, then, are *nine* cases in the New Testament in which *eis* gov-

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erns *onoma*, and in no one of them is it consistent with our idiom to translate it "*into*." Why, then, should it be so translated in the commission, where it is equally inconsistent?

A few examples will show that, in the New Testament, *eis to onoma* and *en to onomati* are interchangeable, and the same remark may be extended to *epi to onomati*.

Matthew x. 42, "Shall give to drink a cup of cold water in the name of a disciple."

Mark ix. 41, "Shall give to drink a cup of water in my name."

Eis to onoma is used in the passage in Matthew, and *en to onomati* in Mark.

1 John iii. 23, "Believe on the name."

1 John v. 13, "Believe on the name."

In the first of these cases *eis to onoma* is used; in the second, *en to onomati*.

Acts viii. 16, "Immersed in the name of the Lord."

Acts x. 48, "Immersed in the name of the Lord."

Acts ii. 38, "Immersed in the name of Jesus."

In the first case, *eis to onoma*; in the second, *en to onomati*; in the third, *epi to onomati*.

We could extend this comparison to several other cases, but these are sufficient for the present purpose.

The reception of children, working of miracles, coming, etc., are connected interchangeably with *en to onomati* and *epi to onomati*; as for instance:

Mark ix. 38, "Casting out devils in my name."

Luke ix. 49, "Casting out devils in my name."

In the one case, *en*; in the other, *epi* is used.

Authority is not always expressed or implied by the English phrase "In the name." Cases of this kind are the following:

"Receiving a prophet;" "Receiving a righteous man;" "Giving a cup of water;" "The Gentiles shall hope;" "Receiving a little child;" "Believing."

All these cases are connected with "*In the name*;" and in no case do they express or imply the exercise of authority. A man immersed in the name of the Father, and of the Son, and of the Holy Spirit, publicly professes, by that act, his faith in the doctrine which Christ taught concerning the Father, the Son, and the Holy Spirit, and his purpose to maintain that doctrine; as the Roman soldier, when he swore "In nomen Principis," swore not "into the name," but "in the name of the Prince," expressing his fealty to him.

Belief "in" or "on" "the name of Christ," so frequently referred to in the New Testament, is evidently faith in what the Scriptures

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taught concerning him, and what he revealed concerning himself; in other words, *belief in the doctrine of Christ.* This, as we have seen, is expressed interchangeably by *eis*, *en*, and *epi*, always apparently denoting the same idea. Immersion is, in the same way, connected with "the name" by the same prepositions, *eis*, *en*, *epi*, interchangeably used, all apparently expressing the same idea.

In the connection, "Immerse in the name of the Father, and of the Son, and of the Holy Spirit," the phrase "In the name," etc., expresses the nature of the immersion, and constitutes an integral part of it. It is this which distinguishes it from any ordinary immersion. That which is denoted by these words is not that the act is performed by a certain authority, but *the significance of the act itself.* As in the case of swearing a soldier, the mere act of swearing was nothing unless as it had reference to the Prince. Swearing "In nomen Principis," in the name of the Prince, gave it significance and importance, and *bound the soldier.* So immersion in the name of the Father, and of the Son, and of the Holy Spirit, binds the party so immersed, to maintain the doctrine of the Father, and of the Son, and of the Holy Spirit.

WM. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON ON W. H. WYCKOFF'S REJOINDER.—NO. V.

DEAR BRO. FRANKLIN:—Remarks on my Reply, No. 7, are before me. It seems, then, that a necessity lies upon me to continue this discussion. If my brethren think it should be done, I will continue.

Brother Wyckoff makes translations, and thinks that they are shocking. In this we agree. Those that he makes are shocking things. I will translate the passages that he quotes, and show what is their true sense. I was sure that the Revisers had based their translation of the Commission on such passages as Matt. x: 42, and xviii: 20. These shall be made so plain, that he that runs may read.

Matt. x, 41, 42, contain the words *eis onoma*, not *eis to onoma.* The Revisers have:

"He that receives a prophet in the name of a prophet, shall receive a prophet's reward."

I showed that the expression "in the name" means "by the authority of." It has no other meaning. It is obvious that Bro. Wyckoff can see no other possible meaning for *eis onoma* than "in the name;" and yet the meaning is so plain that none but a blind man could fail to see it. I will illustrate the meaning, so that a blind man may see it.

It is understood among Baptists, that no one can commune with them but a Baptist If I wished to commune at a Baptist table, I

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must prove myself a Baptist. I should, on proving myself to be a Baptist, be received to their communion, because of being a Baptist. The *name*, "Baptist," causes me to be received. I am received according to my name. My reception would be in accordance with, in a manner suitable to, agreeably to, in consideration of my name. If I happened to be a Presbyterian, or a Campbellite, or a Disciple of Christ, my reception would be according to my *name*. That is, on account of my name, Presbyterian, Campbellite, or Disciple, I should be told that I could not commune. And thus, the world over, men are received in a manner suitable to, or according to, or in accordance with, their name, standing, character. A Baptist receives me because I am a Baptist, not *in the name* of a Baptist, nor *into the name* of a Baptist. In other words, a Baptist receives me, in consideration of the name I wear, or the character I have, as a Baptist.

The passage in Matt. x: 41, 42, is too plain to be mistaken. He that receives a prophet in consideration of the name or character of a prophet. Or, he that receives a prophet *as* a prophet. Or, he that receives a prophet *because he is* a prophet. I will now translate the exact thought of the Greek, and the reader can judge of its truth.

"He that receives a prophet because he is a prophet, shall receive a prophet's reward; and he that receives a righteous man, because he is a righteous man, shall receive a righteous man's reward; and whoever will give one of these little ones only a cup of cold water to drink, because he is a disciple, verily I say to you, he shall not lose his reward."

Bro. Wyckoff quotes badly. He says that in Matt. xviii: 20, *eis to onoma* is used precisely the same as that employed in the commission. He is mistaken. It reads *eis to emon onoma*. I am astonished that any one can mistake the sense of this. The sense is so obviously plain, that no one can err, who wishes to see. *Eis*, in this place, is used in the same sense as in Matt. xxvi: 28, *eis aphesin hamartion*, and in Acts ii: 38, and many other places. Its meaning is *for*. It denotes purpose.

"For where two or three have come together *for* my name," that is, for the purpose of making known my name, advancing my cause, for my honor. The word *onoma* has not only the meaning *name*, but it has also the meaning *fame*, *honor*, *reputation*, *character*. Men of name are men of note, of reputation, of character, of fame. *Onoma* has also the meaning *account*, and may often be so translated in passages like Matt. xvii: 20, "for my sake," "on my account."

The passages from John i: 12, ii: 23, and those like them, are easily understood. Faith has its object, and *eis* denotes direction to

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an object, as that which is reached, attained. Faith lays hold on, and rests on God and Christ as the object. Hence, our idiom requires us to say "believe *on*, not *into*."

Our Bro. assumes that *eis onoma* in Matt. x: 41, is equal to *en to onomati* in Mark ix: 41. This assumption of his is to be attributed to the fact that the eyes of his understanding are weak. There is no such interchangeable use of expressions in the New Testament. I will give the common version, the revision, and my own; and the reader can judge of the truth.

"For whosoever shall give you a cup of water to drink in my name, because you belong to Christ."—*Com. Ver.*

"For whoever shall give you a cup of water to drink in that name, that you are Christ's."—*Revision.*

"For whoever will give you a cup of water to drink, on this account, because you are Christ's."—*My Translation.*

To use Bro. Wyckoff's favorite word, I can say that the Revision of the Union, as just given above, is shocking. The common version cannot stand. It is evident that the thought as given by Matthew, is enlarged by Mark. *En to onomati* is used with reference to the words, *hotti Christou este*, immediately following. Whoever will give you a cup of water to drink on this account—namely—because you are Christ's. This place of Mark enlarges the thought in Matthew, and establishes the correctness of my translation of that passage.—Let us try the reading: Whoever will give one of these little ones a cup of water to drink, because he is a disciple; equal to, Whoever will give you a cup of water to drink, on this account, because you are Christ's.

The difference between *epi to onomati* and *en to onomati* was shown in my Reply No. 7. I now quote the words of Bro. Wyckoff on *into*. He says:

"To do anything to a person into the name of another party, is not English." This is most shocking English. I suppose Bro. Wyckoff means to say that the expression, "immerse into the name" is not English. I wonder if he ever heard of Moses Stuart; or has he forgotten the language of our common version, in Romans and Galatians? I will quote Stuart on Romans vi. He is showing that *onoma* in the expression *baptizein eis to onoma* is *expletive*. He says, "So in the Jewish formula of baptizing proselytes, if the proselyte was a servant, the master, at his baptism, made a declaration whether he intended to make the servant free as a proselyte, or to have him still remain a servant. This declaration was made thus: "He is baptized into the name of a freeman; or, he is baptized into the name of a servant." He then quotes the commission, and says, that the ex-

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pression, "name of the Father," is equal to the words, "The Father;" name of the Son" equal to "The Son," etc. "Accordingly," says he, "we find *onoma* omitted in our text," that is, in Romans vi: 3—I now quote Paul:

"Know you not that as many of us as were immersed *into* Christ Jesus, were immersed *into* his death."

"For as many of you as were immersed *into* Christ, have put on Christ." Galatians iii: 27.

This language is fixed and unalterable. No translator dare change it. Now, as *onoma* in the commission is used, as often elsewhere, and as the expression "name of the Father," "name of Christ," "name of the Spirit," is a periphrase for Father, Son and Spirit, it follows that the translation, "Immerse into the name of the Father, and of the Son, and of the Spirit," is correct, and exactly the sense of the Greek.

In accordance with this, I translate 1st Cor. i: 13, "Were you immersed *into* the name of Paul;" and verse 15, "lest any one should say that I had immersed *into* my own name." Also, in chap. x, "And were all immersed into Moses." Also, in Acts xix: 3, "Into what were you immersed?" They replied, "Into John's immersion," and in verse 5: "When they heard this, they were immersed into the name of the Lord Jesus."

Now, I have to say in conclusion, that I care not for the names of men as authority. I have quoted Stuart against the Bible Union, because the *name* of this man is but another name for *scholar*. He is a scholar or the highest grade. I depend for knowledge of Greek usage on the Greek language, not on any interpretation or version, given by any one, whether Baptist or Pedobaptist. I must say to our Bro., that the expression, "Immerse into Christ," cannot be changed.—"Immerse into Christ" is not only English, but good English. So is "immerse into the name." And this translation of the Commission will stand, and be approved by men who are scholars of *name*. Scholars of no *name* may retain *in the name*, if they will.

Yours very truly, H. T. ANDERSON.

P. S.—Jesus was clothed with all *authority* in heaven and on earth. And common sense demands that we have an answer that we can make to all men, who may ask by whose authority we do this or that, religiously. The answer of an apostle and of all disciples is, We do this, or that, in the name, or by the authority of Jesus; and the Greek for this is either *en to onomati*, or *epi to onomati*, as the nature of the case may demand; for the two are not equal, but used according to the circumstances of the speaker and the persons addressed.

H. T. A.

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THOUGHTS FOR THINKERS.

Talkers are many, but thinkers are few. We have at least four species of thinkers. Some think by perception; some think by reflection; some think by imagination, and some think by prescription. Two of these four are legitimate and safe, and two are illegitimate and unsafe.

Perception is first of all and most of all rudimental. Reflection is the immediate offspring of perception. It is second in place, but first in importance.

Imagination feasts upon images and fancies. It is a creative power, and delights in its own creations. It composes, decomposes, and recomposes, *ad infinitum*. Peception and reflection are its handmaids; and scenes and scenery the aliment of its subsistence.

But there is one theme which is the grand climax of all themes.—That is the theme of the absolute JEHOVAH ELOHIM. *Jehovah—Jah*, the essence, and *Havah*, existing—*the everlasting, or the always-existing one.*

In the original Hebrew he appears under five names or adjuncts.—These are: *Jehovah Jireh*, that is, "*Jehovah will provide.*" or shall be seen; *Jehovah Nissi*—"Jehovah my banner;" *Jehovah Shalom*—"Jehovah of peace;" *Jehovah Shammah*—"Jehovah is there;" *Jehovah Tzidekenu*—"Jehovah our righteousness."

To the human family, there are three questions of superlative, of transcendent importance. These are: 1st, What am I? 2d, Whence came I? 3d, Whither do I go? These are the superlative, the transcendent questions which every human being, who has ever seen a Bible, should be able to answer most emphatically to and for himself.

Every man, woman and child, *compos mentis*, who has been favored with a copy of the Bible, the Old and New Testament, in his own language, should find, if he have not already found, a satisfactory answer to these three questions. Let us for a moment ponder on these questions, as though we had never before thought of them.

1 What am I? I answer, A Trinity, in its proper import.

A Trinity, in modern theologies, is the union of three Divine persons in one Divine nature. It is not three natures in one personality. Man was created in the image of God. Has he three natures in one personality? It is affirmed by an apostle that man was made *in the image of God.* And we assent to it. Has he three personalities in one nature! Man has an animal body, an animal soul, and an intellectual spirit. These three make one man. But these three are not of the same nature. But the Father, the Son and the Holy Spirit are

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equally Divine, possessed of one nature. Man was the culmination of the creation drama.

But while we regard man as the consummation of the drama of creation, we do not mean the man adam exclusive of the woman Eve. She was, indeed, the 'ist act of the whole drama of creation. She was, in all truth, the mother of humanity. Adam was created out of the cold and inanimate red earth. *Adamah*, in Hebrew, and, indeed, in all the Eastern languages, indicated *vegetable earth*; or what we call *mould*.

It is manifest from the uninspired history of man, as well as from the Bible, that human nature has three essential constituent parts, or that there is a trinity in the constitution of man—an animal body, a living soul, a moral sense, or a moral discerning spirit. Hence Paul prays for the Thessalonians, (chapter 5: 23, 24,) "The very God of peace sanctify you wholly, in your whole spirit, and soul, and body;" or, "I pray God that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." He adds, "Faithful is he that calleth you, who also will do this."

Justification, pardon, adoption, are simply acts; not processes.—But sanctification is, in one sense, somewhat progressive. In general, however, it is confined to simply setting apart; which is, indeed, *an act*, and not a process.

A sinful man, *by the instrumentality of faith in the testimony of God*, vouchsafed to the pretensions or declarations of the Lord Jesus Christ, may be justified, sanctified, adopted, and saved, by or through the realizing belief that Jesus of Nazareth was, and is, the only begotten Son of the Lord God Almighty; the only name given under the whole heavens by which, or through which, any man can be saved. This is one of the most veritable and soul-engrossing facts, signed, sealed and delivered to us by the most veritable saints and martyrs on which the sun of heaven ever shone.

If any fact or event in the whole drama of humanity was, or is worthy of the most diligent, persevering investigation, and most satisfactory assurance, methinks this of our regeneration, justification, sanctification, and adoption into the family of God, is the superlative and all-transcendent duty, privilege and honor within the entire area of human vision or of human imagination.

To *be*, or to *become*, an immortal heir of the whole universe, is an aspiration that is seldom named, and perhaps more seldom cherished in the human heart. Yet, says the great Apostle to the Gentiles, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are

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yours; and you are Christ's, and Christ is God's *heir*." He is, therefore, abundantly able to enrich, to beatify and to glorify forever each and every one of his ransomed brethren, beyond all human conception or appreciation.

On these premises and assurances, can we not most cheerfully, most cordially consecrate our whole persons, and all our means and opportunities of doing good one to another, to the great cause of which he is the Alpha and the Omega?

These are premises pregnant with transcendent consequences, worthy of the most profound consideration and reflection, as stewards of the manifold grace of God.

Hear Peter, in his first Epistle, chapter 4. 10: "As every man has received *a gift*, so minister" (or use) "the same one to another, as good stewards of the manifold * grace of God."

Man, we presume to say, is the most marvelous creation or creature in the universe—the last creation of God. His spirit has a power of perception and a power of comparing perceptions; a power of reflection, a power of deduction, a power of creating, a power of admiring, and a power of adoring.

The cultivation of these, one and all, is alike the duty, the privilege, the honor and happiness of every man to whom God has presented the oracles of everlasting truth and love.

"The proper study of mankind is man," has become, with some, a popular and canonized oracle. But we must study man in God, and God in man, before we can properly attain the true knowledge of either.

We have four volumes to read with all concentration of mind and devotion of heart, in order to the attainment of that knowledge of God which is essential to our perfection in holiness and happiness.—These are the drama of creation, the drama of legislation, the drama of redemption, and the drama of the final judgment. These are all found in the library of the Bible. It is a library of sixty-six volumes. Thirty-nine of these contain the Law and the Prophets.—Twenty-seven contain the Gospels, the Acts of Apostles, and the Epistles, with the Apocalypse. What a precious library! spanning the whole arch of time! separating between an eternity past and an eternity to come! Revealing to man his own origin, and his destiny in this ineffably grand and glorious and awful universe. It claims the rights of God and the rights of man. It reveals to us, what all the libraries of earth could not reveal—the one and only path to glory, honor and immortality.

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* *Poikilos* is found in the original Greek Testament ten times. It is translated, ommon version, by the word *diverse*, eight times; and by the word *manifold*, twice.

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Happiness is the constant craving of every human being. But the conceptions of happiness are innumerable and indefinable. Solomon, the wisest of men and the greatest and grandest of princes, made the largest and most splendid experiment ever made on this earth by mortal man. And at the end of all his experiences and efforts, he was constrained to say, "Vanity of vanities, all is vanity and vexation of spirit;" and there is nothing new under the sun. Let us, then, said he, hear the conclusion of the whole experiment. What is it?—"Fear God,', or, "Revere God and keep his commandments, for this is the whole happiness of man."

This "fear of God," of which he spoke, was not a terror, but a reverence of God, in thought, word and deed. This was, and is, and ever will be, the true secret of true and real joy and pleasure. It is the beginning of wisdom and the consummation of true and real happiness. So thought Solomon, and so think we.

The more we love, esteem and admire any person, the more we will fear to offend him. Perfect love casteth out fear, and perfect fear casteth out love. There is a reverential fear compatible with the highest esteem and affection. There is, too, a guilty fear, which casteth out love.

There are three canonical and evangelical propositions, or affirmations, which are not duly appreciated by rigid sectarians and lukewarm professors. These are—"God is a spirit," "God is light," and "God is love." We have asked in vain, Why not be consistent, and say, God is a love, and God is a light, as well as say, "God is a spirit."? There is no reason nor authority for withholding the *a* in two cases, and inserting it in one. This is palpably dishonoring God, whether in purpose or not in purpose. *The Greeks had no indefinite article.* The simple absence of the article in any case was a proof that the noun was indefinite. To do justice to the English reader, and to do justice to the Lord Jesus Christ, it should have been, *God is spirit, God is light, God is love.* He is not merely a spirit, a light, a love, but he is *the* Light, *the* Spirit, and *the* Love, infinite and absolute.

One jot or tittle, an iota, the veriest point, shall neither be added to nor subtracted from an oracle of God. This precision was in the judgment of the Lord Messiah essential to the dignity, the authority, and the credibility of the gospel and its institutions

At the close of the Revelation, (chapter 22d, 18th and 19th) it is written—"I testify to every man that heareth the words of the prophecy of this book, If any man shall add to these things, God shall add to him the plagues that are writ en in this book, and if any man shall take away from the words of the book of this prophecy, God shall

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take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The perfections of God, so far as known, are revealed to angels and men in his oracles and in his works. But we are by no means assured that these are all his perfections.

In our material universe, we have a revelation of material power, wisdom and goodness. In legislation, we have a revelation of authority, justice, truth and holiness. In redemption, we have a revelation of mercy, condescension and love. And of each of these we may say, they are one and all infinite, eternal and immutable. But that these are all the attributes or perfections of God, we presume not to dogmatically affirm. They are all in harmony with the mechanism and attributes of the material, the intellectual, the moral, the religious, and the spiritual universe. And in conclusion, we may say, that in all our readings and hearings, our inquirings and researches, we have found nothing to add to, and nothing to subtract from, the synopsis herein presented.

To be, or not to be, is a theme interrogative. But we have only one word that is matchless. It is the *genus generalissimum* summed up in the question, what is BEING? *Being* comprehends Creator and creature. It is but a participle of I AM. And this I AM comprehends the eternal past and the eternal future. He was, he is, and for ever and evermore shall be. He will kill death, bestow eternal life, and create a new universe. Who would not march in his train! Who would not shout ho-anna! hosanna! hosanna! to him that cometh in all the glory of the glories of supreme Divinity!!! Come, then, eternal silence, mute his praise. A. C.

ASSURANCE OF FAITH.

There seems to be a prevalent opinion among the professed disciples of Christ, that it is not permitted to say, or at most but to a chosen few, to know that they are Christians. They may *hope* they are true believers, and that in due time they will become partakers of the joys and comforts of the gospel. But at present they dare not claim the premises. Now, this state of uncertainty arises mainly from one cause, and that is, a *legal* view of the gospel.

Much of the pulpit instruction of our day is leavened with this spirit. Instead of proclaiming salvation as something already accomplished, a work completed, it is presented as an end yet to be attained. The great fact that Christ has died, that the work of redemption is a finished work, and that salvation is now offered to every one, is in a measure overlooked. The duties of religion are dwelt upon, and

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many, conscious of their own unworthiness and short-comings, dare not believe that they are really saved.

But the teachings of the Bible on this point are so clear and explicit, that no one need be in doubt. We can only cite a few passages. Hear the words of the Savior himself: "*Fear not*, little flock; for it is your Father's good pleasure to give you the kingdom." "In this rejoice not, that the spirits are subject unto you; but rather rejoice *because your names are written in heaven.*" "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath everlasting life, and shall not come into condemnation*; but is passed from death unto life." "My sheep hear my voice, and I know them, and they follow me; and *I give unto them eternal life; and they shall never perish*, neither shall any pluck them out of my hand."—What language can be more positive than this. It is not the language of doubt, of hesitation, but of full-toned assurance. The Savior would have his disciples know that in coming to him they would find a complete salvation. But the language of the Spirit is equally emphatic: "Being justified by faith, *we have peace with God* through our Lord Jesus Christ." "There is, therefore, now, *no condemnation to them which are in Christ Jesus.*" "The Spirit itself beareth witness, with our spirit, that *we are the children of God.*" We might quote many passages of like import, but it is unnecessary. With such authority upon which to rest, we may certainly dismiss our fears and our doubts. It is our privilege to believe and to know that we are the children of God. We may have conflicts with sin, but our hope in God may be so strong as to drive away our fears. Some may think that this doctrine tends to a self confident and boastful spirit.—Not so. The sinner is first brought to give up all for Christ—to take Christ as his all in all. He utterly renounces self, and despairs of ever saving himself. But when he leaves the law and looks only to grace, then God becomes his salvation. And how can he doubt or fear, when such a Savior undertakes for him?

This view of the gospel strips the sinner of his self-righteousness, and casts him upon the mercy of God in Christ Jesus. It humbles all human pride, and exalts the Savior. And more than this, it brings to the penitent, believing soul a true, abiding peace. Let us, then, rejoice that we have found such an Almighty Savior. Let us cast away our anxious fears, and believe that he who is mighty to save will carry us through every conflict, and save us with an everlasting salvation.—*Parish Visitor.*

Laboring for Christ is the sweetest work this side of beholding him.

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THE AGES.

Heb. xi: 3.

In the examination of this passage, we must attend to the force of the preposition *eis*. The latter clause, "*eis to me ek phainomenon ta blepomena gegonenai*," is dependent on the former, and is designed to express the result of the action expressed by the verb *katartizo*. The latter clause, as our English version has it, seems to express a conclusion drawn from the former. The two are thus made to hold the relation of premise and conclusion. We read thus:—By faith we understand that the worlds were framed by the word of God. This is the premise. Then follows the conclusion: So that the things seen, were not made of the things that do appear. If the word *framed* is taken in the sense of the word *made*, then the worlds were made by the word of God out of nothing.

But in considering the force of the preposition *eis*, we are not able to recall an instance in which it is ever made to express a conclusion as above; but always a purpose, or result. Take the following example: Matt. xx. 19, "And they shall deliver him to the Gentiles, *eis to empaixai*, to mock," &c. Here it is evident that *eis to empaixai* denotes the purpose for which the Savior was delivered to the Gentiles.

In Mark xiv. 55, "And the chief priests and all the Sanhedrim sought testimony against Jesus, *eis to thanatwsai*, to put him to death." Evidently it expresses purpose here.

In Luke xx. 20, "That they might take hold of his words, in order to deliver him," &c. *Eis to paradounai* here clearly expresses purpose.

In Romans i. 11, "That I may impart to you some spiritual gift, in order that you may be established, or strengthened;" *eis to sterichthenai* expresses purpose.

In Romans xi. 11, *eis to parazelwsai* expresses purpose. Salvation has come to the Gentiles in order to provoke them to jealousy.

In Heb. ii. 17, "That he might be a merciful and faithful high priest, in things pertaining to God, in order to make expiation for the sins of the people." *Eis to hilaskesthai* denotes purpose here.

I do not remember an instance in which *eis* with an infinitive expresses a conclusion. It expresses purpose, object, result. Again: do the words "So that," in our Common Version, express conclusion as from a premise? We will again quote the sentence:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

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Do not the words "so that," in this sentence, express a result?—That *eis*, with this latter clause, expresses either purpose or result, is clear, according to its usage. The latter clause of this sentence expresses a result of that which was said to have been done in the former: that is, that things seen were not made of things that appear, is a result of framing, or arranging the worlds by the word of God. This being so, the question arises, What are things seen? They must be sun, moon, stars and earth. But sun, moon, stars and earth are the worlds. Then, the worlds—that is, sun, moon, stars and earth—were framed, or arranged, by the word of God; and the purpose or result of this framing, or arranging, was, that things seen—that is, sun, moon, stars and earth—should not be made of things that appear. Then, again: sun, moon, stars and earth were arranged by the word of God, and the arrangement was so made, that sun, moon, stars and earth were not made of things that appear. In other words, sun, moon, stars and earth were arranged before things were made.

Now if we make use of our English word "ages," in the place of "worlds," all difficulty vanishes. We translate:

By faith we understand that the ages were set in order by the word of God, so that things which are seen have not come into being from things that appear.

Here, the latter clause expresses clearly a result of that which is said to have been done in the former. The ages were set in motion by the word of God. These ages have been revolving, how long we know not. But things now seen are a result of the revolution of past ages; the ages having been so set in order that the things which we now see have not come into being from things which appear.—In plain language, the present material things are not made of such as are now seen. The earth was not made of the earth; the stars were not made of stars; nor the sun, of the sun: but they have come into being from that which does not appear to us.

Suppose we turn to the first chapter of Genesis, and listen to the Hebrew Lawgiver:

"In the beginning God created the heavens and the earth. And the earth was waste and desolate; and darkness was upon the face of the deep."

Here is fact declared:—In the beginning God created the heavens and the earth. Here we have a truth—creation had a beginning. But the things seen did not come into being from things that appear. The probability is that our earth was in process of formation for many ages. It certainly existed prior to the six days. The six days were days of putting the earth in a proper condition for the reception of man. Mark the words of Moses: "The earth was waste and deso-

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late, and darkness was upon the face of the deep." This was before time began; in other words, before the first day. Yet creation had a beginning. This beginning of creation was not when God commanded the light to shine out of darkness, six thousand years ago. Let us hear the apostle John:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him; and without Him, not one thing came into being which is now in being."

The "beginning" of which Moses speaks, is that of which John speaks. It is evidently the beginning of creation, not of putting the earth into the shape which it received during the six days. For as we have seen from Moses, God created the heavens and the earth in the beginning; and this beginning antedates the first day. The earth was waste and desolate; or, without form and void; and while in this condition, the Spirit of God hovered over the face of the deep. This hovering over the deep, or incubation, antedates the first day; for God said, Let light be; and light was. The evening and the morning were the first day. The light came into being, and made the first morning. Now it would puzzle the wisest heads to say what was the length of the first evening. For the first evening was evidently the darkness that antedated the coming of light. As the earth lay in the deep, and each was involved in the darkness of the first evening, we see that there is some force also in this—that things seen have not come into being from things that appear. Beyond the first morning lies, to us at least, an endless evening, or darkness. Moses presents us with an earth created in this darkness; but lying within the deep, waste and desolate, or without form, and void of inhabitants. The Spirit of God hovers over this deep; out of the darkened deep springs, at the command of God, light. From this moment, the earth begins to assume form.

Speaking literally, did not the visible spring out of the invisible? Paul says, that God commanded the light to shine out of darkness.—Out of darkness light has come; out of the darkness of that first evening of untold duration, came our earth. Paul does not propose to tell us of what visible things are made. This question, Scripture does not solve. But we are told that the *aionas*, ages, were set in order by the word of God, so that things that are seen, have not come into being from things that appear.

Now from that beginning spoken of by Moses and by John, up to the period when God commanded light to shine out of darkness, there must have been ages on ages. For, surely, no one can be so badly informed as to suppose that the whole universe was created just six

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thousand years ago. There are systems countless: systems composed of suns and attendant planets, floating in space. These heavens existed long before our earth assumed its present form. They were evolved from the primeval darkness that filled infinite space, ere God began to create. It required multitudinous ages for the evolution of the countless systems that fill the space we see.

Let us, by an effort of mind, go back into the eternity past, and take our stand at that point, called by Moses and John, The beginning.—God, the Word, the Spirit, were alone. Nothing had been created. Throughout space, no sun, nor star was seen. By the will of God, what we call matter, came into being throughout space. The matter of which all visible things are made, came into being at one fiat of the Almighty's will. Then began the ages. Then began that *protheeis aionon*, pre-arrangement of ages, which God made or established, *en Christo*, by Christ Jesus our Lord. This arrangement was made by Christ. Christ made the ages, set them in order from the beginning; and they have rolled on, developing the purposes of God, through the eternity that is past; and will roll on, through the eternity to come, developing the untold and unspeakable wisdom of Jehovah. The order of heaven, the will of the Eternal, is, that light shall spring out of darkness, the visible from the invisible, things seen from things that do not appear; and all this, that his own infinite, manifold, and unspeakable wisdom shall unfold, and be developed before the created intelligence of the universe.

Again: are not formations constantly taking place in the vegetable world—formations from things unseen? Every shrub, every flower, every tree is formed, in part, of that which is, by us, unseen. The grass that feeds the cattle on a thousand hills—whence comes it?—Its form is seen by us. But whence came the matter of which it is composed? The grass, and the flower of the grass, will teach us, if we consider the lessons that they give.

"By faith we understand that the ages were set in order by the word of God, so that the things that are seen have not come into being from things that appear."

The expression *kata prothesin aionon*, Ephesians iii. 11, may admit of two renderings: 1, According to the purpose of the ages; 2, According to the pre-arrangement of the ages. The common version has—according to the eternal purpose. This would not differ from the first above—according to the purpose of the ages. For, a purpose existing for ages, may be called an eternal purpose. Nor will the second above, differ materially from the first: for, taking the whole connection, we see that the leading thought is the same, which is this—That the manifold wisdom of God might be made known to the

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principalities and the authorities in the heavenly regions, in accordance with the pre-arrangement of the ages, which he made or established in or by Christ Jesus our Lord. The ages were so pre-arranged as to develop, to principalities and authorities in the heavenly regions, the manifold wisdom of God. In whatever way we translate the passage, the leading thought is the same. There was a purpose of God. There was also an arrangement of ages, so made as to develop this purpose. Now it is true, both of things seen and of the church, that the ages were so arranged as to develop them both. And it is true of the church, as it is of sun, moon and stars, that what is seen, has not come into being from things that appear. What then is the conclusion of the whole matter? It seems to me to be this:—That God, who commanded the light to shine out of darkness, has concealed in darkness the manner in which the universe came into being; but has left us to understand by faith, that whatever we see, whether the material universe or the church, has not come into being from things that appear: in other words, that he has so set the ages in order, as to cause the visible to arise out of the invisible; and all this for the manifestation of his infinite wisdom, during the revolution of endless ages.

Before concluding this subject, I must say something more, as the case seems to require it. The word *aion* is a digammated noun; that is, it was originally pronounced with the aid of the digamma, thus: *aifon*; or, *aivon*. Hence came the Latin *evum*, and our English *ever*. "Everlasting" is equal to, "lasting for an age," and its sense depends upon the context. "Forever" is equal to "for an age," whatever the age may be. The term "age" is indefinite, as to duration, and may express "the life of man," or "endless duration." I have not the word "everlasting" in my version, because of its indefiniteness. I have used the word "eternal," as clearly expressing endless duration.

In that passage in which it is said, that the sin against the Holy Spirit shall not be forgiven, in this world nor in the world to come, the word is *aion*; and I have translated it by our English term *age*. The sin against the Holy Spirit, which was committed by the Jews when they said that Jesus cast out demons by the prince of demons, thus, in effect, saying that the Holy Spirit was a demon, was pardonable by no sacrifice under the law, nor even by the sacrifice of Christ himself: hence, neither in the Jewish nor the Christian age.

An age, and ages, have an end; but the *kosmos*, world, has no end that is, the *kosmos* of which Abraham is the heir, and which is under the direction of Christ. There is no such expression as "*sunteleia tou kosmou*," end of the world. The *kosmos* of Satan ends in making the kingdom *tou kosmou*, of the world, the kingdom of our Lord, and

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of his Christ, that he may reign forever and ever, or, from age to age, which is the meaning of *eis tous aionous ton aionon*. The Jewish age, or ages, as they are sometimes called, ended at the overthrow of Jerusalem. The age of the Christ began at that time *in power*. It began in authority, on Pentecost.

There is, in 1 Cor. x. 11, an expression worthy of notice. Paul, in speaking of the things that befell the Israelites, on account of their sins, says, "Now all these things happened to them as an example; and they are written for the instruction of us, on whom the ends of the ages have come." Common Version has, "ends of the world." I remark that the words "ends of the ages" may mean, the end of the Jewish, and of the Christian age. For, as the age of the Christ began, in authority, on Pentecost; and as the Jewish age must continue till a sufficient time should elapse for the gathering up of the believers, it so happened, that the one age began ere the other ended. The destruction of Jerusalem was the power put forth by Christ, rather, manifested by Christ; so, that, in its destruction and overthrow, the kingdom of God came *in power*. As two divine institutions could not continue to stand at the same time, one must fall. The overthrow of the Jewish state, was then as clearly a manifestation of divine power, as any deed performed by Christ for the establishment of his religion. The kingdom of God, or the age of Christ, then came *in power*.—For, what but divine power could subvert, and utterly overthrow a divine institution? The ages then met together; one of them was overthrown; the other continues, and will continue through ages of ages; better English would be, from age to age. For ages must continue to rise; for the wisdom of God is infinite: and infinite wisdom must require an infinite number of ages for its development. To conclude, God is infinite: there is infinite space in which he can operate: he has infinite power, by which he can do all things; infinite wisdom, by which his infinite knowledge and power are guided: and then, an infinite number of ages for the development of his infinite power, wisdom, greatness and goodness. To him, through Jesus Christ, be glory from age to age. H. T. Anderson.

Christian Review please copy.

'Tis greatly wise to talk with our past hours,
And ask them what report they've borne to heaven,
And how they might have borne more welcome news.—Young.

Fretting never brought us a blessing. Pray, and then go forth believing.

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THE SECOND GREAT COMMISSION.

REVELATION xxii: 17.

ADDRESS DELIVERED BEFORE THE KY. CHRISTIAN MISSIONARY SOCIETY, AT ITS 14TH ANNIVERSARY, BY PRES'T. R. MILLIGAN.

My dear Brethren and Sisters of the Kentucky Christian Missionary Society:—I respectfully invite your attention this morning to a few thoughts on the Second Great Commission of our blessed Lord and Redeemer, as it is found recorded in the 17th verse of the 22nd chapter of the Apocalypse,—"*Let him that heareth, say, Come.*"

That was a glorious development of the Divine philanthropy, that was made in the First Great Commission that was ever given to preach the Gospel to the nations:—I mean that commission in which Christ first said to his Apostles, "Go ye into all the world, and preach the Gospel to every creature." Mark xvi. 15. Such a conception of the grace of God had never before entered into the mind of any man, whether of the Jews or the Gentiles. They had all become vain by their own speculations. They had all limited and circumscribed the Divine philanthropy, by their own little, narrow, contracted, and contemptible schemes of religious philosophy.

True, indeed, the Jews were greatly in advance of the Gentiles, with respect to their knowledge of Divine things. They had the Living Oracles of the Old Testament, in which the Gospel was both typically and prophetically revealed and illustrated. David and Isaiah had often spoken in the most eloquent terms of the humiliation, the sufferings, the exaltation, and the glorious, triumphant, and universal reign of the Messiah. So, too, had Daniel, and Ezekiel, and Jeremiah, and other prophets.

But the Jews were never able to rise to a just, clear and full conception of the spiritual import of these prophecies. They never once imagined, that God so loved the *world*, that he had in purpose given his only begotten Son, in order that whosoever would believe into him, might not perish, but have everlasting life. They never supposed that the Gentiles were to be made fellow-citizens with themselves in the kingdom of Heaven; and that the Messiah was about to unite in one glorious brotherhood, all the tribes and families of this sin-stained earth. Nay, verily, their minds were carnalized, and secularized. They looked upon the coming Messiah simply as the great apostle and advocate of Judaism;—as a mighty politico-ecclesiastical prince, who was about to emancipate the Twelve Tribes according to the flesh; and extend their dominion from Jerusalem to the ends of the earth.

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Such were the prejudices of the people; such were the prejudices of their rulers; and such were, to some extent and for a limited time, the prejudices of even the twelve Apostles, to whom was committed the word of reconciliation. With them, "*all the world*," in the style and phraseology of the Commission, meant all the Jewish world; and "*every creature*" meant every Israelite, according to the flesh. And hence neither in Palestine nor beyond it, was salvation offered to any Gentile, for several years after the coronation of the Messiah. They that were scattered went everywhere, preaching the word to Jews only. Acts xi. 19.

But the vision of Peter completely removed this prejudice from his mind. He was taught by the lesson of the symbolic sheet and its contents, to call no man common or unclean. He then, for the first time in his life, discovered the heart-stirring and soul-inspiring truth, "that God is no respecter of persons; but that in every nation he that feareth God and worketh righteousness is accepted of him." Acts x. 34, 35. He then understood that Jesus Christ had, by the grace of God, tasted death for every man; and that he had become the author of eternal salvation to all them that obey him, whether they be Jews or Gentiles.

This was enough for Peter and the rest of the Apostles. They no longer conferred with flesh and blood. But with a degree of moral heroism, and devotion, and self-sacrifice, that has no parallel in all the records of earth and time, they went from city to city, and from country to country, proclaiming the good news and glad tidings to every kindred, and tongue, and people and nation. Their only apology to their calumniators and revilers was the love of Christ. "We thus reason," said they, "that if one died for all, then were all dead; and that he hied for all, that they who live through his death, should not henceforth live unto themselves, but unto Him who died for them, and rose again." 2 Cor. v. 14, 15. Hence their zeal; hence their energy; hence their devotion; and hence their success.

But it was never God's purpose that this work should be done wholly and exclusively by the Apostles. Nay verily. As Christianity was provided for all; *so also it was designed to enlist and to draw out the energies of all;—to make every disciple of Christ an instrument of good to the Church and to the world.*

This element of the Christian system and of Christian success was well understood by the Apostles: and while they lived, it was pretty generally regarded in all the churches. They labored everywhere and in every possible way to give to it that prominence in the practical workings of the system, that its great and paramount importance so justly de-

mands. They appointed Evangelists to set in order the things that were wanting, and to ordain Elders and Deacons in every church.—And to these again was committed, in a very special manner, the moral and religious education of the churches. While exercising a genral supervision over all the interests of their respective congregations, *it was made the duty of the Elders especially, to call into active service all the talents, and energies, and resources of said congregations: to see that all the members of the body of Christ, like the members of the human body, were performing their proper and appropriate functions, and that every joint, and every band, and every fiber, might contribute in some way, and in some measure, to the health, and energy, and efficiency of the whole body.* Ephesians iv. 11, 16. This was the evangelical order of things; this was the apostolic order; and this was also the Divine order, which, by the grace of God, was established in all the primitive churches, and which was also recorded for our admonition and instruction.

To the disciple, then, who really and earnestly desires to understand his duty, and to do it, this primitive practice would seem to be an all-sufficient guide in such matters. If, under the administration of the Apostles, the primitive Christians *all* labored for the spread and the success of the Gospel, then, surely, we also should all labor together for the same glorious ends and purposes. If to save mankind from their sins, was the daily and chief concern of the primitive converts to Christianity, then most assuredly it should also be our meat and our drink, to co operate in every way that we can to save our poor dying race from the piercings of that worm that shall never die, and from the torments of that fire that shall never be quenched. This, it seems to me, is a most reasonable and legitimate conclusion from all the premises.

But in order to place this matter beyond all doubt; and in order to set forever at nought, by a single Divine oracle, all anti-missionary theories and hypotheses; and, no doubt, also for the purpose of giving to this practical element of the Gospel economy that great prominence and eminence which its paramount importance so very justly demands—for these, and perhaps for other similar purposes, our blessed Savior appeared in his own person, to the beloved John, on the isle of Patmos; and just as he was about to close forever the canon of Divine Revelation, he gave to the church this Second Great Commission: "*Let him that heareth, say, Come.*" The first Commission was given to the Apostles directly; and through them it was given to the church indirectly. But this Second Commission was given, merely through John's instrumentality, to the church directly. Nay, more: it was given *to every member of the church.* "Let him that

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heareth, say, Come," is the gracious commission of our blessed Lord, *to every one of his true and faithful disciples.*

But what, it may be asked, is the meaning of this Second Great Commission? What does it imply? and what does it require?—Does it require that every disciple shall become a missionary of the cross; and that, like the Apostles, he shall go into all the world and preach the Gospel to every creature? or does it even require that he shall, in his own proper person, become a teacher or preacher of the Gospel in any sense, or in any capacity whatever? Certainly not. For all such labors he may be disqualified. And we all know that God does not require impossibilities of any man.

But these words of our blessed and adorable Redeemer do evidently imply and require,

In the first place, that every man who has the necessary qualifications, should, as far as possible, devote his whole life to the ministry of Christianity. This is a call—a Divine call—to every disciple who has the necessary talents and acquirements, to consecrate himself wholly and entierly to the proclamation of the Word—to the public preaching and teaching of the everlasting Gospel among the nations. He is hereby required to say to all men, so far as he may have the opportunity to do so, Come to the Savior: Come to the Lamb of God that taketh away the sin of the world: take his yoke upon you and learn of him, and you shall find rest to your souls.

And hence, you see that there is here made the most ample provision for filling up and supplying the ranks of the Christian ministry. If all who are thus divinely called, would only be obedient to the voice of Providence, and to the laws of the kingdom, what a mighty host of devoted and energetic missionaries would even now be holding forth the words of life to the dying millions of our race! how soon would their reports go out through all the earth; and their words to the very ends of the earth.

But, alas, how many have just here mistaken their true and proper calling! How many are now engaged in the practice of law, and medicine, and other secular pursuits, who, like a Johnson, should be rousing to a sense of their personal responsibilities the vast multitudes of our own slumbering population; or who, like a Judson, or a Carey, should be holding forth the light of life to the many millions who, in foreign lands, are now sitting in the region and shadow of Death.

Brethren, what do you think of such a course? And what do you think of the responsibility and destiny of those who pertinaciously persevere in it? If Paul could truthfully say, "Woe is to me if I preach not the Gospel," then, indeed, what must be the doom of the

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many, who still continue to neglect the great obligations that God has imposed upon them, to proclaim to poor, dying sinners the same glorious message of his grace? Will it not be more tolerable for many of the benighted heathen, in the day of judgment, than for these? Take care, then, my brother, how you trifle with the calls of God's providence. Remember that you are not your own: you are bought with a price. Therefore glorify God in your body and in your spirit, which are God's. I Cor. vi. 20.

But secondly, it is evidently implied in these words of our blessed Lord and Redeemer, that every disciple of his, however destitute he may be of intellectual and literary qualifications, should communicate the word of truth to others, *privately* and *socially*. He is hereby authorized and required to say, in all his social intercourse with his own family and friends, and neighbors, and fellow-citizens, Come to the Savior. Come to Mount Sion; and to the city of the Living God, the heavenly Jerusalem; and to an innumerable company of angels; and the general assembly and church of the first born, who are enrolled in heaven; and to God, the Judge of all; and to the spirits of just men made perfect; and to Jesus, the Mediator of the New Covenant; and to the blood of sprinkling, which speaketh better things than the blood of Abel. Heb. xii. 22–24.

This was the primitive order of things. And this is their natural order. And hence, they that were scattered abroad from Jerusalem, by reason of the first persecution, went everywhere preaching the word. Acts viii. 4. There was no attempt made to compromise with the false etiquette of the world in this matter—no stopping to consider how men of wealth, and learning, and fashion, would regard the simple story of the Cross. Not at all. Out of the abundance of their hearts, they simply and joyfully communicated to others the good news and glad tidings of life and salvation through a once crucified but now risen and glorified Savior. And just so it will ever be. So long as it is written, "Out of the abundance of the heart the mouth speaketh," (Matt. xii. 34.) so long will every *consistent* disciple of the Lord Jesus make the simple story of the Cross the main burden and topic of his conversation, in all his intercourse with his fellow men. To all such it must ever be a source of unspeakable satisfaction to be able to say to the destitute everywhere, Come and take of the bread and the water of life freely. Isaiah iv. 1, and Rev. xxii. 17.

And thirdly, this is a commission to all the followers of the Lord Jesus Christ, to preach to the people, not only in *word*, but also in *deed*; not only by precept, but also by example. It is a commission to let our light so shine before men, that others, seeing our *good works*, may thereby be constrained to glorify our Father who is in heaven. And especially is it a

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Commission to us all, and a most solemn requisition upon us all, *to contribute liberally of our means for the support and comfort of those who are able and willing to go forth into all the world, and preach the Gospel to every creature.* In this way we can all say indirectly to the benighted and disobedient of all nations, Come to the Lamb of God that taketh away the sin of the world.

It is an old Latin maxim, sustained by the authority of our best legal writers, and even by that of the Holy Spirit, that "What a man does by an agent, he does by himself." And hence you see, that by adopting as our agents the Kentucky Christian Missionary Society, and the American Christian Missionary Society, we may actually preach the Gospel to the unconverted in almost any part of the inhabited earth. We can, in this way, say to all the impenitent and disobedient in our own beloved commonwealth, Come to the Savior. And in like manner, we can say to the poor, wandering prodigals of the East, and of the West, of the North and of the South, that they have a Father in heaven who pities them; who loves them; and who has even sent his own dear and well beloved Son to redeem them.

And O, who that has a heart to feel for the wants and the woes of humanity, would not glory and rejoice in such a privilege? Who that has ever tasted of the good word of God, and of the powers of the world to come, would not spend, and be spent in sustaining such a work of faith, and mission of love?

But I need not, and I will not, go further into particulars in treating this subject. Enough has been said by way of illustration.—You will now, doubtless, all concede, that in these last recorded words of our blessed and adorable Redeemer, there is given to the church—to the whole church—and to every member of the church, a commission to labor, *in every possible way*, ordained by Heaven, for the redemption of our poor fallen world. Thank God there is no monopoly here. It is the duty, and the honor, and the privilege of ALL Christians, whether they be learned or unlearned, whether they be dumb or eloquent, whether they be rich or poor, whether they be bond or free, whether they be male or female, to strive together in the dilgent use of heaven's appointed means for the edification of the church, and for the conversion and salvation of the world.

And, O, what a different world we would now have, if this Commission had always been duly and properly regarded! if all the disciples of Christ had acted as faithfully under this second commission as the Apostles did under the first! How many wars, and pestilences, and famines might thus have been avoided! How many of those in heathenish darkness might now be rejoicing in the full light of the glorious Gospel! And, O, how many precious souls there are now in

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hell—among the wailings and agonies of the damned—forever weeping, but not in Mercy's sight—O, how many of these lost ones might at this moment be tuning their golden harps among the redeemed in heaven, if salvation had only been freely and earnestly offered to them by those that have heard the Gospel!

But it is even so. Our folly has made it so, and all our wisdom is now unavailing in such a case. Indeed, there is not in the whole universe a created arm, that can rescue one of these lost spirits from its awful doom, and give it a place among the saints in glory. The gulf that separates Gehenna and Paradise is impassible. God has himself forever fixed the destiny of the dead; and we can of course do nothing to effect a change in their condition.

But one thing, thank God, we can do. We can prevent others from going to this place of torment. To us has been committed the word of reconciliation; and we are constrained and exhorted by the love of God, by the infinite condescension of our Redeemer, by his agony on the Cross, by the eloquence of his blood, by the power and efficacy of his resurrection, by the triumphs of his reign, by the energies of his Spirit, by the songs of the Redeemed, and by the wailings and the agonies of the damned, to proclaim it to the people: to say to the unconverted everywhere, in Europe, in Asia, in Africa, and in America, Come to the Savior; come to Him who has loved you; who has bled for you, and who is willing and anxious to wash you from your sins in his own most precious blood, and to make you kings and priests unto God forever and ever.

Brethren, will you do it? Will you all do it? Are you all willing to consecrate your bodies, and your spirits, and your time, and your talents, and your possessions to the honor and glory of God for the salvation of the world? Are you willing and ready, at any sacrifice, to bear or to send to the benighted and perishing millions of our race, that blessed Gospel which has filled our hearts with peace, and joy, and love; and that still cheers and illuminates our pathway;

> "That shines along the heavenly road
> That leads us to the blessed abode?"

Brethren, what say you? What do you all say in answer to this question? What do the fathers say in reply to it? What do the young brethren say? And what do the sisters say? What would the Marys say, if they were here to-day and had a voice in the decision and final settlement of this question? What would Peter, and James and John, and Paul, and all the martyred host of God's elect say, if they were here to day. And what would Bro. Barton W. Stone, and Bro. John T. Johnson, and Bro. Wm. Morton, and Bro. Walter Scott, and Bro. Thomas Campbell, and the other glorious pioneers of the

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current Reformation say, if they were present, and allowed to take part in our deliberations?

Ah, my dear hearers, we have already on record the stereotyped reply of all these sainted dead. Their zeal, and devotion, and energy in the cause of Christ, while they sojourned as pilgrims here below, is the very best answer that could be given to this question.

"Though dead, they speak in reason's ear,
And in example live;
Their faith, and hope, and mighty deeds,
Still fresh instruction give."

And the same, thank God, may be said of the example of many who are now present. Time will never efface the recorded deeds of these noble men, through whose instrumentality the cause of primitive Christianity has so gloriously triumphed in Kentucky. They belong to that category of moral heroes who will shine as the stars for ever and ever. Daniel xii. 3.

But, brethren, why should we not *all* imitate these illustrious men, —if not in their burning eloquence and adamantine logic,—at least in their zeal and devotion to the cause of our common Lord and our common humanity? I say, why should we not ALL do this?

I am fully aware of the many excuses that have been alleged as an apology for our continued slothfulness, yes, and parsimoniousness, in the cause of human redemption. And I am particularly aware of the fact, that the comparative failure of many modern missions has even been brought forward by some to prove that the Gospel is no longer the power of God for the salvation of the world; that it wants the element, or adjunct, or circumstance of miraculous excitement, to make it effectual in arousing the dormant energies of the people; that nothing, in fact, can effect this but the personal coming of the Lord himself; and that we may therefore just as well be satisfied with the little that we are now doing, and patiently wait for his second personal return.

Brethren, do you believe it? Do any of you believe it? Are you disposed to embrace, or even to countenance, a theory or a hypothesis, the legitimate tendency of which must ever be to discourage missionary effort; to relax the missionary energies of the church; and, of course, to retard the triumphs of the Gospel throughout the world?—Will any of you act so inconsistently with your high and holy calling? I hope not, brethren. I earnestly hope not. I know that these fathers will not do it. They have too long and too often witnessed the glorious triumphs of the Gospel, to be now deceived and deluded by any such chimera of a bewildered imagination. And I earnestly hope and pray, that none of the young brethren or sisters present will be guilty of such folly.

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O no, my dear hearers; the fault is not in the Gospel, but in ourselves. It is not owing to any want of adaptation or efficiency in the scheme of divine grace, but simply to our own slothfulness, and waywardness, and penuriousness that the ways of Zion now mourn, that the glory of the church has been so much obscured; and that her triumphs over the nations have been so long delayed, and so very greatly retarded.

What we want, then, is simply action, *action*, ACTION; united, systematic, and co-operative ACTION, on the part of all the members of the church. Let *all* be usefully employed in some way. If a brother cannot be a successful evangelist, he may perhaps be a good doorkeeper in the house of God; if he cannot be an efficient Elder, he may make a good and faithful sexton. If a sister cannot, like Phebe, be a Deaconess, she may at least wash the saints' feet, or serve the church in some other capacity. Do not be alarmed, my sisters; we do not design to make slaves of you. But it is better—far better—to serve the church in any way, than to be at ease in Zion. Isa. xxxii. 9–15; and Amos vi. 1.

Let Evangelists, then, and Elders, and Deacons, and editors, and all others in ecclesiastical authority and influence, see to it, that all disciples of Christ are doing something for his cause: that the old and the young, the rich and the poor, the bond and the free, the male and the female, are all habitually and systematically and unitedly employed in whatever sphere they can labor most appropriately and most successfully for the edification of the church and the conversion of the world.

Let this be done, and then all else will very soon be done. Our children will be better educated both in the nursery and in the Sunday School. Our prayer-meetings and all our other meetings for religious purposes will be better attended, and the Lord's day, the Lord's Supper, and all the other ordinances of God's appointment will be more perfectly sanctified to his service and to his glory. The church herself will greatly increase in vitality and spirituality; and also in her converting and sanctifying power over the nations. Under her influence,

> "The brute-hearted temper of man will grow tame,
> The wolf and the lion lie down with the lamb:
> The bear with the kine will contentedly feed,
> And children their young ones in harmony lead.
> No more will the sound of the war-whoop be heard,
> The ambush and slaughter no longer be feared;
> The tomahawk buried shall rest in the ground,
> And peace and good will to the nations abound."

Then, dear brethren, let us never grow weary in well-doing. But let us all be steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.

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POWER OF RELIGION.

(EXTRACT.)

* * * * * * * * * *

The man of sense and the man of faith derive their controlling and supreme principles of action from two different worlds. The man of sense has within his horizon only such objects as excite his appetites and passions, those strong impellant forces of animal effort and enterprise; whereas the man of faith has within his mental vision objects of such superlative excellence and value as incomparably transcend all earth-born objects of pursuit, and throw into the shade, in forms the most diminutive, the largest and most splendid achievements of human genius, the richest and the noblest trophies of mortal ambition. Hence, as was shown in a former essay, the power of religion in overcoming the world.

But yet it is asked, *Who is he among the Christian community that overcomes the world?* Does not the present life, with all its pleasures and its pains, its cares and fears, its joys and sorrows, its honors and rewards, so far engage the hearts, and lips, and hands of professors, as to make the line that separates them from the mere men of sense so indistinct, that it is impossible to distinguish the Christian from the worldling in the common routine of earthly transactions or of temporal affairs, unless we follow him to church one day in the week or month, or attend with him some of the more solemn convocations of the people? Are the few religious services during the year, or the poor pittance of worldly property which flows into the Lord's treasury (so reluctantly given, too, if one might judge from actions)—I say, are these the irrefragable evidences of heavenly-mindedness, the all-convincing proof that the Christian overcomes the world, and is a man of faith, rather than a slave of sense—the expectant of a better world, rather than the contented and firmly attached tenant of the present? If there be other and superior arguments in proof of this power of religion than those which we ordinarily see in the lives of our acquaintance, do let us see them—not on paper, or in verbal description; but let us see the Christian living, moving, acting on the great theater of life, as one who plainly confesses himself in pursuit of a "better and more enduring substance." "I admit," continues the Christian skeptic, "that from the accounts given and read in the New Testament—from the lives, sufferings, and heroic achievements of the Christians of other times, there is no lack of evidence that the sons of faith could overcome—nay, did overcome the world. But on

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whom have their mantles fallen? or who inherit their spirits and walk in their bold and heavenward steps?

It ought to be candidly and feelingly acknowledged, that amongst the multitudes who profess the faith of things unseen and eternal, there are but comparatively few who appear to be so wholly or supremely devoted to religion—so "diligent to make their calling and election sure," as to make it manifest to all men that they supremely seek the heavenly inheritance. And that out of the immense multitudes who in all the great revivals are said to be converted, but few continue in the faith and "hold fast their begun confidence unshaken to the end," is a matter so notorious that it would be impossible to conceal it, did we most ardently desire it. That there are many erroneous views and theories of religion extant, is a very small matter, in our judgment, compared with the fact that there are numerous delinquencies, apostasies, and a very general carnality, selfishness, and covetousness manifested amongst the most scriptural and intelligent professors of the gospel. This is the most alarming characteristic of the age.

A form of Godliness without the power, is the most helpless and the most hopeless case which any one can describe. While the *cholera* destroyed only the intemperate and the vicious, or the extremely feeble and aged members of community, the young, the vigorous, and the temperate had little to fear for themselves from the announcement of its rapid progress in its peregrinations round the globe; but when it was ascertained that the young, the healthy and the temperate frequently became victims of this appalling scourge—that it seized in its fatal grasp all ages, classes, and conditions of life; then it was that its approach spread a deep and melancholy gloom over the whole visage of society, and struck dismay and consternation into the hearts of all. Thus, while lukwarmness and indifference, or a carnal, selfish, covetous, worldly temper followed in the wake of error in theory, or accompanied the promulgation of heretical or demoralizing tenets, those who were zealous for sound doctrine and devoted to the faith and sentiments of the golden age of Christianity, felt but little alarm; but when a similar temper and demeanor begin to appear amongst those who build upon a better foundation, and place their acceptance upon the consecrated ground of apostolic principles and practice—then, indeed, have all professors not only reasons for self-examination and serious inquiry into the causes of this fatal delinquency, but of alarm for their own personal safety, lest in the epidemical character of this contagion, they might inhale the pestilential air and perish from the way of life.

An age of persecution for righteousness' sake, or of public calami-

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tice, is always a prosperous time for Christians and the cause of spiritual and eternal things; but times of great worldly prosperity are always perilous. When Christianity or the cause of religion is in high reputation, flattered and complimented by all; when those who are most religious are most popular and sit in the highest places, then indeed it behooves Christians "with fear and trembling to work out their own salvation;" and to fear lest, having a promise of the future and eternal rest, any of them should even appear to fall short of it.

This is, in our country and in our day, the present condition of the church; and such the circumstances by which the Christian profession is environed. May I not, then, affirm that in such a crisis the advantage in every conflict is a hundred fold more in favor of the world than of the church. That the Christian now enters the ranks having the most fearful odds against him, and that to overcome in such a struggle is the most glorious victory that can be achieved. To see a person voluntarily forsaking a throne, and esteeming the reproach for Christ greater treasures than all the riches of Egypt, is a more illustrious proof of the power of faith, than to see one in the humbler ranks of life, in times of persecution, giving himself up to the flames, or the dungeons of the Inquisition, for the sake of Christ and heaven. The times, then, at present, call for all the power of religion to sustain the church against the sweeping spring-tide of prosperity which now inundates this highly favored country. Those of weak faith cannot possibly stem this tide. The current of worldly favor and prosperity will assuredly bear them down, and a hundred chances to one that their faith will fail, and they will sink, not like a stone, but like a saturated iceberg, in the mighty waters.

Still we feel a good degree of assurance that there are more than seventy times seven thousand persons who have not bowed themselves at the shrine of the Gods of this world—that have not had their ears bored on the door-posts of the temple of Mammon, and that are supplicating day and night at the footstool of Divine Mercy in behalf of the waste and desert places of God's professed Zion. In all this class faith triumphs, and the power of religion overcomes the power of the world.

It forms no part of wisdom to be miserable to-day, because we may happen to become so to morrow.

By taking revenge of an injury, a man is only even with his enemy; by passing it over, he is superior.

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THE AMERICAN BIBLE UNION.

FOURTEENTH ANNUAL MEETING—THE ANNUAL REPORTS.

The American Bible Union opened its fourteenth annual meeting at 9 A. M. Wednesday, in the First Baptist Church, on the corner of Broome and Elizabeth streets, Rev. Dr. ARMITAGE, President, in the chair. The attendance was large, and the proceedings interesting.—From the Treasurer's report, it appeared that the year's receipts had been $17,359 22, and the expenditures $17,518 44. The Report of the Corresponding Secretary, Dr. W. H. Wyckoff, was, in brief, as follows:

"Last year the Four Gospels were issued from the Final Committee charged with the Revision of the New Testament.

"This year the Acts of the Apostles, the Epistle to the Romans, and the two Epistles to the Corinthians, have been completed and printed, and the books are now ready for delivery.

"The remaining Epistles and the book of Revelations are expected to be finished and ready for circulation at some time during the coming year, perhaps as early as May next.

"The New Testament is thus being issued in three parts. Of part 1st (the Gospels) more than fifteen thousand copies have been distributed within the past year. Parts 1 and 2 are bound together for those who wish them in that form.

"The various readings of the Greek, which have furnished the foundations for some of the most important changes, are now nearly ready for publication. They are expected to be issued in a few weeks.

"The Old Testament is still under way. Many parts, such as Proverbs, the Minor Prophets, and some of the Historical Books, are in various degrees of forwardness, considerable portions ready for the press, and many chapters actually stereotyped. But no portion of the Old Testament (except that already printed) will be issued till the New Testament is completed.

"Less has been done in Foreign Scriptures than in former years, as the attention of the Union has been almost wholly engrossed with the preparation and issue of the English New Testament.

"A Soldier's Edition of the Gospel has been prepared, and is found to be highly acceptable with the army. It will be followed by a Soldier's Edition of the Epistles. In this Edition each book is printed separately, in a convenient form to be carried without trouble in the most hurried march, and even in time of battle.

"The Finances of the Union are in an improved condition. The receipts are greater than those of last year, and the prospects of the

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ensuing year are encouraging. Everything betokens continued prosperity."

Upon the approval of the Report, a recess was taken until 2 P. M., when the Committees for the ensuing year were appointed. During the session eloquent addresses in reference to the prosperity of the Society, and the so-called Revision movement, were made by Rev. W. G. Huntly, of Spencer, N. Y.; Rev. Dr. Raymond, of Portchester; Rev. Dr. Hodge, of Brooklyn; Rev. Mr. Craig and others, and the meeting adjourned until yesterday morning.

THURSDAY'S SESSION.

Yesterday morning the large church in Broome-street was again filled with delegates from several of the States. Dr. Conant, one of the distinguished Bible translators and member of the Revising Committee of the New Testament; Rev. T. M. Hopkins, of Geneva, of the Presbyterian church; Rev. Dr. Brown, formerly a missionary in Burmah; Rev. Drs. Hodge, Searles and Brewer, of this State; Delano, of Ohio: Hall nnd Baldwin, of Pennsylvania; Gregory, of Connecticut, and other advocates of the new version, were among the many noted divines assembled.

The regular proceedings opened at 10 o'clock A. M., with addresses from the Rev. Dr. Baldwin, of Philadelphia; Prof. Hopkins, of Geneva, and Dr. Armitage, the President. At 11 o'clock, the Rev. Dr. Conant, of the Revising Committee, spoke on the principles that had guided the translators of the new version.

The reverend expounder began by saying that he had desired the privilege of explaining this revision of the New Testament by the Committee, in order to show the bearings of some of the changes adopted. The first common version, dating from 1380, the days of Wickliffe, was the basis of all their work, in style, manner and expression, as far as was consistent with the true sense. That style the revisers deem to be the true one for the Scriptures. Other versions fail so far as they depart from it. There is not a chapter in all the revision in which any change could he detected as to the character of its style from the common version, yet there is scarcely a line in which there is not a change as required by faithfulness to the sense of the original. The learned Divine then proceeded to show that small as the changes purported to be, they were most important. The work had been left to the Committee, and they sought to be thorough and correct. In sustaining the course his labors and those of his colleagues had taken, Dr. Conant entered into an elaborate and intricate comparison of the original text of the Scriptures in different versions, and responded with great display of learning and critical acumen to the va-

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rious questions propounded by the clergy. His argument covered the whole circumference of the question, and evidently met with the warmest approval.

When Dr. Conant had concluded this portion of his extended remarks, a collection, amounting to $200, was taken up in behalf of the Missionary cause, Mrs. Vinton, a returned laborer in the Karen Mission in Burmah, thrilling the audience with a most powerful and touching appeal in reference to the condition of the heathen in Hindoostan, and more particularly the spread of the true word of God among the heathen women. She stated as the result of the unremittting toils of the good messengers of the Church who have gone to that distant missionary field, that 70,000 souls had been converted to God within 30 years, yet that 800,000 more still needed the circulation of the Gospel.

Mrs. Vinton's interesting remarks were listened to with profound attention, and produced a marked impression.

After the collection, a recess was taken till 1 P. M.

In the afternoon, Rev. Dr. Conant continued his address, frequently questioned by the clergy present in reference to various passages in the new version of the Scriptures.

When he had concluded his long and able exposition, the reports of various Committees were read and passed, among them those on obituaries, colportage, &c., and an adjournment ensued until 8 P. M.

The evening session opened with prayer by Rev. J. B. Pitman, of Fishkill, and addresses were made by Rev. T. M. Hopkins, of Geneva, and Rev. Wm. H. Pendleton and U. C. Brewer, of New York—the latter effort delighting the audience with its surpassing eloquence. Resolutions were then offered by Dr. Parmly, expressing the thanks of the delegates assembled to the Chairman, to the ladies for their hospitality, to the Press for its attentions, &c., and at 10 P. M. the Convention adjourned *sine die*.

The following is a list of officers and managers chosen for 1863–4:

Rev. Thomas Armitage, D. D., President.

Vice Presidents—Rev. George W. Eaton, D. D. President of Madison University, New York; Elder Alexander Campbell, President of Bethany College, West Virginia; Rev. D. R. Campbell, LL. D., President of Georgetown College, Kentucky; Rev. S. W. Lynd, D. D., Ohio; Rev. Dr. S. E. Shepard, Troy, Penn.; Rev. Wm. S. Clapp, New-York; Rev. J. M. Champ, D. D., President of Acadia College, Nova Scotia; Rev. S. Baker, D. D., New-York; Prof. E. Adkins, Brimfield, Illinois: L. P. Bayne, Esq., Baltimore, Md.; Rev. J. G. Oncken, Germany; James B. Colgate, Esq., N.-Y.; Rev. Wm. S. Hall, Philadelphia; Eli Kelly, Esq., New-York; Hon. Thos. B. Stillman, New-York; David Jayne. M. D., Philadelphia; Chas. T.

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Corresponding Secretary—Wm. H. Wyckoff, LL. D. *Recording Secretary*—Rev. Charles A. Buckbee. *Treasurer*—Eleazar Parmly, M. D. *Auditor*—Isaac T. Smith.

Managers, one year—S. S. Purple, M. D., Rev. A Harris, George A. Merwin, Rev. J. L. Hodge, D D., J. H. Townsend, John B. Wells, Rev. E. W. Bliss, Rev. W H .Pendleton, Rev. W. D. Wright. *Two years*—James W. Flinn, Rev. C. C. Norton, Rev. Isaac Westcott, Rev. H. G. Weston, D. D., Rev. Hiram Hutchins, Rev. J. W. Sarles, D. D., A. T. Mason, S. T. Hillman, Rev. A. D. Gillette. *Three years*—Rev. Samuel Baker, D. D., Rev. Urban C. Brewer, Rev. F. Remington, Rev. J. N. Tolman, James M. Shaw, A. McDonald, Rev W. S. Mickles, Loren Ingersoll, Jonas Sparks.

—*New York Daily Times, October* 30, 1863.

THE MILLENNIAL HARBINGER FOR 1864.

The Millennial Harbinger for 1864 will be published at the uniform rate of $2.00 per volume for a single subscriber if paid in advance or within six months, or $2.50 if not paid till the end of the year.

Agents who procure clubs of *five* subscribers, will be allowed to retain *ten* per cent.—on clubs of *ten* subscribers, *fifteen* per cent.—on clubs of *twenty* or more subscribers, *twenty* per cent. upon the subscription price, with a copy free of charge for the agent in each case.

We take pleasure in returning our grateful acknowledgments to the many efficient agents who have heretofore so benevolently co-operated with us in extending the influence of the Harbinger, and very earnestly solicit a continuation of their efforts. We extend to them the most liberal terms and conditions which the circumstances in the case will allow, and doubt not that the earnest desire which

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we feel to sustain this long and tried auxiliary to our public usefulness, will be met with a correspondent good will by a generous and wide-spread brotherhood of intelligent and faithful Christians.

A. C.

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame.

OBITUARY NOTICES.

HARRODSBURG, KY., Oct. 6, 1853.

MY DEAR BRO. GOODWIN:—Another good man has fallen. Bro. AMOS GOODWIN, of Clarke county, Indiana, is no more. He fell asleep in Christ on the 31st of August last, in the 74th year of his age, after a painful illness of three weeks. He died, as he lived, a Christian, in whom there was no guile.—His disease was, at first, carbuncle; after it assumed a malignant form, it seemed somewhat to yield to remedial agents, and some hopes were entertained of his recovery, when erysipelas, supervened, and soon terminated his valuable life.

He suffered much during the last ten days of his sickness, but he bore his sufferings with that calm, quiet fortitude for which he was so much distinguished—not a murmur escaped his lips—and when his change came, he sunk into the arms of Christ like one falling into a calm, refreshing sleep. It was that sleep that knows no waking, till the heavens shall be no more.

He leaves a sister wife, with five children and their families, and numerous relatives and friends, to mourn his loss. To them, to the church over which he had so long presided as Elder, and to the community in which he lived, his loss is irreparable—but their loss is his eternal gain. He has fought the good fight, has kept the faith, has finished his course, and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give him at his appearing and his kingdom.

Bro. GOODWIN, with his amiable consort, had given himself to the Lord in the vigor of age, had united with the Baptist church, meeting on Silver Creek, in said county. A few years afterwards, Bro. Campbell commenced the publication of the Christian Baptist, which shed so much light over the whole field of divine revelation. By that giant arm, Bible in hand, the dark cloud of error that had so long brooded over Zion, was smitten asunder and scattered all along the heavens, and the way of life made plain to the most ordinary capacity; the rubbish of ages was removed, and Christianity made to appear in all its pristine beauty and simplicity.

Bro. GOODWIN was among the first subscribers to that great work. His discriminating, cultivated mind was quick to perceive the truth, while his honesty of purpose and unflinching moral courage led him at once to avow his convictions, and made him, in the midst of much opposition, the zealous advocate of primitive Christianity, as it came from the lips of the great Messiah, and from the lips and pens of his inspired Apostles and Evangelists. He was among the

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first converts, in Indiana, to primitive Christianity, and, though never a public speaker, yet he did much, both by word and deed, during the long period of 40 years, to advance the interests of Zion, and to commend primitive Christianity in all its beauty and fullness, to his friends and neighbors, by whom he was much beloved and esteemed.

I knew him long. I knew well, and loved him much. I was happy to rank him among my warm and devoted friends; my attention was first directed to the writings of Bro. Campbell, and to primitive Christianity through his friendly lips. I had confidence in his judgment and integrity, and heeded the commendation. But he is no more; he has gone from the congregation on earth to swell the congregation of the redeemed, who have passed over Jordan and are now happy in Paradise. He rests from his labors and his works do follow him. The Master has called him to a higher sphere. While his bereaved friends, therefore, mourn his loss, they will not sorrow as those who have no hope.—May the Lord bless them, and sustain them in their great bereavement. May they all, like him, fight the good fight, that, with him, they may wear the victor's crown, and enjoy, forever, all the royal honors and beatitudes of the eternal world.—CHRISTIAN RECORD. JOHN TAPPE.

Died, July 10th, 1863, of Hypertrophy of the heart, Bro. Jno. M. Goodwin, M. D., of Clark co., Ind., in the 42d year of his age.

He confessed his Savior at an early age, became an ardent student of his Bible, and a few years after, was ordained a minister of the gospel by the congregation at Silver Creek, of which he was a member.

In 1850, he graduated in the Medical Department of the University of Louisville, Ky., and removed to Warren co., Ky., where he engaged in the practice of his profession, farming and preaching occasionally, until his decease.

He was one of the most eminently successful physicians. To his singular devotion and fidelity to his professional duties, and sympathy for the afflicted, is to be attributed the premature decline of his health.

Piety was, to him, a natural endowment. He possessed in his boyhood the energy, dignity and judgment of manhood. Falsehood or deception always excited his highest indignation: he was never known from his childhood to tell an untruth. Although possessing great equanimity of character, he was brave and courageous to a fault; yet meek and humble as a child. Possessing the highest social qualities, he was a most confiding and affectionate friend. To love him was but to know him. Lamented in death, as he was loved in life, we have lost, in him, a devoted father, husband, brother, friend. Protracted and intense was his suffering, yet patience and humility (his chief characteristics in life) forsook him not in his last hours. His example affords us the fullest assurance that the precious promises of the blessed Bible are his—that his care-worn and tired spirit finds peace and joy unutterable in the society of angels, around the throne of God. A. D.

TOMPKINSVILLE, KY., Oct. 30, 1863.

BROTHER CAMPBELL:—The great excitement, and consequent confusion of mind and business, have caused many of us to put off, and, in many cases, to forget and neglect the performance of many duties. I should have written the obituary of Sister Payne for the Harbinger in 1861; and would have done it,

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but for these excitements and confusions. There have been, and yet are, many Sisters whose Christian character and deportment should descend to posterity, "and in example live."

Rebecca Payne was born, May 8, 1820; was immersed by that eminently pious servant of God, Abraham Sallee, in January, 1840; and fell asleep in the arms of Jesus, August 1, 1861. In these last, and most critical and trying moments, she was calm and resigned, and expressed the strongest confidence in Christ, believing and trusting that he would raise her in the last day. I was intimately acquainted with Sister Payne for seven years; and I am certain that I am not acquainted with any sister, in the Green or Cumberland river country, more piously devoted to the service of God than she. If teaching and encouraging children to read the Scriptures *daily*, is bringing them up in the instruction of the Lord, she did her duty in this; for she was advancing her children faster in the knowledge of the Scriptures than most women of my acquaintance. She lived to see two of them become obedient to the faith.

She could devise more honorable plans to influence her neighbors to hear preaching—to have it at *their* houses, and *her* house for their accommodation, and to encourage them—than most females. In these she was scarcely equalled, and not at all surpassed. But she has now gone, and has left her beloved husband—Bro. James Payne—and several children, together with the large brotherhood of Oak Grove church, to lament the loss of one so worthy. But they do not "sorrow as those who have no hope."

"Though dead, she speaks in reason's ear,
And in example lives;
Her faith, and hope, and mighty deeds,
Still fresh instruction give."

That we may see her clothed with immortality, is the prayer of one that knew her worth. ISAAC T. RENAU.

BEDFORD, O., Oct. 18, 1863.

BRO. PENDLETON:—At the request of many weeping friends, who loved our dear Bro. D. D. Robison, whom you also loved, I drop you this line to say to the readers of the Harbinger, that Bro. Robison left his family, the church, and the world, on the 8th of this month, for "the rest prepared for the people of God." His disease was consumption, which he bore long and patiently, until nature finally surrendered, and released his spirit from clay, to join "the living in Jerusalem." He left a devoted Christian wife, and five interesting little children, to mourn his early departure, in the 38th year of his age. Bro. Robison was a singularly active Christian and business man—punctual to all his engagements to the church of the living God (of which he had been a member from his early youth), as well as to the State. As death approached, he became perfectly calm, and resigned to the will of his Heavenly Father, conversing freely upon death, and his future prospects of rest from pain and toil, until "he fell asleep, and was gathered to his fathers." Thus we pass from this world of shadows, like the falling leaves of autumn, to the world of realities—"to the world where we shall see as we are seen." "Henceforth, his home is in the skies." J. H. JONES.

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